ZION'S WATCH TOWER

and

Herald of Christ's Presence

"Watchman, What of the Night?"
"The Morning Cometh, and a Night also!" Isaiah 21:11

Vol. XXII. JANUARY 1, 1901 No. 1.

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I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me. And the Lord said unto me, "Write down the vision, and make it plain upon tablets, that every one may read it fluently." Hab. 2:1,2.

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking forward to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things come to pass, then know that the Kingdom of God is nigh at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Luke 21:25-28-31.

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THIS JOURNAL AND ITS MISSION

THIS journal is set for the defence of the only true foundation of the Christian's hope now being so generally repudiated,—Redemption through the precious blood of "the man Christ Jesus who gave himself a *ransom* [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6). Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the mystery which . . . has been hid in God, . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men, as it is now revealed."—Eph. 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken;—according to the divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His Workmanship;" that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing, of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*," "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see him as he is," be "partaker of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests of the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified Church—when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isa. 35.

CHARLES T. RUSSELL, Editor.

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS

——ADDRESS TO——

WATCH TOWER BIBLE & TRACT SOCIETY

"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U. S. A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE

MONEY MAY BE SENT BY EXPRESS, N. Y. DRAFT, MONEY ORDER, OR REGISTERED FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:—

Those of the *interested* who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE

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PLEASE ACCEPT OUR THANKS FOR YOUR KIND LETTERS

It rejoices us greatly to hear from so many of you. We received 1856 letters and cards during the last week of 1900. Please accept WATCH TOWER articles as our replies. We send postal card or letter receipts for all *Money Orders*, etc., received: so if you do not receive such acknowledgement within two weeks apply for a duplicate Money Order and repeat letter-order.

A WORD ABOUT CREDITS

We are quite willing to give reasonable credits on our own publications, but cannot do this on other books—Bibles, etc. Please therefore do not order the latter until you can send the money. We supply Bibles at cost, merely for your accommodation, and we must pay cash to secure them at low rates.

NO DATE TAGS ON TOWER WRAPPERS

Last year we adopted a new method of addressing the WATCH TOWERS which does not show date when subscription expires. Instead we now send a *postal card receipt* at once on receipt of the money.

ABOUT RENEWING YOUR Z. W. T. SUBSCRIPTION

We want all *interested* in "present truth" on our lists, that thus they may share with us the spiritual food now being dispensed by our present Lord. We do not *urge* you to renew, tho we will be glad to have you continue with us: all we feel it proper to do is to make our *terms so reasonable* as to leave no valid excuse for any to go without this spiritual food if he has an appetite for it. If you cannot conveniently send the cash you may have it on credit, and should you never be able to pay you can have the debt canceled upon request.

ABOUT "PILGRIM" CALLS

We find to our joy that the Pilgrim visits are greatly enjoyed by the friends of the truth:—the limited responses to our previous notice being the result of misunderstandings. Some presumed that our inquiry was for places where a "Pilgrim" had never yet stopped and who desired one. Others thought we meant to send the "Pilgrim" at once and direct from Allegheny, and thought the distance and expense too great to ask. Now they understand that our method is to make out *routes* in advance and that we wanted to know where the "Pilgrim" visits are most appreciated in order to specially include such places in those routes. We have many responses. Some are from very remote places not likely ever to be reached: and yet some have already been reached of which at first we had the same thought. We will do our best to serve all.

ALLEGHENY CHURCH MEETINGS

Preaching and divine worship every Sunday afternoon in Bible House chapel, No. 610 Arch street, at 3 P. M.

Cottage meetings for prayer and testimony on Wednesday evenings; and Dawn Circles for Bible Study on Thursday, Friday and Saturday evenings—various localities, Pittsburg and vicinity—inquire at WATCH TOWER office.

DO YOU INVITE A CONTINUANCE OF THE WATCH TOWER VISITS?

Samples of the WATCH TOWER are sometimes sent unintentionally to those who do not welcome them; but we certainly do not wish to intrude it regularly upon anyone. Hence we desire some expression from every one on our lists once each year: either the subscription price, or a request for its continuance with a suggestion as to when it will be more convenient to send the money, or a request to have it as one of the Lord's *poor*. Or, if you please, say that you dislike it and don't want to see it again.

We think it not unreasonable to ask at least a post-card expression yearly, from each one on our list. And if you will send this sometime in December it will convenience us greatly.

Do not misunderstand us: we have no desire to drop a single name—the poor who cannot pay, but who relish the spiritual food dispensed through these columns, are just as welcome to it as those who pay. Indeed they do pay: for we have a fund provided for this very purpose. Make known to all the *interested* that we *desire* their names on our lists. But they must ask for themselves—unless the person writing for them is a Tract Fund contributor, and at same time requests that these be charged to his donation—which we will be very pleased to do.

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ZION'S WATCH TOWER And Herald of Christs Presence

VOL. XXII ALLEGHENY, PA., JANUARY 1, 1901 No. 1

VIEWS FROM THE WATCH TOWER

As those living at the close of the first century, on January 1, 101, looked back upon a full hundred years called the first century, and looked forward to a full hundred years called the second century, into which they had just entered, and which would continue until Dec. 31, A. D. 200, so we, on Jan. 1, 1901, look back upon nineteen completed centuries, and look forward into the twentieth, upon which we have just entered.

Few, if any, who read these words ever saw a new century born, and it occurs to us that as the Lord's people, daily and weekly and yearly, turn over new leaves of experience and repeatedly start afresh in their endeavors to copy the great character-pattern set before us by our heavenly Father in Jesus, so, too, we may specially profit by the thought that a new century has dawned, to encourage ourselves in fresh resolves to be and to do more than ever as would be pleasing and acceptable in the sight of our Lord. What more appropriate sentiments could we have than these! How could we hope better to please him who has called us out of darkness into his marvelous light, him who has lifted our feet out of the horrible pit and the miry clay, and set them upon the rock Christ Jesus, and established our goings, and shown unto us the path of life, and made us full of joy with the light of his countenance! The Lord's own expression on the subject is, "If ye love me keep my commandments;" and the Apostle, in the same strain, assures us that we are acceptable children of God if we do those things which please him, and do not find them grievous —if we do them gladly and of a willing heart—rejoicing both to know and to do the good pleasure of our God.

SALUTATIONS, GREETINGS AND GOOD WISHES

We salute with Christian love and recognition all who trust in the precious blood of Jesus, justified by faith in his blood, and reckoned as members of the household of faith the world over—known to us and unknown to us. And even beyond these, we salute with loving sympathy those who yet in darkness are feeling after God, if haply they might find him (Acts 17:27)—who are seeking peace and righteousness, the ways of the Lord. Our best wish for these is that they may find the Lord, and obtain through his grace the peace of God which passeth all understanding, to rule in their hearts and to shed abroad in them the light of the knowledge of his goodness as it shines in the face of Jesus Christ our Lord.—1 Cor. 4:4.

But especially we salute and greet the brethren in Christ, members of the royal priesthood, heirs of God, joint-heirs with Jesus Christ our Lord prospectively;—all those who, having believed in the Redeemer to the remission of their sins and their justification before God, have taken the next step of presenting their bodies living sacrifices, holy, acceptable to God, and their reasonable service. We know and are in communication with a goodly number of these dear "brethren" (Heb. 2:11); yet we doubt not there are many others to whom we are as yet strangers; whom not having known we nevertheless love, knowing well that all who have this spirit of the Head of the church must be indeed members of his Body, and therefore fellow members with ourselves. We wish all such great blessing during the year beginning, and as it is now the harvest-time, in which the great Chief Reaper is gathering together into one barn of safety all the true wheat—as it is now the time when the messengers are gathering together the elect from the four quarters of the heavens (the nominal church) it is our hope that many of these dear brethren may be gathered during this year.—Matt. 24:31; 13:30.

Not gathered into another denomination, with merely a change of name or change of creed or change of form of worship, but gathered to Christ, into oneness with him, in fellowship of spirit through the knowledge of his Word. And we are to expect this gathering to progress more and more, because two influences are at work, both calculated to effect the separation of these brethren from Babylon. (1) The increasing deflection of the nominal church people from the true standard of religion which God has provided, the Bible, into various subversive unbeliefs; *viz.*, into Higher Criticism infidelity, Evolution infidelity, Christian Science infidelity, etc., etc. The further and the more rapidly these leave the Word of God, the greater will be the influence upon the Israelites indeed, who are in heart-union with the Lord, and full of faith in his Word; for they will perceive more and more clearly what they have endeavored heretofore to ignore; *viz.*, that we are in the great day of trial of which the Apostle wrote: "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."—1 Cor. 3:13.

We are in this day of trial, have been in it for over twenty years, and each day brings us nearer to the culmination of testing, and tends to separate more and more widely between those who are really God's people begotten of the holy Spirit, and those who are merely nominal and outwardly his, naming the name of Christ, and drawing nigh with their lips, but in heart are out of sympathy with him and his Word of righteousness.

(2) As this true class is being thus forced out of sympathy with Babylon and the masses of all denominations, they are hungering and thirsting after righteousness—desiring the spiritual food, which the Lord has been meantime preparing for them, and which now, by his grace, is indeed "meat in due season" to all who belong to the true household of faith. Such, having been considerably weaned from the spirit of Babylon, will frequently be found in just that attitude of heart and mind in which the truth will appeal to them quickly and thoroughly, and sometimes accomplish as much in one year as was accomplished with others at an earlier period in several years of study and development.

For these reasons we are expecting great things in the way of progress of the truth in the near future. We believe it the duty, as well as the pleasure, of all who have been enlightened of God through the harvest message, to spread the good tidings abroad,—to hand out to famishing brethren the meat in due season which has so strengthened our own hearts. And this seems to be more and more the Spirit of the Lord's brethren, as they receive of the Lord's grace and truth and become more and more copies of God's dear Son, and have more and more of his spirit of willingness to serve the brethren and as the Apostle suggests are willing to lay down their lives for the brethren (1 John 3:16)—not literally, but day by day and opportunity by opportunity—willing to sacrifice the comforts and advantages which, to the natural man, go to make up the sum of earthly life and happiness. They take pleasure in renouncing earthly privileges and luxuries, and even some of life's comforts, that they may spend the

more of their substance and be the more spent themselves in doing good unto all men, especially to the household of faith, and especially in the higher spiritual good things which they have the inestimable privilege of dispensing as servants of our present Lord.—Matt. 24:45.

And since this commendable spirit seems to be growing amongst the dear friends of the truth, everywhere, we may reasonably expect that the coming year will be one of still greater activities and still greater successes in the dispensing of the truth and the bringing of brethren out of darkness into the marvelous light, now shining for all who are the Lord's people. Just how this will be accomplished we do not yet see clearly, but we are encouraged by fresh proposals for the colporteur work and an increasing interest in the volunteer work both at home and abroad. If all of the deeply interested will join us in praying the Lord of the harvest to send forth more laborers into the harvest work, we may expect, as one result, that all who thus pray will themsleves be granted fresh and larger opportunities of service.

As we consider it not to be the Lord's will that we should beg for money, but merely that we should use as wisely as possible whatever he shall supply, so we feel that it would not be the Lord's will that we should press or urge upon any the matter of service to his cause. We merely call attention to the opportunities for service and the privileges connected with these, and to the advantages and blessings which accrue to those who embrace them. We can, however, speak confidently of a fact that experience has demonstrated, and to which many of our readers could testify, *viz.*, that the Lord specially blesses those who, having received the light of truth, do not put it under a bushel, but let it shine, fearlessly and wisely, to all the household of faith. Many letters indicate that great blessing was received and spiritual progress made during the past year; and these came chiefly from those who have engaged in the volunteer work—preaching the present truth Sunday after Sunday, to those professing to be children of God, by distributing to them literature as they returned home from their churches. So great has been the blessing upon many of these volunteers that they have written to us urging that some kind of literature may be prepared so that they may engage in similar service during the year 1901. One dear sister, who was at first deterred by criticism (from one who should have helped instead of hindered her), declares that nothing she ever did in the Lord's service was so heavy a "cross" at first; but that having taken it up as a service to the Lord and his "brethren" she had received from it more blessing than from any other service ever performed. She and associates have thoroughly distributed the "volunteer" TOWER to the Protestant church attendants of their city and even surrounding towns, and like true soldiers of the cross are waiting and calling for more of the love-and-truth ammunition which, under God's blessing, routing the powers of darkness, from some hearts at least, will deliver "brethren" and bring them into the clear sunlight of grace and truth.

In compliance with these requests and suggestions, and with the belief that this is one of the best ways of reaching the *professed* "household of faith" with the meat in due season, we are preparing for another campaign in this holy war against the enslaving errors which hold so many of our dear brethren captive,—human traditions which both dishonor God and stultify those who in any degree give them allegiance.

We are not seeking to have any engage in this work who do not love the truth, and desire at heart to serve it; for we believe that such service would not be very acceptable to our Lord, the Chief Reaper. But we do seek to encourage all those who have a heart's desire to serve our King, and who know of no better way of engaging in his service, and who have thus far been deterred, and have missed the blessing which goes with it, through fear of man, which bringeth a snare—through shame for the cross and the true Gospel, which are not popular now. We want to assure such that this will be a part of their "overcoming" which will probably help them more than anything else they have ever done to become strong in the Lord and in the power of his might as overcomers of their own weaknesses. It will assist them in making their calling and their election sure, by assisting them in the development of the character of overcomers, to whom the Lord has promised the crown of glory and the heavenly blessings.—Rev. 2:26-29.

All who volunteer in this service during the coming year will be supplied with a booklet, entitled, "Food for Thinking Christians; Our Lord's Return, etc.," a neat, attractive little pamphlet, which, we trust, will feed many hungry brethren and sisters in Babylon, and thus give them strength to follow the Lamb withersoever he goeth. But whether we shall find many hungry ones, and learn of their refreshment with the truth or not, we are sure that those who dispense this food will have the Master's blessing, and that they themselves will become strong by the exercise of their wills, and the bringing of their bodies into subjection in service and sacrifice to the Lord and his cause. And loving you all, and realizing that such a service will be the greatest blessing to you all, we are desirous for this reason alone that so many as wish this service may have the opportunity, and may be encouraged to engage in it; but we are confident that good will be accomplished also for some yet bound in Babylon;—that God will use this means for calling them out.—Rev. 18:4.

We are not urging this as instead of other means of work, as for instance, the colporteur work, and the endeavor to interest friends through special tracts suited to their conditions, etc., etc. What we are suggesting is in addition to the other things. It is a method of preaching the Gospel—the true Gospel, of which no reasonable person need be ashamed. It appeals to all who know of no other way of preaching more likely to be effective in finding and assisting the brethren. While, therefore, we pray the Lord of the harvest for laborers in the vineyard in the colporteur branch of the service, still, we remember that not all of the royal priesthood are so circumstanced in life as to be able to offer their sacrifices in this form. We thank the Lord, therefore, for the opportunity for their engagement in this preaching of the true Gospel through the printed page to church people; and we rejoice especially that in this service almost all of the royal priesthood can find opportunities for self-sacrifice, following closely in the footsteps of Jesus, and rejoicing proportionately as they follow; and proportionately growing stronger in the Lord and in the power of his might, and being made "meet for the inheritance of the saints in light."

Samples of the new literature mentioned will be sent to each one on our lists, as No. 52 of the OLD THEOLOGY series. We trust it will please you both in contents and in appearance; and we believe that it will be attractive to others who may through its perusal be led to "choose the better part," and to be taught of God, and refreshed in heart by the glorious things he is now dispensing to his faithful. We offer the suggestion therefore, that in every little group of the Lord's people meeting for the study of his Word, this volunteer service be taken up and discussed; and that those who have not yet entered the work shall seek to do so (that they may have a part of the blessing), "while it is called day, for the night cometh wherein no man can work." Appoint one of your number as the captain, and let him bring to his assistance as many lieutenants as he may please to counsel and assist in the division of the work, the appointment of distributors, etc., that the work may be done systematically and thoroughly.

Those who are without companionship and assistance in this work may engage in it, and we will be pleased to hear from them also; but let each little circle, so far as possible, act in harmony in the matter, not all attempting to be directors, but each willing to submit to the will of the majority and to act through whomsoever the majority may appoint the captain of the group. The responsibility falling upon one will be much more likely to be well discharged than if divided amongst many. Those who engaged in the work last year and the year before no doubt have memoranda which will be valuable to them in judging of the quantities of pamphlets needful for this work the coming year. We will be pleased to supply printed blanks useful in the guiding of the various distributors to the places of service to which their captains may appoint them week after week. We are pleased to hear from these captains at the close of each campaign, respecting the number of churches served, the average attendance, etc., and especially respecting any evidences of blessing, either amongst the distributors or on the part of those who receive the literature.

THE SPIRITUAL HEALTH OF THE LORD'S FLOCK

Through our correspondence with the dear friends of the cause throughout the world we, so to speak, have our finger upon their spiritual pulse, and we are glad to inform you all that the indications are that the spiritual condition is good—better than ever before. During the past few years we were impressed with the thought that some of the dear readers of this journal had received more knowledge than they were making use of in their daily lives—that some of them were more interested in the letter of the truth, in the knowledge of God's plan, than in conforming their lives to the Spirit of the truth. In harmony with this conviction we have sought, during the last three years especially, to draw attention to

the necessity for receiving not the grace of God in vain, but on the contrary permitting the truth which we so dearly love to work in our hearts both to will right and, so far as possible, to do right—God's good pleasure respecting us.—Phil. 2:13.

Apparently the Lord has blessed these efforts, as no doubt he guided and led toward them. To him we gladly render the praise for the evidences we see through your correspondence that you are appreciating more and more not only the heavenly prize, but also the trials and difficulties which, under divine providence, are intended to develop our characters, and make us copies of our Lord, and thus to prepare us for the kingdom and for the great privileges and work of blessing others through it. It is our desire, and we believe yours also, to still progress in this "narrow way" of self-sacrifice; to still recognize the Lord's hand in all of life's affairs toward "the called ones according to his purpose;" and the advantage of every trial and discipline rightly received; and to still be helpful to all who are in the way, assisting them to put on the armor of God, and to be clothed with all the graces of the spirit, and to be shod with the preparation of the Gospel of peace, that they may tread faithfully this royal way opened up by our Redeemer, walking in his footsteps, until the heavenly kingdom shall have been attained.

We do not mean to say that there are no drawbacks, no difficulties, no discouragements, in any part of the field. Quite to the contrary, there are many such; but these also, interpreted in the light of the divine Word, are encouragements to us, since we know that they are needful. We realize that the Lord himself is pruning his "vine," taking away the branches that will not bear fruit, and that unto perfection, fully ripe. When we say, therefore, that the outlook is encouraging, we mean the broad view of the harvest-field, rather than every little microscopic view of a particular point in it.

We have learned, too, that sometimes matters which seem to be dark clouds and troubles amongst the brethren are really, under divine providence, messengers of blessing, which, rightly received, do good in showing the brethren their own weaknesses and imperfections, and in leading them to seek more and more of the grace of God to overcome these, that they may be filled with all the fulness of God. It is along this line, then, that we congratulate you and bid you be of good courage and continue to press along the line toward the "mark" of perfect character—perfection in love: assured that if faithful we shall ultimately obtain blessings far beyond our present conceptions.

PRESSING TOWARD THE MARK

"Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forward to those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:13, 14.

Few in the nominal church see any particular mark or any particular prize with definiteness;—to be sought and to be attained. The majority are merely fleeing from an imagined eternal torment, which pursues them as a fear, a dread, a nightmare, a horror from the cradle to the tomb. Others of the Lord's people (chiefly of "this way") have had the eyes of their understanding illuminated by the holy spirit through the divine Word, and have gotten a glimpse of the great *prize* which God has set before the elect church of this Gospel age. No wonder if these are enthused with the glorious spectacle which (the natural) eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive of, but which "God hath revealed unto us by his spirit!" No wonder, either, if they have given more attention to the prize than to the mark which must be attained ere the prize is won.

Full of enthusiasm and appreciation of divine love, these have entirely lost the fear of eternal torment, and have learned that this doctrine is of Satan, and not of God, from man, and not of the holy Spirit; from the dark ages, and not the teachings of the inspired words of Scripture. They have learned, too, that what scriptures seem to give any color of sanction to this blasphemy against God's character and plan are certain parables, symbols and dark sayings which misinterpretations have more or less glossed and colored in the common translations of the Scriptures.

It is quite common for this latter class to think and to speak of "running for the *prize*," and to measurably lose sight of the fact that it is not the prize that we run toward, but the *mark:* that the prize is entirely beyond our grasp;—as the Apostle expresses it above, "I press toward the mark." Whoever reaches the mark of character which God has established for the elect will receive the prize; and whoever fails to reach that mark of character will fail to get the prize. It is therefore a very serious error to run for the prize and forget or ignore or disregard the "mark," which must be first attained.

The thought that a certain standard or mark of character is necessary to all who will pass divine approval as "overcomers," and hear the Lord's "Well done!" is an astounding one to many. Many have thought of the Christian race as merely an avoidance of open sin; others have included an avoidance of secret faults; others have gone still further, and have included a general disposition to sacrifice many interests of the present life; others have gone still further, and have understood the test of discipleship to be full self-surrender to the Lord, a full sacrifice of earthly life and all of its interests to the will of our Head, the Lord;—but almost none have the thought that all our sacrificings and experiences and self-denials must lead up toward and eventually bring us to the "mark" of character which God has set for the "elect,"—else they will not get the prize of joint-heirship with Christ in the Millennial kingdom. Nothing, probably, has contributed so much to this oversight of a "mark" or fixed standard of character than the false interpretation given to our Lord's conversation with the dying thief on Calvary.*

It is indisputably reasonable, that God has some standard or test by which he will determine who are worthy to receive the great blessings and honors offered to the elect—who are worthy to be members of the body of Christ and to share his Millennial kingdom—what shall constitute *faithfulness* in those who "seek for glory, honor and immortality," and who are "the called and chosen and *faithful.*" The Apostle, in our text, unquestionably declares that there is such a mark, and that all who are running with any hope of attaining the desired prize must be running toward that mark, and must attain it or lose the prize. And we see, too, that the Apostle judges himself according to this standard, and declares that at the time he wrote he had not yet reached this mark or standard of character-development. Such reflections cannot but awaken in the hearts of all who are in this race earnest desires to see distinctly the mark toward which we must run: and it should stimulate each and all of us to run the more patiently and the more perseveringly, and to watch day by day the measure of our progress toward the grand mark which the Lord our God has set before us.

We notice that the Apostle has in mind foot-races, and we see the forcefulness of the illustration: 1) As the racers must enter the race-course in a legitimate manner, so must we get on our race-course in a legitimate manner, through the only door—faith in the precious blood which redeemed us and justified us before God. (2) Those who enter the course must be regularly recorded or registered as runners; they must positively declare their intention, else they will not be in the race. So with us: having been "justified by faith," and having been informed of our privileges in connection with this race, and the attainment of its prize, it was incumbent upon us to declare our intention—to make a covenant with the Lord, and to thus be regularly entered—our names being written, not upon earthly church rolls, but in the Lamb's book of life—"written in heaven."—Heb. 12:23.

With foot-racers there is a prize offered also, but it is not the prize that is hung out to their view while on the race-course; it is not the prize toward which they run, but the mark. There is the quarter-mile mark, the half-mile mark, the three-quarter-mile mark, and the mile mark at the close of the race; and each racer watches for and encourages himself as he passes one or another of these marks by the way, until finally he reaches the last one, the mark for the prize. And this watching of the marks by the way, and reckoning up to the standard, is a great incentive to him—an encouragement as he speeds along, a reminder if he is going slackly. So, too, it is with the Christian runner in the narrow way *toward the mark* of the great prize which God has promised—joint-heirship with his Son, the Lord of glory.

* See our issue of June 1, 1896, "The Thief in Paradise."

It will encourage us to note the marks on our way, and to perceive our progress—if we are coming nearer and nearer and nearer to "the mark for the prize"—the mark which wins the prize. And if any be careless, indifferent, slack, in his running, nothing could be a greater stimulus to him than the knowledge that only his own carelessness or slackness can lose him the prize.

WHAT IS THIS GREAT "MARK" OF CHARACTER SET BEFORE US BY OUR GOD?

We answer, It is stated under various names; as for instance, our Lord Jesus mentioned it when he said, "Be ye perfect, even as your Father in heaven is perfect." (Matt. 5:48) The same mark is mentioned by the Apostle when he says that God predestinated that all who will be of the elect must be "conformed to the image of his Son." (Rom. 8:29) These two statements differ in form, but are the same in substance. The same mark is mentioned again by the Apostle when he says, "The righteousness of the law is fulfilled in us who walk not after the flesh but after the spirit." And again he tells us that "Love is the fulfilling of the law." (Rom. 8:4; 13:10) Here, then, we have an aggregated definition of what constitutes the "mark" of Christian character, in the elect: it is godliness, Christ-likeness, love. The requirement, therefore, would seem to be that the Lord's people, holy and elect, must attain to the same character or disposition of love that God possesses and that was manifested also by our Lord Jesus.

But some one will say, How can we, "who by nature are children of wrath, even as others," ever hope to attain to so high a standard or mark of character as this, that we should love as God loves, as Christ loves? We answer, that we need never hope to attain to this high standard as respects the flesh, for so long as we are in these mortal bodies, and obliged to use their brains, we will necessarily be more or less opposed by the selfishness which through the fall has come to have such complete possession of our race through the mental, moral and physical derangements incidental to six thousand years of depravity.

The attainment of this mark of perfect love is to be an attainment of the heart, of the will—the new will," "begotten, not of the will of the flesh, nor of the will of man, but of God," through the holy Spirit. Nor do we find, nor should we expect that the new mind would come up to this standard at the beginning of our Christian experience. The new mind, altho inspired of God through the exceeding great and precious promises of his Word, is nevertheless our own will, and more or less circumscribed by its channel and instrument, the human brain. Hence the Apostle informs us that the new mind must constantly fight a battle against the flesh, and that its victory means the death of the flesh—that it cannot be actually perfect until the "change" shall come, by which this newly begotten will shall receive its spiritual body in the first resurrection. But since the receiving of a spiritual body in the first resurrection will be the receiving of the prize, we see that the race toward the mark and the attainment of that mark must be made by the new mind while it is still in this mortal body or "earthen vessel."—2 Cor. 5:2-4.

In a word, the new mind must grow, must develop. As the Apostle exhorts, we, as new creatures, must grow in grace and in the knowledge and love of God—the growth here corresponding to the running in the figure under consideration. We must run or press nearer and nearer to the mark day by day, week by week, year by year, until it shall be attained, —if we would gain the prize. Nor is it merely a question of time, for we all know some who have been a long time in the race and have made comparatively little progress in the cultivation of the gifts of the Spirit, the sum of which is comprehended in the one word, perfect love—the mark.

And we probably all know some others who have been a comparatively short time in the narrow way who have made great progress,—going from grace to grace, from knowledge to knowledge, from glory to glory—rapidly nearing the mark. And we know some who, so far as human judgment can discern, have reached the mark; but of these more anon.

That we may clearly comprehend this subject, let us notice how small were the beginnings of this grace of love in our hearts; and let us hope that many, as they trace the matter here, and compare it with their own experiences, will be able to find large developments in their own characters—that they have passed one after another of the quarter-mile marks in the way, and that they are rapidly nearing, if they have not already reached, "the mark of the prize."

(1) The beginning of our experience as Christians the Apostle expresses, saying, it was not that we first loved God, but that "he first loved us"—that attracted us to him. (1 John 4:19) A sense of justice told us that since God had so loved us as to redeem us at so great a cost, and to provide for us so great salvation, it would be as little as we could do—it would be *our duty* to love and serve him in return. This beginning of love we will designate as *duty-love*. It lacked in many respects qualities which now permeate our love for God, which is of a higher, a more advanced character, because we have grown in grace, and in knowledge, and in love. The Apostle seems to speak again of this same duty-love, when he says, "The love of Christ *constraineth* us [draws out our love in return]; for we thus judge that if one died for all, then were all dead [under divine sentence, the curse]; and that we who live [who have been justified to life through faith in Jesus' redemption] *should* henceforth live not unto ourselves but unto him who died for us." (2 Cor. 5:14, 15) Here again it is the "*should*"-love or duty-love, —the first, the crudest, the simplest development of our love toward God, our starting-point in the race toward perfect love.

(2) After we had exercised the duty-love and sought to obey God, not only in the avoidance of sin, but also in sacrificing our earthly interests and rights for his sake and the truth's sake, in obedience to his will—in obedience to duty-love—we began to find in our hearts an appreciation of the principles of righteousness; we began to love righteousness—justice, mercy, love: not at first with a fervancy of love, but rather with respect for the glorious qualities of the divine character, plan and law. This was our first quarter-mile mark, so to speak—love of principles of righteousness.

(3) The more we learned to love these elements of divine character, the principles of righteousness which find their perfect representation in the divine being, and through which the divine being is revealed to the eyes of our understanding —in that proportion the true love of God (based upon principles rather than upon duty), comes into our hearts. So to speak, here in the race-course we had gained the second quarter-mile mark—love of God's character; even tho we had not yet discerned the length and breadth and heights and depths of that character, we had begun to love the Lord in the true way—from appreciation not only of what he had done for us, but also and specially for what he is;—from appreciation of his character.

(4) Love of God from this latter standpoint as the representative of every grace and every virtue, as the representative of righteousness, and the opponent of every injustice and inequity, led us to seek and to follow out these principles amongst our fellow-men, as well as in our own characters. As we began to love truth, purity, nobility of character, wherever it could be found, we found some of it in a mottled and streaked condition even in the world of mankind: we found that the original law of God, written in the heart of Father Adam, altho largely erased and obliterated from the hearts and consciences of his children, is not wholly gone;—that to some extent, especially under the influence of Christianity in the past eighteen centuries, some features of this perfect law may be dimly discerned amongst men.

But our scrutiny, backed by our increasing love of these principles of righteousness, found nothing satisfactory amongst natural men—nor even amongst those professing godliness—professing to be followers in the footsteps of Jesus. We found these all, like ourselves, far short of perfection, far short of the glory of God. But as the true love, of right principles, burned in our hearts more and more fervently, we learned to *sympathize* with the entire "groaning creation," and to "*love* the brethren," for in the latter we perceived a class inspired by the same Spirit by which we ourselves had been begotten of God, the Spirit of the truth; we saw some of them struggling as we had struggled, with appreciation only of the duty-love; we saw others who had gained a higher conception than this, who had learned to appreciate the principles of righteousness and to love them, and to hate iniquity, and further, to love the God who is the embodiment of these. And the realization that these "brethren," like ourselves, were gradually approximating the divine standard—"pressing toward the mark"—filled us with interest in them and in their battle against sin and its weaknesses, and against the adversary and his beguilements. We became more and more interested in their welfare and overcoming in proportion as we were striving and making progress in the same "narrow way." This love of the brethren we did not have at the beginning; it marks a distinct progress in our race toward the "mark;" we might term it the third quarter-mile mark. But altho a grand attainment was achieved when this love of the

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brethren reached the point of willingness to "lay down our lives for the brethren" (1 John 3:16), yet it was not the *full* attainment of the "mark" for which we are running.

(5) The "mark of the prize" is a still higher attainment in love;—the one which we understand the Scriptures to point out as the very highest attainment is that of *loving our enemies*—not merely tolerating them, abstaining from injuring them, etc., while thinking evil of them; but far beyond this, it signifies the full purging out of all anger, malice, hatred, envy, strife, not only from our actions but also from our words, and even from our thoughts, our sentiments. It means such a *complete triumph of love in our hearts* as not only loves God supremely and delights to sacrifice in his service from love of the principles represented in his character, and love for the brethren, which makes us careful of their feelings and interests, and ready to lay down our lives on their behalf, to deliver them from evil, or to avoid putting a stumbling block in their way, but it means additionally that the love of God has been so thoroughly shed abroad in our hearts that we can love and do love every intelligent creature, and delight to do good unto all men, and to serve all men as we have opportunity, especially the household of faith.—Gal. 6:10.

This does not mean that the love which we have for the world must be of the same kind that we have for the Lord, who is the personification of righteousness, and for the "brethren," who are striving to have love, the righteousness of the law, fulfilled in them through Christ. It means rather a sympathetic love; a benevolence such as God himself exercised toward the whole world of mankind. It does not mean that we are to love the world in the sense condemned by the Apostle when he said, "Love not the world, neither the things of the world." (1 John 2:15) It does mean the attainment of the condition indicated in the expression, "God so loved the world that he gave his only begotten Son, that whosoever should believe on him might not perish, but have everlasting life." (John 3:16) It is a love for the world, which will not only be glad to see them lifted up out of degradation and sin to holiness and purity and righteousness, but which will be glad to coöperate to these ends as opportunities may offer—not, however, anticipating God's love and the development of his plan of the ages; but co-working with God in that great plan which he has promised shall eventually bring, during the Millennial age, blessing to every creature through the elect class now running in this race for attainment of the "mark," to win the great prize of joint-heirship with his Son. This perfect love, which, including the other developments, extends even to enemies and those who injure us and speak evil of us falsely for Christ's righteousness' sake, is the fourth mark in the race—"the mark for the prize."

While it is well for us to notice these various steps in the progress of our race toward the "mark," we are to remember that the illustration does not fit perfectly, but that rather while there is this order of progression it is less distinctly marked in our experiences, in which duty-love but gradually leads into the higher forms, remaining, but subordinately, to the end. It is a part of the blessed arrangement of God that those who are running in this race are not reckoned with according to the flesh, but as "new creatures," according to the spirit, the mind, the will, the intention. We may never hope to attain to this grand "mark" of perfect love in our flesh, so that every act and every word would give full proof of the real spirit of love which fills our hearts. Some may have greater weaknesses and defects in the flesh than others, and hence may be less able than others to uniformly and thoroughly show the real sentiments of their hearts. But God looketh at the heart; it is the heart that he sees running in this race; it is the heart which is to attain to this "mark" set before us in the Gospel—this mark of perfect love, which includes even our enemies. "Blessed are the pure in heart, for they shall see God."

If now we see clearly that perfect love is "the *mark* of the prize," we see something to strive for in our daily lives; a condition which we can by God's grace attain, and which must be obtained if we would be counted worthy a place in the kingdom. The Lord is not selecting the members of the bride of Christ by an arbitrary election; neither is he selecting them on the lines of a mere sentimentality; he is selecting them on the lines of character, heart-development; and those who attain this likeness to his Son, this "mark" of the prize, this standard of what is pleasing and acceptable to the Father—these, and these alone, may have confident hope of joint-heirship with our Lord. How important, then, that each runner in this race follow closely the Apostle's injunction to lay aside every weight and hindrance, and to run with patience the race set before us in the Gospel—"looking unto Jesus," the author of our faith, until he shall have become the finisher of it (Heb. 12:1)—giving us grace to conquer, and keeping us through his Word and through his providence unto the end of the race.

Each one on this race-course should examine himself, rather than examine others, in respect to progress in this narrow way; for each knows his own heart condition and the weaknessess of his own flesh better than any other knows these, the Lord alone excepted. Let us each note just where he is in the race-course, rejoicing that he is in the race at all; considering it a great privilege to be thus called and privileged to enter in this race. If we find that we have passed the first quarter-mark, let us rejoice and press on. If we find that we have passed the second also, let us rejoice so much the more, but not slack our running. If we find that we have passed the third quarter we may properly rejoice so much the more, and press with vigor on; and if we have attained to the fourth mark, of perfect love, which includes even enemies, we have indeed cause for great rejoicing. The prize is ours, if we but remain faithful. But, as the Apostle says, "Having done all, *stand*"—with all the armor on; stand in various testings which will then, as much as ever along the race-course, be brought to bear against us to divert us away from the mark, before the great Inspector and Giver of rewards shall say, "Well done, good and faithful servant; enter thou into the joys of thy Lord."—Eph. 6:13-17.

It is indispensible to those who have reached the mark of perfect love that they shall keep actively engaged in the service of the Lord, laying down their lives for the brethren, because he who loveth not his brother, whom he hath seen, what assurance hath he that he really loves God, whom he hath not seen? (1 John 4:20) Such must stand, not only as representatives of God and of the principles of righteousness, but as representatives of those strong in the Lord and in the power of his might, and in the faith of his Word,—ready and willing and efficient in the encouragement of other runners in the race-course, that they likewise may attain to the "mark." As the Apostle says: "As many, therefore, as are perfect should be of this mind; and if in anything you think differently, God will reveal this to you; but to what we have attained, let us walk by the same line. Brethren, become joint-imitators of me, and watch those who are thus walking, as you have us for a pattern."—Phil. 3:15-17, *Diaglott.*

"WHAT THINK YE OF CHRIST?"

MATT. 22:34-46.—JAN. 27.

Our Lord's public teaching evidently ended with the Tuesday prior to his death, and with the teachings of that day our lesson has to do. The incidents of the two days preceding tended to bring matters to a climax: the leaders realized that the new Teacher was undermining their influence with the people. They considered him a false claimant to the Messiahship, yet could not deny his purity of life, the high standard of his teaching, and his wisdom. Now they saw him boldly teaching in the Temple day after day, and altho his teachings were in parabolic form their significance was undoubtedly recognized by many of the people. This very morning he had given three forceful parables, which, if received by many, would correspondingly weaken the influence of those who "sat in Moses' seat," the doctors of the Law and the Pharisees.

One of these parables represented God as a father, and two classes in Israel as sons: the one avowing his obedience to the Father's will, nevertheless was disobedient, and represented the Scribes and Pharisees; the other son, who, refusing to do the Father's will, but subsequently obeying it, got the Father's blessing and approval, represented the class of publicans and sinners who were now flocking to Jesus and becoming interested and seeking to do the divine will, and who were accepted of the Father, notwithstanding that previously they had shirked and even publicly denied their allegiance.

The second parable represented Israel as the Lord's vineyard, and the Pharisees and doctors of the Law as the husbandmen, whose duty it was to care for the vineyard, that it should bring forth much fruit to the owner; but who appropriated the fruits to themselves—seeking honor one of another and not God's glory. The result the parable showed to be the complete overthrow of those husbandmen, and the giving of the vineyard into the care of others—the overthrow of the Jewish system or polity, and the establishment of a new order of things through other servants—our Lord Jesus and his apostles, who did not seek honors to themselves, but sought the glory of God and the welfare of his vineyard.

The third parable, the marriage of the king's son, pressed home the truth still more strongly, indicating that Christ was the King's Son, and that the heavenly Father had sent forth the invitation to the wedding-feast first to the officials of the Jews, as the representatives of that people, the doctors of the law, the Pharisees, etc., and upon their refusal he found others to take their place at the feast, which was not at all interrupted.

A consultation of the leading Jews showed that they were in accord in thinking that this Teacher must be interrupted in some manner; otherwise his influence would be too great; but the question was, Who could meet him in argument? Who would confute and refute his propositions, and thus break his influence with the people? The counsellors were of different factions, quite opposed to each other, but they were drawn together by mutual interest in their opposition to Jesus. And thus it ever is with error; the most contrary theorists are ready to coöperate with each other in opposition to the truth. Nevertheless, truth is mighty and shall utimately prevail against all its opponents; not always so quickly, however, as in the case before us, when the Truth himself, with superhuman wisdom, confounded and overthrew the machinations of error.

Apparently the religious leaders, after conferring, decided that they would attempt to confuse the Lord and confound his teachings, and thus make a division amongst the people, getting some of them against him. First came the Herodians, who were not Jews at all, but, like Herod, Ishmaelites—sons of Abraham, through Hagar, as the Jews were his sons through Sarah. The Herodians, we may presume, were not very religious, but in considerable measure politicians; nevertheless, the desire to break the influence of Jesus was sufficient to unite with these Ishmaelites the Pharisees, who claimed to be the most strict and holy of the Jews. They had thought of a method of entrapping the Lord, which they felt sure would be a success. It was a simple method: they would ask him a question respecting taxation in which all the people were interested, high and low, rich and poor, publicans and Pharisees. They felt sure that in answering this question he would either lay himself open to the charge of teaching sedition, and therefore himself liable to arrest as an opponent of Herod and of Cæsar, or by approving the taxes they esteemed that he would alienate from himself many of the Jews who were now regarding him favorably. Hence their question: "Is it lawful to pay tribute [taxes] to Cæsar or not?"

It would scarcely be right to say that our Lord avoided their question. Rather, we would say that he gave it a much broader and more comprehensive answer than they or anyone else would have supposed possible. He said, in the hearing of the people, "Why tempt ye me?" thus in a word showing that he perceived the real animus of the question, that it was an endeavor on their part to entangle him. Then he asked for a coin of the kind generally used for taxes, and having their assent to the authority which issued it, he said, "Render unto Cæsar the things which are Cæsar's, and to God the things which are God's." What a lesson in these words! How clearly they indicate that God's people are to be subject to the powers that be, and to *wait* for God's kingdom, rather than to attempt opposition, insurrection, conflict with the laws of earthly authorities!

In this respect our Lord's words are a lesson to his people today, to the effect that they should keep their religious affairs, which are of God and toward God, separate and distinct from worldly politics, which are of the Gentiles, during this period of the "Times of the Gentiles." "Ye are not of this world, even as I am not of this world." On the other hand, the Lord's people are to remember that, as originally created, man bore *God's image* stamped upon his very nature; and the persons addressed should have remembered also that God's superscription was upon them, that he had accepted them as his people,—Israel. The thought is that the heart, the life, the affections, belong to God, and should be rendered to him, and this being done the rendering of a little tribute-money to some earthly prince would be of comparative insignificance, and the will of God recognized in the heart would cause all things to work together for their good.

The questioners found themselves answered in a manner they had never dreamed of; they were put to silence; they could take no exceptions to such an answer. It had lifted their quibble to a plane of thought which they must confess was far higher than had ever entered into their minds, and had settled it effectually.

Next came the Sadducees, no doubt boastfully saying, We alone are competent to deal with this man, and to show up his faults, tho at the same time we will be showing up the errors and faults of you Pharisees respecting a future life through a resurrection. The Sadducees were what we might term the Agnostics or Rationalists of that time. They denied that there were any spirit beings, and denied a future life for mankind, claiming that there would be *no resurrection* of the dead,—that faith in a resurrection was not warranted by any satisfactory Scriptures, and that reason also repudiated the thought.

By their question they would endeavor to show that Jesus' teachings as a whole were built upon a false foundation;—that the present life is everything, instead of nothing, and to be sacrificed to attain a future life by a better resurrection, as Jesus taught. They put what they supposed would be an unanswerable question respecting the condition of things in the resurrection age. Our Lord's reply was that the difficulty was with them, and not with the divine plan; that they had failed to understand the Scriptures, and did not properly understand the power of God, who is abundantly able to arrange for all the exigencies which will arise in the perfecting of his own gracious plans and promises. Then, going beyond this answer to their question, our Lord demonstrated to them that the resurrection *is* taught in the Old Testament Scriptures—not in so many words, but indirectly—that God's language with reference to the patriarchs implies that they are *not annihilated*,—implies that they are *to be resurrected*, to live again, because God would not use such language as he did use respecting beings who had passed totally out of existence, and were never to be in existence again. The answer was a complete one, as the first verse of our lesson shows.

But our Lord's opponents still hoped that they might find some one capable of vanquishing in argument him who "spake as never man spake." And so we read that when the Pharisees heard that he had "muzzled the Sadducees" they were gathered together. Their disappointment at not seeing Jesus confounded by the Sadducees was offset by their pleasure in having their Sadducee opponents thus effectually silenced. Then one of the Pharisees, who was a doctor of the law, a scribe, bethought him that he would test our Lord with a theological question much discussed amongst the Jewish rabbis; a question upon which they were very generally divided. He would at least get this great Teacher confused and show the people that, while the Scribes had such contentions amongst themselves respecting the Law, this Teacher also, when treating theological subjects, would be confused. Altho it is said that he propounded the question temptingly, this does not necessarily mean that this scribe was dishonest or in affiliation with others of the rulers who were conspiring *merely* to entrap Jesus; for our Lord himself testifies of him that he was "not far from the kingdom of God."—Mark 12:34.

His question was, Which one of the Ten Commandments is the most important, the greatest? Our Lord's answer was most direct. He divided the Law into two parts, as on the two tables of stone; the one part relating to God and man's obligations to his Creator; and the second part relating to man's responsibilities toward his fellow-men. Man's duty to God our Lord placed as supreme, yet the other as linked with it and necessary to perfect harmony with God. The force of our Lord's words is found in the fact that they are mainly a quotation from the Jewish law.—Deut. 6:4, 5.

Matthew's account does not include all the words which our Lord spoke, as recorded by Mark,, beginning, "Hear, O Israel! The Lord [Jehovah] our God is one Lord [Jehovah]." This declaration the Jews were in the habit of calling, "The Shama," because the first word in the sentence in Hebrew is *Shama*, translated in English, "hear." This *Shama* declaration was considered a sacred one amongst the Jews and was enclosed in their phylacteries, repeated in their prayers, etc. The Scribe, therefore, could have not the slightest objection to our Lord's answer: it was conclusive, and, as recorded by Mark, he acknowledged the truth saying, "Well,

Master, thou hast said the truth, for there is one God, and there is no other but he; and to love him with all the heart and with all the understanding and with all the soul [being] and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices."—Mark 12:32-34. See MILLENNIAL DAWN, Vol. V., Chap. 2.

No wonder, then, the inspired Apostle declares that "Love is the fulfilling of the law!" We can readily see that only in proportion as love is in the heart can the divine law be fulfilled by any. This does not interfere with the Scriptural declaration that "the righteousness of the law is fulfilled in us, who walk not after the flesh but after the spirit." The reason why the Jews could not keep the law was that they did not have perfect love in their hearts, and the same difficulty would stand in the way of us who are of the *New Covenant, were it not that our Covenant makes for us the favorable arrangement through the precious blood of Christ, that our intentions as new creatures are accepted of God as instead of our natural hearts. Those who have entered into covenant relationship with God through Christ, to follow in the footsteps of Jesus, are walking "after the spirit," following *after* love, even tho they be not able to walk *up to* the spirit —up to the full standard of love in every thought and word. Their efforts in this direction are accepted as tho they were perfect, and day by day, week by week, and year by year, under the Lord's instruction and leading by his Word and providence, they are making progress in this good way—learning more and more what love is, as they see it exhibited in the Lord's Word and plan and character, and seeking and attaining more and more to the likeness of God's dear Son, whose perfect love was a copy of the Father's.

As shown elsewhere, it is this "mark" of perfect love, which must be attained in the heart, so that our wills will be fully in accord with it (however imperfect our expression of those wills in words and deeds, by reason of imperfections of the flesh). And to grow in this grace of love to God necessarily implies a growth also in love toward mankind; and especially toward those who are in sympathy and harmony with righteousness. (1 John 4:8, 20, 21; 5:1) Truly the divine Law is grandly beautiful to those who see it; and none can see it fully except as he has gradually come to appreciate its lengths and breadths and heights and depths. And each additional step of knowledge and appreciation must be accompanied by efforts toward obedience in the practice of love toward God and fellow-men, otherwise progress is impossible. Our Lord's declaration is that all of the teachings of the law, as well as all the teachings of the prophets, are in harmony with, and made dependent upon this law;—that God's promises are not intended for any others than those who are in heart-accord with his law, and if in heart-accord they will desire and endeavor to be good and do good in every sense of the word, as far and as rapidly as possible.

Seeing the number of Pharisees in his audience, gathered by the question before mentioned, our Lord considered this a favorable opportunity to turn the tables, and to ask them a question—not that he was endeavoring to trap them as they had been endeavoring to do with him; but because there is no better method of presenting a truth strikingly to the attention of a person than through a wisely directed question. He saw that the difficulty of the Pharisees in respect to himself was, (1) that as a man he did not have the outward evidences of ability to establish himself as the King of Israel, the Messiah—he lacked wealth and soldiers and influence; and he lacked also that fierceness of disposition and haughty domineering manner recognized as the usual accompaniments of successful generals. (2) Their chief objection to him was, as they would put it, that he was bolstering up the weaknesses of his earthly conditions by claiming that he himself was of a heavenly origin, and that somehow or other the establishment of his kingdom would be by spirit-power.

When our Lord asked the question, "What think ye of Messiah? Of what family should he be expected?" he well knew what the answer would be;—that they would acknowledge that they were expecting Messiah to be of the tribe and family of David: and no doubt the Pharisees, while answering this question, expected that the next question would be, Do you not acknowledge that I am of the tribe and family of David, etc.? But our Lord desired to bring out another point. His earthly genealogy they knew, or could easily prove: he wished to show that the Scriptures taught that Messiah must be something more than the Son of David, and that he must be both the Son of David and Lord of David. Hence, when they answered that Messiah would be the Son of David, he enquired, What then is David's meaning when he makes use of the expression, "The Lord [*Jehovah*] said unto my Lord [*adon*, master], Sit thou at my right hand [associated with me in the kingdom, highest in my favor]"? (Psa. 110:1) The Pharisee had not studied the Scriptures sufficiently, else they would have seen this feature before, that Messiah was to be not only the son, or offspring of David, but also greater than David, the Root of David. No wonder they were unable to answer; there was nothing for them to say; the matter thoroughly upheld our Lord's claim that Messiah must have a divine origin, divine authority, and be backed by divine power in whatever he would do.

It should be noticed in this connection that both this quotation from the Psalms and the previous quotation from Deuteronomy by our Lord, are against the Trinitarian view of several persons in divine power, "*equal* in power and glory." They are in full accord, however, with the Scriptural teachings of a heart-oneness between the Father and the Son, and the high origin as well as the high exaltation of the Son, —"that all men should honor the Son even as they honor the Father;" yet nevertheless keep the two distinctly separate, as our Lord did in his teachings. See "*The At-one-ment Between God and Man*," Chaps. 2 and 6.

"From that time forth no man durst ask him any question." They were afraid to question him further in the sense of endeavoring to entrap him, having learned that he always got the advantage; the answers only resulted in greater honor to Jesus and the confusion of those who sought to entrap him. And so it is sometimes with the Lord's people today when armed with the sword of the Spirit, which is the Word of God; it is so sharp that their adversaries stand in fear of it. And yet this sword should be always used as our Master used it, not in bitterness nor in wrath, nor with sarcasm; but in meekness, in gentleness and patience and love, "In meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil."—2 Tim. 2:25.

* See June 15, 1919, issue for critical examination of Covenants.

CHRIST THE MAGNET—"I WILL DRAW ALL MEN"

JOHN 12:20-33.—JAN. 20.

GOLDEN TEXT.—"*We would see Jesus.*"

Our Lord continued his teachings in the Temple daily after his triumphal entry into Jerusalem on the ass,—going to Bethany at night, and returning to the Temple each morning during the few days that intervened prior to his arrest and crucifixion. It was at this time that certain Greeks sought an interview with Jesus, and made known their desires through Andrew and Philip, who were probably the only two of the disciples who spoke the Greek language, they coming from a city (Bethsaida) in which the Greek language was considerably used, and their names are of Greek origin. It was most natural, therefore, that these two should be the mouthpieces of the visitors, to communicate their wishes to our Lord. The reason for the request doubtless was that our Lord at this time was in a part of the Temple inaccessible to any except Jews by birth, and these Greeks were Jewish proselytes, hence were not permitted to approach nearer the holy places than the Court of the Gentiles. Their request therefore meant that Jesus should come out to where they were for an interview.

What may have been the object of their visit we are not told; nor do we presume that our Lord's words recorded in the succeeding verses of our lesson were addressed to the Greeks, but rather that a break in the narrative occurs. Our Lord doubtless responded to their request for an interview, but the substance of their converse has not been considered necessary for the church, and hence has not been recorded. It may not be amiss, however, to mention that Eusebius, a church historian of early days, relates that an emissary was sent to Jesus by the king of Edessa, Syria, inviting him to take up his abode with him, and promising him a royal welcome. It would not be surprising if there were truth in this statement, but we know well that our Lord would refuse any such overtures, for he himself had plainly declared to the disciples when he sent them forth, "I am not sent but to the lost sheep of the house of Israel."

God had blessings in store for all the families of the earth; but not yet, and not in this way. All things must be done in a divine order and according to the divine plan, which pro-

vided for the selection of the seed of Abraham (Gal. 3:16, 29) before the general blessings could come upon the world; and the offer of membership in this seed of Abraham must, according to divine arangement, be to the Jew first.

It was probably after the interview with the Greeks had ended, and while the hearts of the apostles were beating fast with anticipation that finally the world was waking up to recognize their Master in his true light, and would shortly exalt him to the high position foretold for the Messiah, and while their hopes on their own behalf were also running high that they should be joint-heirs with him in the kingdom, that Jesus uttered the words constituting the remainder of the lesson. It was a good opportunity for him to show them how his sufferings of the immediate future were the foundation upon which all the future glory must rest. He well knew what bitter disappointments and heart-aches would come to his faithful few when they would realize the literalness of what he had already told them respecting his death. He would give them some suggestions which would be helpful to them subsequently, and enable them to look through the sufferings to the glories in reservation, unseeable except with the eye of faith.

It was, we believe, with this thought in mind that our Lord declared, "The hour is come that the Son of man should be glorified." The disciples at first would take this as intimating his earthly exaltation, but he speedily drew their attention to the fact that while the beginning of his glorification was near, it must be preceded by the suffering of death. His glorification began in his resurrection from the dead, when he was raised in incorruption, in power, a glorious spiritual body—"a quickening spirit," as the Apostle explains. (1 Cor. 15:42-45) This glorification was enhanced when he was received up into glory in the Father's presence, there to appear on our behalf, and at the right hand of divine power to wait for the appointed time when he should take unto himself his great power and reign as King over all the earth, which he had redeemed with his own precious blood.

"THE HOUR IS COME!"

The expression, 'The hour is come," is not necessarily to be understood as signifying sixty minutes; just as the word "day" does not always signify twenty-four hours, but a comparatively short period or epoch, as for instance, "Noah's day," "Moses' day," "Jesus' day," etc. As compared with "Jesus' day" the experiences referred to were properly enough said to be occurring in that "hour," or short time.

Having thus assured them that the beginning of his glorification was not far distant, our Lord makes very impressive the necessity of his death, by saying, "Verily, verily,"—that is, Truly, truly, most positively, emphatically, I give you the illustration that my glorification according to the divine arrangement, must come through my death, even as a grain of wheat would remain but one grain unless it were planted, and through the dying of one grain life and being were given to a number. Had our Lord chosen to do so, he at one time had the privilege of remaining alone,—of not dying on our behalf. Had he followed this course we would still have been unredeemed and he could have brought forth no fruitage. But he had consecrated his life; he had voluntarily engaged to sacrifice himself on behalf of Adam and his race, in compliance with the Father's will, and hence he declares that if *now* he would love his life he would lose it; that on the contrary, instead of seeking to save himself he must indeed hate or *despise* the present life in comparison with the future and eternal one which the Father had promised him as a reward for obedience unto death.

It will be noticed that in this understanding of it, this 25th verse is applicable to our Lord alone, and not to his followers, for they had no life to lose; they and the whole world were dead, under condemnation of death, because of father Adam's transgression. Our Lord alone had life, which he had a right to lay down or exchange in order to keep it unto eternal life. Such privileges could not come to his followers until first Jesus had given his life "a *ransom* for all." Then as soon as the ransom was given and had been accepted of the Father, the redeemed ones (believers justified by their faith) could be reckoned as having life-rights which they would be privileged to consecrate upon the Lord's altar, and to exchange for the heavenly life, following in the footsteps of Jesus.

And in full accord with this interpretation is the next verse, which distinctly speaks of Jesus' followers, saying that all who desire to serve him, and to be with him, must follow him—follow him in this experience, which he, as the forerunner in this way, was already passing through; *viz.*, the consecration and then the despising of his earthly existence, as compared with the spirit life and heavenly glory promised.

It is to their great disadvantage that Christian people so generally fail to discern that there are to be several different classes of saved ones—the overcomers, the great company and the restitution class. The benevolently disposed of those seeking to walk in the footsteps of Jesus, in earthly self-denials and sacrifices, and in despising the present life in comparison with the future one promised, are robbed of much of their joy and peace and consolation by the thought that only such footstep-followers can ever be with the Lord and honored by the Father; for they realize that such servants constitute a "little flock" indeed. The effect of their ignorance of the divine plan is, with many, a hardening of heart in an attempt to be more like what they understand God to be, as expressed in what they believe to be his plan of eternal torment for all except the little flock. Others, on the other hand, cultivating their benevolence, refuse to believe that the way to this association with Jesus and the divine glorification is so narrow—they widen it more and more to take in their friends, their families, their neighbors, and as many as possible of the heathen; and thus, unconsciously perhaps, gradually but surely they lower the standard of true discipleship, not only for others but also for themselves: they become more and more satisfied with outward forms and ceremonies and platitudes and moralities, and come more and more to consider that their former views were incorrect—when they supposed, in harmony with our Lord's words, that all who would be with him and be honored of the Father, must take up his cross and follow in his footsteps.

The light of this harvest-time now shining upon the divine Word and plan makes clear to us, not only the height of the calling of the "elect" church to joint-heirship with her Lord in his glory, but also the reality of the fact that all who would share that glory in the future, must suffer with him in the present life—must be crucified to sin and to self and to the world; must rise to newness of life in Christ Jesus reckonedly now, actually, if faithful, in the first resurrection. But this harvest light makes clear to us also that the class now called, now intended of the Father to be joint-sacrificers with his son and joint-heirs with him of his glory, is altogether but a small fraction of the human family, and that the others who receive not this high calling are to be otherwise blessed in due time under the Millennial kingdom, by the glorified Jesus and his glorified church and bride.

Those who have this light and appreciate it are saved from the discouragements common to others. They can see the reasonableness of making the way to so high a station as that to which they are called a very narrow one, which will admit at its opening only those who are justified through faith in Christ and who are desirous of pleasing and serving God, and which, at its furthest end, will admit to glory only those who have passed faithfully through the experiences of this time, and are found in heart and character copies of God's dear Son. —Rom. 8:29.

"Now is my soul troubled"—my feelings are turbulent; I am in a commotion. Shall I pray, Father, deliver me from this hour? Shall I not, on the contrary, remember that for this very cause I am come to this hour, that I might endure, and that willingly, rather than ask to be delivered? I might ask the Father for a certain kind of deliverance which would not invalidate the engagement which I made, that I would give my life in obedience to his will. I might ask him to permit some calamity to befall me which would result in my death and thus save me from the peculiarly trying and ignominious conditions incident to my apprehension and execution as a criminal—as the worst kind of a criminal, a blasphemer against my heavenly Father. Such a deviation would seem to me not an unreasonable concession for one who has shown his faithfulness to the Father's will in all things. And yet I will not ask even this concession. Rather, I will submit my will to the Father's will most absolutely, and carry out to the very jot and tittle the spirit as well as the letter of my covenant. Let the Father's will be done in every particular; it must be the wisest and best, else it would not be his plan. It is for this very purpose that I came to this hour, that I might manifest, demonstrate, to the Father my devotion, my most implicit obedience to his will. Proceed, Father! Glorify thine own name and in thine own way, at whatever the cost to me!

Then a voice was heard, a voice which some understood and which others misunderstood, as is always the case with the voice of God. The world heareth no message; believers hear the message partially; but the begotten sons, in perfect accord with the Father, hear and understand fully. No doubt

our Lord received a blessing through this message from the Father, and yet he assures us that it was not specially sent for him, but rather as a demonstration for the benefit of the disciples—that they might note that God attested his teachings. God does not today speak to his people by such an audible voice; but he speaks none the less forcibly to us—through his Word and through his providences. Yet now, as then, some hear and appreciate more than others. Some, who have the word of God in their hands appreciate it only as another book, and likewise discern not God's providences in the affairs of his people. Others see in the Lord's Word a message, a good message, and reverence the book and see in his providences something of the divine care and provision in connection with the body of Christ. But only the spirit-begotten sons, the members of the body of Christ, today, like the Head eighteen hundred years ago, hear the Father's Word, with distinctness and clearness and understanding. These also note divine providences, and are enabled to rejoice in them, and to realize that all things are working together for good to them because they love God, and have been called according to his purpose, and are in the way of responding to that call, seeking to make their calling and their election sure.

THE PRINCE OF THIS WORLD

When our Lord said, "*Now* is the judgment of this world, —*now* shall the prince of this world be cast out," he evidently meant by *now* the same as in his previous expression, "*The hour is come.*" But a little space of time *now* intervened until this would be accomplished. The judgment of this world, so to speak, was in the balance and would speedily be decided. The first trial took place in Eden, father Adam being the one who was on trial, and the world of mankind, still in his lions, was in a certain sense on trial, in the balance, with him. That trial, as we know, resulted in disaster to Adam and all his posterity. "By one man's disobedience sin entered into the world, and death as a result of sin, and so death passed upon all men for all [through inherited weaknesses] are sinners." (Rom. 5:12) That judgment (trial and sentence) of the world was unto death; and Adamic death had reigned up to the time that our Lord spoke, for 4161 years. But now under divine providence, under the grace of God, a substitute or *ransom* had been found, acceptable to God, and willing to give his life a ransom for Adam and his race. This one was now on trial, and the fate of the whole world was in the balance and depended upon his victory. Hence, as our Lord expressed it, *now* the world's *krisis*, or trial, was at its climax, and his decision to be faithful to the Father's will, and to despise the present life in obedience to that will, determined that trial favorably to the world; for the Apostle declares that as the world's condemnation was unto death through Adam, so the world's justification is unto life through Christ—that so far as the divine law was concerned Jesus paid the full penalty for the whole world, and hence will have both the right and the opportunity, not only to rescue mankind from the tomb by an awakening but also to rescue fully and completely so many as will accept the favor, by raising them up fully out of sin and death to perfection and harmony with God during and at the close of the Millennial age.—Rom. 5:18, 19.

Our Lord's other statements is quite in accord with this: "Now shall the prince of this world be cast out." That is to say, the trial now in progress in my own person will result not only in a reversal and cancellation of the divine sentence of mankind unto death, but it will also result in the overthrow of the present rule of evil in the hands of Satan, the prince of this world. He shall be cast out; he shall be chained for the period of my Millennial reign, and shall subsequently be destroyed. Since the whole matter of the world's judgment and the removal of its present captor through sin was dependent upon our Lord's victory, it was quite proper that he should date all those results from that "hour," notwithstanding the fact that it would be centuries before these things would be accomplished;—the binding of Satan, the release of mankind from the Adamic sentence through the instrumentalities of the Millennial kingdom (Christ and the glorified church), into the glorious liberty (from these things) which belongs to all sons of God,—whatever their plane of being. Not that we are to suppose that all men will avail themselves of these heavenly mercies and privileges, but that all are to have a full opportunity to do so; so that whosoever will die the second death will die for his own sins and not through inherited imperfections—not because the fathers ate the sour grape of sin.—Jer. 31:29, 30; 1 John 5:16.

WHEN CHRIST WILL DRAW ALL MEN

The statement of the next verse is in absolute accord with this: "I, if I be lifted up, will draw all men unto [toward] me." While, as the narrator records, these words signified by what manner of death Jesus should die—lifted up on the cross—nevertheless, they meant more than this. They meant, also, If I shall faithfully give my life according to my covenant, and shall receive of the heavenly Father the high exaltation or lifting up which he has promised, that exaltation will bring with it the power to bless all the families of the earth; first, according to the Father's will and prearrangement, he himself will draw unto me a church or bride; I will not draw these, but the Father: "No man can come unto me [in the present time, in the narrow way] except the Father which sent me draw him, and I will *raise him up* [exalt him] at the last day"—the Millennial day, "early in the morning" of that day.—John 6:44; Psa. 46:5.

And when these shall have been thus exalted as members of my body, raised up as sharers with me in the first resurrection, then I will begin *my* drawing work, which will not be confined to a special class, a royal priesthood, like the Father's drawing. Mine will be a general drawing: I will draw all men; it will be a universal opportunity to come unto me and receive from me, as the Father's representative, full remission of sins that are past, and such instructions in righteousness, such chastisements, such experiences, such judgment, as will tend to lift them up, up, up, to the glorious condition of human perfection from which all fell through Adam's transgression, and the right to restore to which I gained for them by not counting my earthly life precious unto me, but instead by despising it, that I might redeem men and gain this high, heavenly condition in which, according to the divine arrangement, I and my servants who will be with me, and whom the Father will honor also, and whom I will call my bride and brethren and joint-heirs, shall bless all the families of the earth.—Rev. 22:17; Rom. 8:17; Gal. 3:16, 29.

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WHICH IS THE TRUE GOSPEL?

[This article was a reprint of that published in TOWER of March 15, 1900, which please see.]

WHAT SAY THE SCRIPTURES CONCERNING HELL?

"To the Law and to the Testimony: If they speak not according to this Word, it is because there is no Light in them."—Isa. 8:20.

[This article was a reprint of that published in TOWER of March 15, 1900, which please see.]

GIDEON'S BAND

"Count me the swords that remain."
"Lord, hundreds on hundreds are daring."
"These yet are too many for me to attain
To the victory I am preparing.
Lead them down to the brink
Of the waters of Marah to drink."

"Lord those who remain are but few,
And the hosts of the foe are appalling,
And what can a handful such as we do?"
"When ye hear from beyond, my voice calling,
Sound the trump! Hold the light!
Great Midian will melt in your sight!"

VIEWS FROM THE WATCH TOWER

The dawn of the twentieth century has naturally led to the launching of new programs along ethical and religious lines. The United Free Churches of Great Britain, it is announced, "have been quietly working to bring about one of the greatest and most striking revivals on record." Their primary effort, for which they have prepared for more than a year, is the conversion of London, tho it expected to extend more or less to the whole world. In the same metropolis Rev. Dr. Joseph Parker has for a week tried to demonstrate the advantages of a religious daily newspaper. In our own land various Union-movements have been started which welcome Jews, Romanists, and Unitarians who deny the ransom, to unite with the so-called "Orthodox" who ignore the ransom. The general plaint of all is that an effort to uplift mankind must be made, and yet they ignorantly oppose or ignore the divinely appointed uplift so near at hand— the Millennial kingdom of God's dear Son, the result of the great sin-offering finished at Calvary over eighteen centuries ago, but delayed until now for the calling and perfecting of the elect church to be joint-heirs with her Saviour and Bridegroom in that heavenly kingdom.

What these various "movements" and "crusades" will accomplish is hard to guess: our surmise is that they will amount to little socially so long as times are prosperous; and that they will amount to nothing spiritually—along the lines of true spirituality—"sanctification through the *truth;*" because they are not built upon the truth of God's Word, but upon various human philosophies and theories.

Some, however, seem impressed with the fact that the new century opens under conditions very unfavorable to peace on earth and good will amongst men. For instance,—

CARDINAL VAUGHN DECLARES THE WORLD OUT-OF-JOINT

In a recent address in London he is reported to have said: "The twentieth century will dawn on a world badly out-of-joint and sick unto death. The sense of uncertainty and unrest is universal. Races are exasperated against races. Rival nations have provoked each other to strife by gibes and insults, and men are asking whose influence is to dominate mankind when Asia is armed like ourselves? Will the heathen races prevail against Christian?

"Envy, jealousy, hatred, desires for revenge, avarice, greed of power and influence, have broken out among the nations like a plague of vices that threaten to destroy them. Remedies have been applied, but remedies are worthless.

"The nations called a conference for peace, but excluded the pope. They have forged weapons of destruction; harbored compulsory education without religion; preached the gospel of commerce; of the 'open door' and 'spheres of influence,' and then dispatched armies to fight the people.

"They have dug passionately into the bowels of the earth for more and more of the precious metals; yet taxation is increased and wants multiplied, and there is a chance of conflicting cries, but no common agreement."

THE CHRISTIAN ADVOCATE'S VIEW OF THE NEW CENTURY

"The nineteenth century goes out in war all around the world. The Hague Conference led some to sing 'Hosanna!' and to cry, 'The age of peace dawns!' We sat among the doubters; for human nature unregenerated is the same all over the world.

The Christians are still cutting one another's throats in South Africa. The Christians are not done cutting one another's throats in the Philippine Islands. The Christians and the pagans are but pausing for breath in China.

"Clouds are rising over various parts of Northern Africa, and the shadow of revolution is upon a score of nations in South and Central America and on the continent of Europe.

"An epidemic of lynching pervades this country. Prize-fighting is a great popular amusement. New York loves it, and also can breed a race riot. . . . .

"Those premillennarians who think that the world must get worse before Christ can come are solemnly pointing to these things as portents."

HOW THE NEW CENTURY LOOKS TO A MILLIONAIRE

At the annual meeting of the Educational Alliance, recently held, former Mayor of New York City, Abram S. Hewitt made caustic criticism of the rich men of New York City and of the country, and prophesied that unless they changed their attitude toward the masses of society the twentieth century would bring forth a social cataclysm such as the world has never seen. Mr. Hewitt said in the course of his remarks:

"The rich are blind. There is not one among them who is giving what he would give if his conscience were properly aroused. They do not seem to realize that this is a government by the majority. Ours is the only country in which there is universal suffrage. To be exercised rightfully and righteously, that suffrage must needs be educated. The rich in contributing to its education are but building for their own protection. If they neglect so to build, barbarism, anarchy and plunder will be the inevitable result.

"I believe that in the twentieth century the spirit of commercialism will steadily grow less strong and the spirit of altruism stronger. I believe that the rule, 'Do unto others as you would have others do unto you,' will more generally prevail than in all the centuries which have gone before.

"If I am mistaken in this—if the spirit of commercialism and greed continues to grow stronger—then the twentieth century will witness a social cataclysm unparalleled in history. It is only by the discountenancing of commercialism and the spreading of altruism that we can safeguard justice, property and liberty."

How much the above words resemble the Scriptural declarations respecting our day, and their assurances that the growing selfish rapacity will eventuate in that great time of trouble "such as was not since there was a nation," in which "every man's hand shall be *against* his neighbor," and lead to mutual distrust and anarchy!—James 5:1-5! Zech. 8:9, 10.

The closing words of Mr. Hewitt's address remind us forcibly of Malachi's words (4:6) "He shall turn the heart [sentiment] . . . *or else* I will come and smite the earth with a curse." Here the Lord puts an alternative, as Mr. Hewitt suggests; but other Scriptures clearly indicate that no such reform will occur, and that the "curse" or trouble will surely come. How refreshing it is to have the Lord's assurance that the coming trouble (in which the groaning creation will suffer and groan still more than ever) is but a preparation for their introduction to the long promised Millennial kingdom blessings. How the Lord links the fire upon the tare-field with the speedy shining forth thereafter of the Sun of Righteousness to heal and bless all the families of the earth! (Matt. 13:43) How this trouble, in which every man's hand shall be against his neighbor, is prophetically connected with the building of the great spiritual temple!—Zech. 8:9, 10.

All faithful "Watchers" may well lift up their heads and rejoice in the evidences which abound on every hand corroborative of what the Scriptures so clearly show is to be expected now. These evidences portend the speedy finishing of the Gospel age, "harvest," the binding of Satan, and the inauguration of the reign of righteousness. Let us be glad and rejoice and give glory to God while patiently waiting for the consummation of his plans, and seeking to become more and more copies of his dear Son and meet for the inheritance of the saints in light.

GOD'S BLESSING BRINGS RICHES

"The blessing of Jehovah it maketh rich, and he addeth no sorrow with it."—Prov. 10:22.

How reasonable it seems that those who become God's friends, and especially those who are adopted into his family as children, should be blessed of him in multitudinous ways, in which others of mankind, who are aliens, strangers, and foreigners to him through wicked works (Col. 1:21), should not be blessed. We look back into the past and see father Adam, while in divine favor, very rich,—the possessor of the whole world filled with bounties. We read of Father Abraham, "the friend of God," very rich in cattle and goods; and Jacob, altho losing all inheritance in his father's estate, was blessed of the Lord, so that he became very rich in flocks and in herds. So Israel was promised that if as a nation they would be obedient to the Lord they should be blessed in all of their temporal affairs; their land would bring forth bountifully; they would not be afflicted with drought or pests; their flocks and herds should prosper and multiply exceedingly, and even their physical health was provided for, so that God guaranteed them that abiding in his favor as a people

they should not be subject to pestilence, diseases, etc., for the Lord himself would be their physician to preserve to them health and every prosperity.

However, with the introduction of the new age, the Gospel age, came a great change—not in the divine plan, but in the divine dealings; and henceforth the favored of the Lord were not promised earthly blessings and good things, nor immunity from sickness and pain and persecution; but to the contrary of this, they were assured that whoever would be received into God's family on the high plane of sonship, begotten of the spirit, and, prospectively, heirs of God and joint-heirs with Jesus Christ their Lord, would be required to pass through experiences of suffering more than others; of trials of faith and of patience and of character to which others would not be subjected; and they were instructed that these adversities should be accepted by them as marks of divine favor, as evidences that God was *dealing* with them as with sons, and by these experiences fitting and preparing them for positions of honor, and untellable blessings in the future. (Rom. 8:17; 2 Tim. 2:12; Heb. 12;6-8) "Eye hath not seen, neither hath ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his spirit."—1 Cor. 2:9, 10.

In harmony with this change of dispensation, we find the New Testament declaration to be to the effect that those accepted to this high honor of sonship (John 1:12) should not expect earthly riches or temporal blessings or marks of divine favor, but that, quite to the contrary, the Apostle says, "Hearken my beloved brethren: hath not God [as a rule] chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James 2:5) And again he assures us that not many great, not many rich,* not many mighty, not many wise, according to the course of this world, are to be found amongst the called and sanctified sons of God.—1 Cor. 1:26-29.

From the foregoing Scriptures and many others we see, not only that those who become the Lord's sons are very rarely blessed with temporal riches, but we see also that the principle extends still further, and that very few who possess earthly riches in advance of hearing of the truth are very likely to attain the high calling of this Gospel age. This is not because God is opposed to riches, for he himself is rich above all others. It is rather, we might say, the outworking of a natural law or principle which has its force in the fact that all mankind, by reason of the fall, are selfish. The possession of wealth in combination with selfishness leads to a measure of satisfaction with present circumstances and conditions unfavorable to faith in God's heavenly promises. The wealthy, selfish, satisfied soul says to itself, Eat, drink and be merry; enjoy your advantages; take your pleasure out of these, rather than speculate respecting future advantages and future riches, which are intangible, and which must be accepted by faith. It is in harmony with this that our Lord declared, "How hardly [with what difficulty] shall they that have riches enter into the kingdom of God."—Mark 10:23.

By this term, the kingdom of God, our Lord evidently did not refer to the earthly nominal church, for we are all aware that the rich men find very little difficulty in getting into it Evidently he referred to the real kingdom, the glorified kingdom which shall be established in the end of this age, the Millennial kingdom. It will be difficult for a rich man to obtain membership in this glorified body of Christ, to which the kingdom work will be entrusted. But why is this so?

The reason is that God, desiring to select in this Gospel age a peculiar people to be kings and priests and judges of the world in the next age, desires to select for the rulers and teachers only such as will come up to certain tests or requirements of character and obedience. One of these requirements is sacrifice—self-sacrifice—and hence all of this class now being selected are Scripturally designated a priesthood—"a royal priesthood," because royalty eventually is to be added to their office, partly as a reward for their faithfulness as priests in sacrificing the present life, and partly to enable them as priests in the future the better to serve and bless all the families of the earth.

The beginning of these terms or conditions of this age was with the great Head of the church, our Lord Jesus—he must sacrifice ere he could be made the King, and have the power and authority to bless. His sacrifice, as is well known, was a comprehensive one; it began with the sacrifice of his riches, and ended with the sacrifice of his life. "He was rich, yet for our sakes became poor, that we through his poverty might [eventually, in the Millennial kingdom] be made rich." (2 Cor. 8:9) His wealth, consisting of heavenly glory and, subsequently, of human talents, and every kind of good possessions, was all sacrificed, including even his reputation, so that the Apostle declares, "He made himself of no reputation." His will also was sacrificed,—the strongest individual thing that any being can possess; as he himself declared, he sought not his own will, but the will of the Father who sent him. His life, the most precious thing to any intelligent creature, was freely laid down, a sacrifice, a sin-offering, in harmony with the divine plan, on our behalf.—Phil. 2:5-8.—*Diaglott.*

But all these sacrifices, under divine providence and promise, to still greater riches, greater honors and greater powers, as the Apostle, after reciting how our Lord humbled himself and became obedient to death, even the death of the cross, declares,—"Wherefore, [as a record for this sacrifice] God hath highly exalted him, and hath given him a name that is above every name;" he has been exalted "far above angels, principalities and powers, and every name that is named." He has been given a name more excellent than all others, that all men should honor the Son, even as they honor the Father. (Phil. 2:9-11) It is by virtue of his sacrifice of riches and honors and will and life itself that our dear Redeemer is now the great and glorious royal High Priest, with all power in heaven and in earth, which he soon will take to himself. (Rev. 11:17) Soon he will exercise it in accomplishing the wonderful work which he already has begun, and which it is the Father's good pleasure that he shall complete, viz., of subduing all things, and bringing all sin and rebellion against divine authority into subjection, rescuing so many as desire to return to harmony with their Creator and his laws, and destroying with an everlasting destruction all who love and practice sin knowingly and wilfully.

These, our dear Redeemer's experiences, are set before believers as an example; and so many as desire during this Gospel age, and under its high calling, are permitted to become his followers, and to walk in his footsteps—to have fellowship in his sufferings, sharing in his sacrifice, that ultimately they may be sharers with him in the glorious rewards. As a matter of fact, none of these followers have anything of value to sacrifice. It cannot be said of them, as of their Redeemer, that they were rich and became poor; on the contrary, they are all poor as respects everything that could be considered true riches. Even their own righteousness was as filthy rags, which needed to be replaced with the imputed robe of the Saviour's righteousness (justification), ere they could be invited to be his followers.

But while none called to the under-priesthood possess any real riches, each one possesses something of some value in his own estimation; some possess a little honor amongst men; some possess a little of this world's goods, bringing measurable comforts; some possess talents capable of exercise and development; each one possesses a will, more or less weak and imperfect; and each one possesses a little fragment of life which has not yet flickered out. The invitation to each would-be royal priest is, that being justified by faith through the redemption which is in Christ Jesus, he should sacrifice his *all*, and thus be reckoned a joint-sacrificer with the great Redeemer, as having fellowship with him in his sufferings, that he might also share in his glory. (Rom. 8:17) This is the particular feature of this Gospel age: it is the age of sacrifice and self-denial as respects all *earthly blessings* and privileges and advantages. And the object or hope inspiring to such sacrifices of present things is, that all such shall be made partakers of far greater riches of glory, honor, immortality and eternal life, in the kingdom. Thus we have the key to the difference between God's dealings with his faithful ones in this present age, and his dealings with some of his faithful ones in a preceding age.

From this point of view earthly riches of every kind, opulence of money, of influence, of talent, should not be despised by the Lord's people, but, on the contrary, should be appreciated—not after the worldly manner of appreciation, for selfish interests and purposes, but because those who possess riches of any kind, have that much more than they otherwise would have to offer upon the Lord's altar as a sacrifice in his service, to glorify his name, to advance his truth, to bless his people. But the consecrated should keep ever in mind that this is the only value of any kind of riches to them: they are not to seek to keep these riches, but to seek opportunities for

*Riches, while generally applied to money and physical comforts and opulence, may properly enough be applied to any valuable possession; as, for instance, one might be rich in talents of music or oratory or art; or he might be rich in mental endowment which would carry with it weight of influence amongst men.

using them wisely,—spending them all to the very last farthing.

There are some who are rich in talents, and who could, if they would, turn those talents into the service of the Lord and the truth; and they make a great mistake and lose a precious opportunity if they hold them for themselves in any selfish manner or degree. There are those who have more or less of the money talent, earthly riches, and they make a great mistake if they hoard these; for their only value as respects the kingdom, its glories, its riches and its honors, is in using them, now. If they hold and hoard their earthly riches they are burying their talent, their opportunity, instead of using it; and such will demonstrate to themselves eventually the meaning of our Lord's words, "It is easier for a camel to go through a needle's eye* than for a rich man to enter into the kingdom." (Luke 18:25) He cannot get into the kingdom at all except as he strips himself of his riches,—sacrifices them. devotes them to the Lord.

However, the stripping of oneself of riches, sacrificing riches, does not signify the reckless and wasteful disposition of them; rather, all riches of every kind should be considered consecrated to the Lord at the time their possessor consecrates himself and his all to God's service; and henceforth those riches should be used, not as his own, but as the Lord's riches, the Lord's talents, to be used according to the steward's understanding of the divine will. But certainly no steward is faithful who hoards and accumulates to hand down selfishly to his own posterity. We are not here opposing a reasonable provision being made for the steward's household, as the Apostle enjoins (1 Tim. 5:8; Rom. 12:17), but we are opposing the thought that God has ever authorized his stewards to avoid using their stewardship, and to attempt to pass that stewardship onward at their death, to others.

This is one of the fallacies with which many deceive themselves, for, as the Scriptures declare, the natural mind (heart) is exceedingly deceitful and at times misleads the new creature, the new will, the new heart. (Jer. 17:9) It is for this reason that God in his Word gives us in so many ways line upon line, precept upon precept, that we may know the terms of our calling, that they are terms of *sacrifice* and not of *acquisitiveness* as respects earthly things,—that knowing this we may make our calling and our election sure by conformity thereto,—by becoming copies of God's dear Son, "who was rich [in every sense of the word, far beyond our comprehension], but who for our sakes became poor [sacrificing it all]."

The Apostle speaks of the deceitfulness of riches; and on every hand we may witness this deceitfulness; we see how often earthly wealth deceives and misleads and corrupts the reasoning powers, and turns aside the force of God's Word to those who possess it. We see the same in respect to the wealth of influence, how those who possess this wealth frequently deceive themselves, and hoard it, and refuse to sacrifice it for the truth, for the Lord, for his cause. We see the same deception operating powerfully in those who possess a wealth of talent in any direction; they feel like keeping all of it for self, and if not all, the larger and choicer parts; they are deceived into thinking this is the right course, notwithstanding the Scriptures so plainly declare that our privileges in connection with these is that of *sacrifice*. As a whole, then, we daily witness, as the Scriptures declare, that those who possess any kind of riches, wealth, talent or influence, are rarely amongst the sacrificers. We might almost say, Blessed are those who are poor in this world's goods, and in talents and in influence, for they having practically nothing to sacrifice to the Lord but their wills, find it easier to comply with the conditions, and we presume that the larger proportion of those who will through faith inherit the kingdom will consequently be of this poor class, rich in faith only.—Jas. 2:5.

When we would see a noble example, like that of our Lord, who was rich in everything, and who gave all, we rejoice in it, and realize that as his sacrifice was so great his reward also is proportionately great. When we see the noble example of the Apostle Paul, who possessing some considerable wealth of ability, talent and influence, and possibly of financial means also, laid these all, a willing, a glad sacrifice, at the feet of the Lord, laying them all down with joy in God's service, in the service of the truth, in the service of the brethren, it causes our hearts to rejoice, and we feel sure that one so rich, and who spent his riches so faithfully, will be one to shine very brightly in the kingdom, when it is set up and manifested. And so, undoubtedly, it will be with all the royal priesthood,—in proportion as they have sacrificed their possessions. Those who joyfully endure for the Lord's sake, the truth's sake, the greatest shame, the greatest ignominy, the greatest trials, the greatest persecutions in this present life, and thus have experiences most like those of the Master and Pattern, we may be sure will in proportion to their faithfulness manifested in such sacrifices, have a future great reward; —as the Apostle has declared, "star differeth from star in glory."—1 Cor. 15:40-44.

* A small gate in the walls of ancient cities, for the convenience of belated travelers after sundown, after the main city gates were closed. These needle-eyes were so low that camels could enter them only upon their knees and after being stripped of their burdens.

HEAVENLY VERSUS EARTHLY RICHES

We have said that the heavenly riches are to be attained in the resurrection, when the Millennial kingdom shall be inaugurated, and the faithful overcomers, by their resurrection change, shall be richly endowed with all the good things which God hath in reservation for them that love him, and who prove their love by present-time devotions, sacrifices, etc. But, we should notice that there is a foretaste of these heavenly blessings granted to the faithful in this present life; these heavenly riches granted us now the Apostle speaks of as "riches of grace" (Eph. 1:7, 18), and these grace-riches include faith, hope, and joy in the holy spirit and an ability to see and appreciate with the eye of faith things actually not seen as yet. The Apostle declares that these treasures of wisdom and grace—knowledge of divine good things in reservation, and the fellowship with God which permits us to anticipate and enjoy those blessings in a measure now, are all *hidden in Christ*, "in whom are hid all the treasures of wisdom and knowledge." (Col. 2:3) We must come into Christ, as members of his body, the true church, by sacrifice, —before we can have the opportunity of even searching for these hidden treasures, or of finding any of them. And then, as we progress faithfully in our sacrificial service, as priests, walking in the footsteps of the great High Priest, we find more and more of these true "riches of grace" day by day, and year by year, as we progress.

Moreover, another kind of riches comes to the royal priesthood, faithful in performing their self-sacrifices. These are riches of the holy Spirit. They find as they sacrifice the selfish interests, earthly aims, earthly projects, etc., in the service of the Lord and the truth, that they grow more and more in likeness to their heavenly Father and to their Lord, and that the fruits of the holy Spirit abound in them more and more—meekness, patience, gentleness, brotherly kindness, love.

Furthermore, they find a peace and a joy to which formerly they were strangers, and which the world can neither give nor take away. This peace and joy come through a realization that having given their all to the Lord, all of his exceeding great and precious promises *belong* to them. Now their faith can firmly grasp these promises as their own; they can realize that as their justification and call were not of themselves, but of the Lord, so all their course of sacrifice, in harmony with that call, is under divine supervision and care, and sure to work out blessings; and that to whatever extent they shall work out earthly hardships, trials and sufferings, God will proportionately make them to work out a far more exceeding and an eternal weight of glory in the kingdom.—2 Cor. 4:17.

With this peace of God and confidence in his leading and care, they can apply to themselves the prophetic statement, "All the steps of a righteous man are ordered of the Lord, and he [the righteous man] delighteth in his way." (Psa. 37:23) They can delight in this way, be it ever so thorny and narrow and rugged, because of their confidence in God's love and wisdom, and that he who began a good work in them is thus completing it and blessing them with experiences which divine wisdom sees will be to their profit eventually. Thus the Lord's blessing is upon this class; and they realize indeed that, "The blessing of the Lord it maketh rich." How rich it makes their hearts in the present time—rich in noble sentiments, rich in faith, rich in love, rich in good works to all men as they have opportunity, especially toward the household of faith; and very rich in God's blessing and under his providential care, which, if rightly accepted, will ultimately make these members of the Royal Priesthood heirs of God, joint-heirs with Jesus Christ their Lord, in an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for them.—1 Pet. 1:4.

We have been considering the true riches, present and future, provided for the true Israel, the church of the first-

born, whose names are written in heaven, and whose Head is Christ. But the Scriptures draw to our attention the fact that the nominal church of this present-time, symbolical Laodicea (Rev. 3:17, 18), claims also to be very rich. "Thou sayest, I am rich and increased in goods, and have need of nothing." Alas! this seems to be the prevalent condition of nominal churchianity on every hand. Only the few in her who are Israelites indeed, and who have not yet heard and obeyed the voice speaking in this harvest-time, and saying, "Come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues"—only these very few know of the true riches; the remainder are deceiving themselves with a counterfeit wealth. They look with pride upon their numbers, and count them by millions: they rejoice in this wealth of numbers, not realizing that nearly all are "tares," not begotten by the good Word of the kingdom;—indeed very few of them know anything about the kingdom at all, not being begotten of the truth, but begotten of error.

LAODICEA'S COUNTERFEIT RICHES

Laodiceans look upon their material prosperity, and the numbers of wealthy people associated with their confederating denominations, and count their money and their donations by millions, and say, We are rich as never before. Alas! that they do not realize that these are earthly riches of the kind which our Lord declares are no evidence of his favor during this Gospel age, but rather to the contrary. And they see not the true riches which the Lord admires, and which are the foretaste of his favor and the coming kingdom wealth.

And so the Lord declares to Laodicea, "Thou knowest not that thou art wretched and miserable and poor and blind and naked." She is poor, in that she has so little of the Master's spirit, so little of the truth and the spirit of the truth. The only riches which God can recognize are those which he promised to, and bestows upon his people in this present time. Laodicea is blind, in that the god of this world hath blinded her perceptions of God's character and plan and is leading her further and further away from confidence in his Word, under the guidance of her chosen and well-paid lords and masters, the clergy, who under the name of Higher Criticism and Evolution are rapidly taking away from her every good possession and thing which would be estimable in the sight of the Lord, and who are thus denuding her, making her naked, taking from her the robe of Christ's righteousness, and leading her to trust, not in the precious blood of the redemption, the death of the Redeemer, but to trust in an evolutionary process which needs no Saviour, which denies an atonement for sins, yea, denies that there is, or has been any sin to make atonement for; and claims, on the contrary that humanity has ground for pride in its own progress, which will be quite sufficient eventually to bring to them every desired blessing, without any Saviour and without his kingdom, which God has promised as the hope of the groaning creation. —Rom 8:19-23.

Laodicea is indeed counseled to buy the true gold, the true riches of the Lord, and to use eyesalve that she may see, and to put on the garment of Christ's righteousness, that she may not be put to shame; but we have no intimation in the Scripture that she will give any heed to this counsel; on the contrary, the intimation is that more and more she will become a Babel of confusion, and that she will go down with political and financial systems of this present age, in the great time of trouble with which this age will terminate, and which will fit and prepare mankind for the kingdom of God's dear Son, and its reign of righteousness. "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness."—Isa. 26:9.

Then, with the new Millennial age, will come a new order of things and no longer will the blessing of the Lord entail sacrifice and self-denials, as at the present time; because the sacrificing priesthood will all have been found and proven and glorified. Then the blessing of the Lord will come, as to the Jews, in earthly favors and earthly blessings, in proportion as they shall be obedient to the laws of the kingdom and to the spirit of those laws. "In that day the righteous shall flourish"—flourish in all temporal prosperity, and in mental, physical and moral growth, upward and still upward in the highway of holiness; in that day the evil-doer will receive the stripes, and be at the disadvantage; and, if he continue in evil-doing, ultimately he will be cut off from amongst the people,—in the second death.—Isa. 35:8; Psa. 37:9; Acts 3:23.

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches,—but in the living God who giveth us [all his people] all things [needful] to their rich enjoyment; that they do good; that they be rich in good works, liberal, ready to bestow; treasuring up for themselves a good preparation for the real life."—1 Tim. 6:17-19.

PARABLE OF THE TEN VIRGINS

MATT. 25:1-13.—FEB. 3.

"Watch ye therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

Of deep and special interest to every consecrated believer this parable should surely be, referring, as it does, to the Lord's true people only—the "virgin" or pure class—ignoring the worldly and hypocritical, and yet showing that amongst the *true* saints there are two classes, only one of which will enter the kingdom and be the bride, the Lamb's wife. Those who pin their faith to the creeds of "Christendom" find little light and comfort in this parable. Those creeds teach (contrary to the Scriptures) that death inducts the church to heavenly joys, and all others into endless torment. No wonder those who believe those creeds seek to deny or at least to forget the Scriptural statement that there is "no other name given under heaven or among men whereby we must be saved." No wonder they seek in generosity of heart to extend God's favor, and heaven's protection from eternal misery, to hundreds of millions who have never heard of the only name, and consequently have never believed in Jesus unto justification, as well as to all except the most vicious of civilized lands. To such creed-deceived people this parable should give such a shock as would thoroughly awaken them to search for the truth in God's own Word. For to interpret this parable in harmony with their creeds would not only cut off for eternal woe all but the truly consecrated Christians, but would divide these "virgins" (pure ones) into two classes, only one of which attains the heavenly kingdom, and joint-heirship with Christ as his bride. All must see error in such a conception of the divine Word and plan, whether they have seen the truth on the subject or not.

For our interpretation of this parable, which we believe to be both Scriptural and reasonable, we refer our readers to MILLENNIAL DAWN, VOL. III., page 91 and on.

The Golden Text should not be overlooked;—particularly because its real lesson is the very reverse of the interpretation usually given it. It is usually quoted and considered separate and apart from its context, and understood to *mean*, Watch; because *no one will ever know* anything respecting the second coming of Christ. How absurd it would be to tell us to watch for a thing, and in the same breath assure us that our watching would be useless because none would ever know!

But this verse taken in connection with the parable of the Virgins, as our Lord gave it, and meant it to be considered, means much of great interest and importance to God's people. It means that all of God's people should watch, because if watching faithfully they *will know* of his second coming—it will be distinctly announced—not to the world, ignorant of the Bridegroom and non-expectant of his second coming—but to *all the "virgins"* (the pure in heart, the truly consecrated, the church). These alone (not the world) are called upon to watch and wait for the Lord from heaven, the Bridegroom. And the parable shows the necessity for this expectancy, watching, and readiness on the part of the consecrated;—that only such would be ready for, and share in the great blessing expected. The unready were too drowsy spiritually;—overcharged with the cares of this life and the deceitfulness of riches. This *proved* that they did not love the Lord enough, more than earthly interest, and hence did not sacrifice the latter for the spiritual interests; and surely in this they are foolish, and will so assert some day.

The parable belongs to our day. It is *now* in process of fulfilment; and it is but a kindness on the part of the "virgins" who are awake that they shake and otherwise attempt to arouse the sleeping "virgins" in time for them to get the oil in their vessels and make all needed preparations, and be among the wise before all the wise have gone in to the wedding and the "door" of opportunity is shut. This is the meaning of the exertions being put forth through the circulation of WATCH TOWER literature in every conceivable

way. We seek to awaken the sleeping "virgins." Some of them get awake and thank the Lord and his faithful, while others are merely angered by our kind endeavors and say all manner of evil against us falsely;—thus showing that they are not of the kind whom the Lord desires shall be members of "the bride, the Lamb's wife."—Rev. 19:7, 8.

The portion or future of the foolish virgins is not shown in the parable—except that they, not getting the proper supply of the "oil" in season to go in before the "door" to this joint-heir class closes, will not be admitted to it;—its number being limited, and by that time completed. Other Scriptures seem to show us that these foolish virgins will pass through the great time of trouble with which this age is just about to close; and that in it they will be chastened and tested and made fit for a good place in the Father's house; and that tho they will never be sharers of the Bride's portion they will be of *"the virgins her companions* that follow her."—Psa. 45:14; Rev. 7:14-17; 19:9.

"TO EVERY MAN ACCORDING TO HIS SEVERAL ABILITY"

MATT. 25:14-30.—FEB. 10.

"So, then, every one of us shall give an account of himself before God."—Rom. 14:12.

It was on the way from Jericho toward Jerusalem that our Lord gave the parable of the ten pounds, delivered one each to ten servants. (Luke 19:11, 12. See our issue of Dec. 1) The parable of the talents which we are now considering is a different one in several particulars, tho bearing close resemblance to the other. It was part of our Lord's teaching to his disciples during the few days preceding his crucifixion, probably the Tuesday preceding it, on the evening journey from Jerusalem to Bethany. This parable illustrates to us the differing abilities of God's people in respect to his service, and how each is accountable according to his ability, and that the same results are neither required nor expected from all, but simply faithfulness by each in the use of that ability and opportunity which he possesses.

The Revised Version notes the fact that the words, "the kingdom of heaven," in the opening verse, are not found in the ancient MSS., but this does not interfere with the thought that it is the kingdom of heaven in embryo (the church) that is discussed, and that is likened to these servants who receive the talents; for this parable, it is to be remembered, followed immediately the parable of the ten virgins, which is declared to be an illustration of the kingdom. The parable of the talents, therefore, merely continues the thought respecting the kingdom class, making these fresh observations respecting it.

Altho a number of servants are implied, yet only a sample illustration of three is given, leaving it to be inferred that the others were more or less distinctly represented in these three, without attempting to show or to teach which of the classes would predominate, in this respect also this parable corresponds to the parable of the pounds. This parable was evidently, like the other, to prepare the minds of the apostles for our Lord's departure from the present life—to the "far country," heaven itself, there to appear in the presence of God to present on behalf of mankind the sacrifice for sins which he was about to accomplish at Calvary; and incidentally to be crowned, highly exalted and honored far above angels, principalities and powers, at the right hand of divine favor, and there to remain till the appointed time for him to take possession of his kingdom under the whole heavens, to subdue it and to bring it into full accord with the divine government, that God's will should be done on earth as it is done in heaven.

The expression "far country," would give the thought of a considerable time to elapse between the Master's leaving and his return to establish his Millennial kingdom. Meantime the apostles were to understand that they themselves were his servants to whom he entrusted his property, and that he would expect them to be faithful in guarding all of his interests and affairs, and promoting the same according to their several abilities. But since the parable covers the long period of eighteen hundred years, and looks down to certain servants living at the time of the Master's return, it is evident that it was intended to include, not the apostles only, but, as our Lord's prayer expressed the matter, "All those who shall believe on me through their word." We are to notice distinctly that the parable does not concern the world; nor do the decisions mentioned as taking place at the second coming of our Lord in any sense of the word represent decisions respecting the world, but merely decisions respecting the church. Nor are we even to understand that the parable includes the general "household of faith;" but simply and only the specially consecrated servants of the Lord, to whom he has committed certain responsibilities; *viz.*, those only who have been begotten of the holy Spirit.

In the early church, following the Pentecostal outpouring of the holy Spirit, every consecrated believer received a gift or talent, and some received many of these, as the Apostle says: "The manifestation of the Spirit [a portion, at least one talent] is given to every man [in this consecrated church] to profit withal." Each had a responsibility in proportion as he had talents or gifts of the spirit, and hence the Apostle Paul, having more than the others, had a greater responsibility because he had greater opportunities; and we judge that he measured up to these responsibilities in a manner most acceptable to the Master. (1 Cor. 14:18) But those gifts must have ceased within a short time after the death of the Apostles, because we most clearly find that the gifts of the Spirit were imparted to believers only through the laying on of hands of the apostles—that they did not come supernaturally from God to every individual,—and that those who possessed the gifts themselves, except the apostles, could not communicate them to others.—Acts 8:12-20.

The object of those gifts, as we have already seen, was the establishment of the early church, but with its establishment their necessity ceased, and hence the gifts ceased in that form, and have since continued with the Lord's people in a very different form; that is to say, since then the *natural* gifts or talents which each person possesses through birth, education and training are reckoned, when he is consecrated to the Lord and accepted by him, as being owned or possessed by the man's new or holy Spirit, and hence are reckoned as talents or abilities committed to his care, and for the use of which he will be held responsible in the outcome. If he remained one of the world he would have other responsibilities, but not such as are implied in this lesson, which represents only the responsibilities of the consecrated servants in the use of their Master's spiritual goods.

We may safely say that there are comparatively few five-talent servants amongst the Lord's people: the majority of the saints may safely be considered as being of the one-and two-talent classes. There are not many five-talent people in the world anyway, and it would appear that the world, the flesh and the devil bid so high for the services of these few that the number of them to become the Lord's servants, and to make consecration of their five talents fully and exclusively to his service, is comparatively small—"not many wise after the flesh, not many mighty, not many noble."

The parable shows that five-talent people amongst the Lord's servants are not to measure themselves with others and to say, I have done enough; certainly more than A., who has one talent, but as much as B., who has two talents. Rather, each disciple is to seek to know truthfully just what talents of natural ability and opportunity the Master has committed to his care, and to seek to use everyone of these as fully, as thoroughly and as constantly as possible, so that the results may be much fruit, much praise, much service, much honor to the Lord. And as this parable should be a check upon those servants who have five talents, to hinder them from taking a slothful view of the matter so it should also be an encouragement to those having fewer talents of ability and opportunity, showing them that the Lord will not expect as great things from them as he would expect from those having greater opportunities and greater natural talents. It teaches such that they should do with their might what their hands find to do, and realize that this reasonable service is what the Lord expects and what he proposed to reward in each. The servant who had only one talent of ability and opportunity should have felt equally his responsibility, and might equally have had the Master's approval had he been faithful, in which event, no doubt, his one talent would have increased to two.

Our Lord's arrangement of the parable, that the person who received the one talent was the one who digged in the earth and buried it, should not be understood to mean that the one-talented people are more likely than others of the Lord's servants with more talents to thus neglect and misuse them. So far as observation teaches, we might conclude that

proportionately as many of the two-talented and five-talented dig in the earth and hide their talents, as of those who possess only one; and of course their so doing would be proportionately more blameworthy than that of the one-talented man. Why, then, is the one-talented man chosen as an illustration of these talent-burials? We answer, that it is to show the responsibility of those who have least—that the Lord expects even the least of his consecrated people to know of, and to use the talents he has in his possession, and that he will not hold guiltless even those who have the smallest ability to serve him and his brethren and his truth and who neglect to use it. As the responsibilities accompanying a larger number of talents would be greater, so the losses in their case would be greater, and thus the punishment more severe.

"After a long time the lord of those servants cometh and reckoneth with them." By these words our Lord gave to the disciples as clear an intimation as was proper of the fact that they were not to expect him to return and reckon with them in a very few days, a few months or a few years, but when they subsequently asked him respecting the particular time, he refused them, saying that it was not for them to know the times and the seasons, which the Father had put in his own power. And so for eighteen hundred years the Lord's people have been left without clear information on this subject. This, however, does not militate against the thought that it is the privilege of God's people *now* to know something of the times and seasons, because the due time has come in which the Father wishes to communicate these;—the time mentioned through the Prophet Daniel, when the [truly] wise shall understand, as we saw in the preceding lesson.—Dan. 12:10; 1 Thess. 5:4; John 16:13.

There is no intimation in the parable that the disciples would die and *go to* their Lord, and be reckoned with and rewarded then, as many believe to have been the case. The Scriptures are harmonious and consistent with themselves in their teachings, and not only declare that "David is not ascended into the heavens," and that "no man hath ascended up to heaven" save Jesus, but they declare also that *our Lord will come* a second time, to receive his people unto himself and to then reward them. The Apostle Paul, who was one of these five-talented servants, declares respecting himself, "I have fought a good fight, I have finished my course; I have kept the faith. Henceforth there is laid up for me [in reservation, in waiting] a crown of righteousness which the Lord, the righteous Judge, will give me *in that day*, and not to me only, but also unto all them that love his appearing."—2 Tim. 4:7, 8; John 3:13; 14:3; Acts 2:34.

To our understanding we are now living in "the days of the Son of man," and he is now reckoning with his servants in this the day of his revelation. We understand, according to the Scriptures, by faith and not by sight, that the reckoning was to begin with those servants who had fallen asleep, and that "we who are alive and remain unto the coming of the Lord" should not prevent or hinder them, nor take precedence to them in this matter of being reckoned with and rewarded. (1 Thess. 4:15-17) To our understanding as already shown in the MILLENNIAL DAWN series, 1878 marked the date for our Lord's assumption of Kingly authority and his judgment upon Babylon the Great, characterizing her as "fallen," and calling for all the people of God to come out of her: and that it marked also the date for the faithful overcomers of the past to have a share in the first resurrection—to enter into the joys of their Lord, and hear his words, "Well done, good and faithful servants." In harmony with this, it is our understanding that all of this class are now enjoying the glory, honor and immortality promised to the faithful. This work of judging the *servants* is totally distinct from the judging of the *world*—the world's judgment is very different everyway, and is to take place during the Millennial age, and is represented in the parable of the sheep and the goats, the scene of which is located "when the Son of man shall sit upon the throne of his glory," at which time the faithful servants of the present age, whose trial is now in progress, and whose reckoning and rewards are shown in the parable of the lesson, will sit with the Lord in his throne as he has promised.—Rev. 3:21.

As other Scriptures show, "we who are alive and remain unto the presence of the Lord" will not be omitted from the company of the glorified, altho our being alive will not give us precedence to them. The inspection and rewarding of the Lord's servants having begun in 1878 as respects those that had fallen asleep, is since progressing in respect to those who remain: these are granted a reasonable time in which to finish up their contract of full consecration,—to become *ripe* "wheat" —and to render up their accounts. Each of the elect now, as he finishes his course, reports immediately, and does not need to "sleep" in death, to wait for the coming of the King, but is immediately, in the moment of death, changed, "in a moment, in the twinkling of an eye," experiencing fully and instantly the first resurrection blessing of glory, honor and immortality—in the moment of death.

Realizing from this view of the parable that the Lord's people of today are represented in it, it is for each one of the consecrated (while yet it is called day—before the night cometh) to make a full and thorough inspection of himself: and to determine to what extent he has talents, abilities, privileges, opportunities, to serve the Lord, and to what extent he is using these; and to remember that his share in the reward depends upon his faithfulness in the use of his talents. There may be instances in which persons of five talents will use three of them faithfully in the Lord's service, and bury the other two in business and cares of this life—"in the earth," in earthly affairs. There may be instances in which those who have two talents use one for the Lord's service and bury the other one; but the fact that our Lord does not give such illustrations would lead us to question the probability of such a course. Some might plan certain things respecting two talents for heavenly things and three for earthly things; or of one for earthly things and the other for heavenly things; but the result probably would be either that he would become thoroughly immersed in the earthly things, and bury all his talents there, or else that his heart would become so thoroughly infused with the Lord's spirit and the desire to serve his cause that all of his talents would be thus employed. This tendency and result is implied by our Lord's statement on another occasion: "Ye cannot serve God and Mammon." "No man can serve two masters." Experience and observation corroborate this; and hence as a rule we find that people are either cold or hot in spiritual things; either it is the kingdom of heaven first and far above all other considerations, demanding and receiving the very best we have of time, energy and influence; or else the kingdom of heaven is neglected and forgotten, and time and influence are spent in money-getting or other selfish and earthly occupations of mind and body.

The lesson of this to every one of the Lord's consecrated people is plain: we are to "seek first [chiefly] the kingdom of God." It is to be our chief concern and to receive from us all the time, attention, thought, energy, influence and means we have—the things *needful* for the present life being understood to be excepted; and our love and zeal will be manifested by the proportion of these even, which we are willing to sacrifice in the interest of heavenly things.

The reward given to the faithful servants was the same in each case—the entering into the joys of the Lord; and we may reasonably understand that this will mean that the cup of joy to each will be full. In this, too, we have a great encouragement for all, and one which perhaps is specially needed by the majority of the Lord's servants, who possess only one or two talents of opportunity, etc. They have an equally good opportunity of entering into the joys of the Lord as tho they had five or ten talents; and the reward, "Well done, good and faithful servant," will be truly meant for, and as fully appreciated by the one as the other.

The reward to these servants is in full harmony with the foregoing application of the parable, and shows that during the Millennial age the faithful servants, the "elect" of this Gospel age, will be the rulers of the world, "joint-heirs with Jesus Christ their Lord" in his kingdom, and upon his throne of rulership; for the reward specifies, "Thou hast been faithful over a few things; I will make thee *ruler over* many things." If the parable were intended to represent the world's judgment, such a conclusion would be inappropriate, because by the time the world's judgment will have ended there will no longer be necessity for rulership in this sense; for, as the Apostle declares, Christ shall reign [during the Millennium] until he shall have put down all authority, etc., and then he shall deliver up the kingdom to God, even the Father. The *rule*, or reign of righteousness, the Mediatorial kingdom, is to be established during the Millennial age,—thus to overthrow the rule of unrighteousness now prevailing amongst men, and to lift mankind in general out of the present condition of sin and death—to deliver as many of them as will accept the deliverance from the power of Satan into the liberty of sons of God. And with the accomplishment of this work the time for all such ruling will be at an end; hence this parable is a strong lesson in support of the pre-millennial coming of our Lord and exaltation of his faithful, the elect church.

The servant who hid his talent in the earth, and who failed to use it, endeavored to justify his course by blaming the Master with being too hard and exacting. And so it is with many, who, having taken upon themselves the vows of consecration to the Lord, subsequently fail to perform them. They are disposed to blame the Lord rather than to blame themselves, and this course indicates what their real lack is, —love. They do not love the Lord fully, truly, sufficiently, and their course reveals this fact. Had they loved him they would have delighted to do to their ability his will; and only such are blessed with rewards.

The punishment of those who failed to perform their covenant as servants, who failed to use the talents provided for them under this covenant, is shown to be great loss;—but not the loss which many suppose, whose minds are blinded by the theory that eternal torment is the wages for sin, and that it is visited upon all except the "overcomers" of this Gospel age. Such claim that the unfaithful servant would be delivered over to Satan and be tortured in flaming fire, and so blind are many of the advocates of this theory that they read all this into our Lord's statement in this very parable; but instead of mentioning flames of fire, which would surely make the place *light*, our Lord mentions *darkness* as his portion—"outer darkness." Neither does our Lord mention the demon-tormentors, generally believed in.

We offer another and much more reasonable, much more consistent, interpretation of our Lord's words. The servant who fails to use the present privileges of consecration and service and sacrifice will find the opportunity taken from him. He will have it no more; neither will he have any share in the reward given to the overcomers;—he will suffer this great loss. He is represented as going into "outer darkness," implying that he had already been in the light of divine favor, blessing, privilege, knowledge of divine things;—that he would lose this enlightenment, and that his understanding would become darkened as respects spiritual things. It is "outer darkness," because it is the darkness common to and resting upon the whole world of mankind;—only the consecrated, accepted of the Lord, being permitted to come fully into the clear light of the knowledge of the Lord and of his plan now shining. Any others than these, upon whose this light may temporarily fall, have it only in a secondary sense, at very most, and see not the glorious things themselves, but merely, so to speak, their reflections. The unfaithful servant is to be cast completely out of all favor; even the reflected light will be obscured from his vision, and he will find himself, now or shortly, in the darkness of the world as respects the divine plan, work, etc. And there he will share with the world in its great time of trouble with which this age is about to close, a time of trouble which is fittingly pictured in the parable by the weeping and gnashing of teeth.

INTERESTING QUESTIONS ANSWERED

Question.—Is it so that children are not amenable to the high calling, and that consequently they should be let go, without special religious instruction—into the nominal church Sunday Schools, etc.?

Answer.—Only believers have ever been amenable to the high calling of joint-heirship with Christ, and to suffering with him. The innocency of childhood is in the Scriptures set forth as a beautiful picture, and one that it to be emulated by all of the Lord's people in spiritual matters—they are to be children as respects malice; they are to be simple in their faith and love, not given to duplicity, misrepresentation, deep scheming, etc. In this sense of the word the Lord assures us that we must all become as little children, else we cannot enter the kingdom of Heaven. But to be as a little child in these respects, and to be a little child, are two different matters. The Lord did not accept any of the infants of Palestine to be his disciples, nor has he called infants to be his disciples since.

However, the age at which an intelligent faith in the Lord might be exercised and the time, therefore, at which, after the exercise of that faith, a covenant of full consecration to the Lord's service could be intelligently entered into, must vary with the individuality of the children. We have known some that we considered quite competent both to believe and to consecrate at as early an age as fourteen, and all we should ask of any would be an evidence of their faith and an evidence of appreciation of consecration.

We have a duty to our children, even tho they be too young to appreciate matters for themselves. They are our children, and under our care, and for us to deliberately lead their young feet into the snares of the Adversary, and to assist in entangling them in sectarianism, when we know how much evil it has done us, would be a crime on our part against them and against the truth. Every parent should recognize himself as having incurred grave responsibilities toward his children, not only for their temporal necessities, but equally for their mental and moral training; and the parents who are most faithful in the discharge of this God-appointed responsibility are sure to be the ones who are running the race themselves most successfully: for they will find that every effort to make clear the divine plan to the child will bring clearness and force to the parent's mind, and every attempt to inculcate the spirit of the Lord, the spirit of holiness, the spirit of truth, will be sure to bring with it a blessing, not only upon the heart of the child, but upon the heart of the parent. And years will show that the faithful parents will have reward through their children, of joy and peace and comfort, while those parents who neglect their children, or who trust them to those who are likely to mislead them in spiritual things, are pretty sure eventually to reap according as they have sown—poor or meager results.

Question.—Would it be proper for us after withdrawing from a church to return to it and commune with it?

Answer.—There is no law to hinder the Christian from going anywhere he believes the Lord would have him go, and where he believes he can get and do good and serve the truth, and feed the Lord's flock, and use his influence to the Lord's praise. If therefore you feel that your visiting the church from which you have withdrawn would have the above beneficial results, and if you would be made welcome by the said church, we see no reason why you might not, as occasion would offer, attend such church.

However, on the other hand there is something to be said. Are you sure that your going would either do good or bring good? Are you sure that your influence would be favorable to the truth, if invested in that manner? Or would it be unfavorable to the truth and favorable to error? Are you sure that your attendance would furnish you any opportunities for speaking the truth and serving it to fellow-members of the household of faith? These are questions which each of the Lord's people must decide for himself. We think that as a general rule denominational lines are so closely drawn that there is no opportunity inside of them for bringing the truth clearly and fearlessly before the attention of the attendants.

Respecting the taking of communion: It would seem to us that to do this regularly would certainly be unwise and prejudicial to the truth, because it would be favoring what we think is not Scriptural. And yet if by accident we happened to be with Christian people when they partook of the communion we would not feel condemned by our conscience in celebrating the Lord's death with them, explaining subsequently to our acquaintances what we considered to be the Scriptural truth on this subject. But in visiting a nominal church we should, if possible, avoid visiting on the Sunday when they erroneously celebrate the Lord's death out of its memorial season.

SIN AND SICKNESS

It is frequently asserted by some of the faith-healers of the present day that personal sin is the cause of all personal sickness, and that if persons who are sick will repent and be saved from their sins they may expect to be also saved from their sickness and diseases; the one only condition being that they shall believe that the Lord does heal them in answer to prayer.

The proposition may be true that sin is the general cause of sickness, or, rather, that sickness is a consequence of sin, in the sense that had not Adam sinned death would not have entered into the world, neither sickness as an antecedent of death; yet to hold that the sickness of the individual is the consequence or result of the sin of the individual in every instance, and that salvation from sin necessarily carries with it, on the exercise of the requisite faith, the healing of the body, is a doctrine fraught with error and evil; bringing those who come under its influence into great mental trouble because they cannot exercise the necessary faith for healing,

and they therefore count themselves base unbelievers, when they may be exercising all the faith that is required of them, and should 'rejoice with joy unspeakable and full of glory,' because they are receiving the end of their faith, even the salvation of their souls.—1 Pet. 1:8, 9.

It will, therefore, be a desirable thing to disprove this unwholesome doctrine, and, in order to do so, it will be only necessary to show that the Lord Jesus Christ was sick, for he "did no sin" (1 Pet. 2:22), "and in him is no sin" (1 John 3:5), and he could boldly ask, while he walked the earth, "Which of you convinceth me of sin?" (John 8:46), and, therefore, personal sin could not have been the cause of sickness in him, as it was not in the case of the man born blind, and may not be in a thousand other instances.

Jesus was a very sick man in the garden of Gethsemane. Luke, who was a physician, tells us that, being in an agony, he prayed more earnestly, and his sweat was, as it were, great drops (thromboiclots) of blood falling down to the ground. This sickness with which Jesus suffered was *diapedesis*, a sickness not very common, and yet frequent enough to receive note and attention in the medical works and the cyclopedias. In McClintock and Strong's great work we have several instances given, under the phrase, "bloody sweat," especially that of Charles IX, of France, and allusion is made to Dr. Stroud's book on "The Physical Cause of the Death of Christ," where the matter is scientifically treated. . . .

No one can read the fifty-third chapter of Isaiah, in the original, without being fully convinced that (the chapter containing a prophecy of Christ) it is intended to present him as one suffering from sickness. In the third verse we have the words, "a man of sorrows and acquainted with grief," Here the Hebrew word for sorrows is "makaboth," and means pains, while the word for grief is "choli," and is from the verb "chalah," which means to be sick, weak, diseased. This word "choli" is the word used when the sickness of Hezekiah is spoken of, also when it is said, "Elisha was fallen sick of his sickness whereof he died (2 Kings 13:14), and in numerous other instances of bodily sickness. The same word is used in the fourth verse, when it is said, "Surely he hath carried our griefs." In Matthew 8:17 this word is translated in the Greek *asthencias*, "infirmities" in our version, but it is the word that is used in the singular when the sickness of Lazarus is spoken of (John 11:4), and as a verb in various other instances of unquestionable bodily illness. Again, in the tenth verse, "he hath put him to grief," where the reading in the Hebrew is, "he hath made him sick," as in the margin of the Revised Version.

Thus the proof from the Scriptures is ample that Jesus Christ was sick, and so able to sympathize with us in our sicknesses and "infirmities" (Heb. 4:15); being without sin, personal sin could not have been the cause of his illness, and, therefore, may not be of ours.

W. S. URMY,

Pastor of Potrero M. E. Church, California.

DEAR BROTHER IN JESUS CHRIST:—Your divine theology is certainly a helping hand to me. I hope, dear sir, that you will let me have many tracts and ZION'S WATCH TOWER for my religious education. I do certainly believe that the "little flock" will be an instrument by whom all the families of earth will be blessed; because all the churches are in a very poor situation and the world in great desolation [distress]. May God give me opportunity to know more about your divine mission. Come to my help and let me take the water abundantly in your publication. I am, dear sir, with much gratitude

Very truly yours,

J. R. VILATTE, Archbishop of the Orthodox Catholic Church,

Canada.

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VIEWS FROM THE WATCH TOWER

Naturally enough at the opening of a new century thinking men inquire each other's views respecting the outlook. Naturally enough, too, hopes and fears chase each other through these imaginings, according to the temperaments of the thinkers and their experiences and their light.

The child of God, with his Father's Word of revelation in his hand, surely has much advantage every way over others as he seeks to scan the horizon of the twentieth century. But alas! how few among the millions of Christendom are in this position scanning the future through the glass of divine revelation. The masses nominally assent to the wisdom of such a course, yet will not follow it, confessing themselves "babes" as respects the Bible, "unskilful in the word of righteousness." (Heb. 5:11-14) Such "babes," realizing their own inabilities, look to their teachers as to nurses, care-takers; and the latter, sad to relate, are fulfilling prophecy in turning away their ears from the truth unto fables—evolution theories and higher criticism unbelief.—2 Tim. 4:3, 4.

But the few, the very few, the Lord's "little flock," those who do trust the Lord and search his Word—the very class to whom our Lord declares, "To you it is given to know the mysteries of the kingdom"—the very class specified by the Apostle as "taught of God" and guided by his holy Spirit to an understanding of his Word—these certainly have much advantage every way; notably as respects the kingdom, but also in respect to the affairs of the present evil world.—1 Cor. 2:6-16; Matt. 13:11.

As this class faces toward the sunrise to note the world's prospects for the twentieth century, what a sunburst meets their eye of faith peering with the aid of the divine glass—God's Word—through the clouds and mists! They see, just beyond the vail, the Lord of Glory ready to take possession of earth's empire, just as soon as the allotted "Times of the Gentiles" shall have run out! They see, with the same eye of faith, the Lord's jewels, his bride, his joint-heir in the kingdom, mostly with him and waiting now while the remainder of the 144,000 finish their course and make their calling and election sure—passing one by one beyond the vail—changed in a moment, in the twinkling of an eye, to the glorious perfection of the first resurrection, with its glory, honor and immortality, which eye hath not seen nor ear heard, neither hath entered into the heart of man, but which, as the Apostle declares, God hath revealed unto us by his Spirit.

Then looking for the world's portion through the same inspired glass and with the same eye of faith they see still other wonders and glories. They see God's (spiritual) kingdom about to be established in the earth: they see its wonderful provisions of heavenly love—for justice, equity, righteousness and the resultant blessings of peace on earth, good-will toward men: they see the binding of Satan and every evil principle and thing: they see the release of earth's dead and dying millions from the curse to an opportunity then to be theirs to return to full heart-harmony with the Creator through their Redeemer: they see the channel of this favor to be Christ and that the knowledge of this grace of God is yet to fill the whole earth as the waters cover the great deep.

Seeing these things their hearts rejoice and their faces are glad—truly the holy anointing oil, the holy Spirit and the blessed enlightenment which it brings them, is the oil of joy which replaces the spirit of heaviness. True, they see also the intervening trials of faith to themselves, and the sharp experiences which lie before them in the narrow way ere the goal is reached, and they see with even clearer distinctness than do the worldly-wise the great time of trouble coming upon nominal Christendom; but realizing all these things to be but incidentals preparing the way for the great blessing so soon to follow, they can and do lift up their heads and rejoice in the God of our salvation, saying: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

"What if the clouds do for a moment
Hide the blue sky where morn appears?
Soon the glad sun of promise given
Rises to shine a thousand years!"

But now let us contrast with the above bright prospect the fears and doubts which trouble the wisest of the "children of this world," because they see only with their own mental eyes and lack the cheering enlightenment of the Bible spy-glass. These views have been collated by the *New York World*, which sent out some time since to prominent people a query respecting their view of the greatest menace to twentieth century progress. Some of the replies are summarized as follows:

"I believe that ere the twentieth century closes, the earth will be purged of its foulest shame, the killing of men by men in battle under the name of war," says Andrew Carnegie.

W. T. Stead declares that the chief menace to man's progress is "war, which threatens Christendom as the result of ignoring Christian principles in its dealings with one-fourth of the human race which is born inside a yellow skin." Sir

Walter Besant fears especially the increasing naval armaments, designed "apparently for self-protection," but in reality for aggression; while Lord Charles Beresford regards "the Chinese question" with most apprehension.

In many quarters the greatest menace is believed to be of a social rather than international nature. The Earl of Wemyss states it as his opinion that Socialism is blocking the march of human progress, and Arthur W. Pinero, the dramatist, attacks trades-unionism. Joseph Arch, the English labor leader, retaliates by declaring that "a large accumulation of wealth on the one hand, and a large increase of pauperism on the other" is the growing evil in society; and Samuel Gompers expresses fears for the lowering of the American standard of living, by Oriental competition.

"The greatest political danger of the twentieth century is that the increasing influence of wealth will lead to increasing disregard of the inalienable rights of man," says William Jennings Bryan. President Schurman, of Cornell University, fears most the "exaltation, worship, and pursuit of money as the foremost good of life. The salt that may save us from this blight," he adds, "is to be found in our schools and churches; in every union for a righteous cause; and most of all, in the ideals and aspirations of the noble souls who will not suffer human society to degenerate into a mere brutish struggle for life and the survival of the fittest." President Hadley, of Yale University, finds the threat to the public welfare in "legislation based on the self-interest of individuals, or classes, instead of on public sentiment and public spirit."

Among the ecclesiastics, emphasis is laid on the moral virtues. When questioned regarding coming dangers, the Bishop of Hereford replied, in the words of Col. 3:5: "Evil desires and covetousness." The Bishop of Llandaff answered: "Infidelity, anarchy." Cardinal Gibbons says that "the greatest dangers that now seem to confront us are political corruption and lust for gain and the unholy purposes to which it is perverted."

"MEN'S HEARTS FAILING THEM FOR FEAR"

"The view ten years ago showed a placid, smiling river; now we see the boiling rapids of a torrent plunging toward what abyss no one knows. War has followed war with swift succession. . . . What the next stroke will be, who can say?" —*Springfield Republican.*

Lord Salisbury said of threatened wars:

"These wars come upon us absolutely unannounced and with terrible rapidity. The war cloud rises in the horizon with a rapidity that obviates all calculation, and, it may be, a month or two months after the first warning you receive, you find you are engaged in, or in prospect of a war on which your very existence is staked."

Gen. N. A. Miles, after his European tour, said:

"I have seen all the great armies of Europe except the Spanish army. What I have seen does not indicate that the millennium is at hand, when swords shall be beaten into plowshares."

The late Bishop Newman gave his view thus:

"This is the most unsettled condition of the world since the crucifixion of Christ. The stability of government is no longer a fact. Change is in the atmosphere. It is just as true now as a thousand years ago, 'Thou knowest not what a day will bring forth.' . . . Statesmen are at their wits' end. Philosophers speculate in vain."

Archbishop Ireland, Roman Catholic, declares:

"The bonds of society are relaxed; traditional principles are losing their sacredness, and perils hitherto unknown are menacing the life of the social organism."

Prof. Andrews, ex-president of Brown University, says:

"No well-informed person in Europe seems to believe that peace is destined to endure there very long. On all hands people are preparing for war. Armies and navies are strengthened; fortifications multiplied; immense war treasures of gold piled up; all possible hypothetical plans of campaign, offensive and defensive, studied and discussed; firearms, great and small, ceaselessly experimented upon and improved; civil measures subordinate to military, and statesmen to great army men and navy men."

Signor Crispi, ex-prime minister of Italy, says:

"Europe resembles Spain from a certain point of view. *Anarchy is dominant everywhere.* To speak frankly, there is no Europe. The European concert is only a sinister joke. Nothing can be expected from the concert of the powers. We are marching toward the unknown. Who knows what tomorrow has in store for us?"

All of these are right to some extent, for indeed and in truth the new King, Immanuel, will bring in an everlasting peace, but his reign will be ushered in by the political and social and ecclesiastical troubles, which the Bishop of Hereford properly ascribes to "evil desires and covetousness"—otherwise selfishness, which, as Bishop Llandaff declares, lead to anarchy.

RELIGIOUS FEDERATION IN UNBELIEF AND WORKS

In Great Britain and in various quarters in the United States religious federation is making progress. These unions are for greater and more effective *works* of righteousness according to their own statements, and religious conviction, faith, is generally lost sight of—denominations of opposite faiths seeking rapprochement—in growing unbelief as respects Bible doctrines. Note the following public affirmation of unbelief in the reliability of the Scriptures by Rev. Rainsford, D. D., of New York City, reported in the *New York Journal.*

"In his sermon at St. George's Protestant Episcopal church Rev. Dr. W. S. Rainsford said that the teachings of Jesus Christ in regard to his second coming had been grossly misunderstood by the Apostles; that they had incorporated their mistakes into the New Testament; that the church had been grossly misled; and that the prayer book's teachings had been largely influenced by a handling of the Bible which did not discriminate between the spiritual teachings of Jesus and the concepts of men.

"The preacher's thesis was that the kingdom of God was not a world power at all, but a spiritual kingdom in all men's hearts, which could never be established by force, but could be wrought only by the persuasion of truth. Dr. Rainsford said that the prophecies of the destruction of Jerusalem, in the Gospel of St. Mark, had been understood to include the promise that the Lord would come again within the generation of the Apostles. When he did not come, St. Jude attempted to explain the apparent failure of the prophecy by saying that one day was with the Lord as a thousand years, and a thousand years as one day.

"'A delightful theological subterfuge,' remarked the preacher; 'a complete twisting of the meaning of Jesus. There is no terrible judgment ahead, no physically burning hell. Judgment is a process here and now; salvation is a process here and now. There is no standing before an awful throne and the separation of impossible sheep and goats; but the separation is here and now, as men go on up or slip down into the bog and mire.'"

Here we have one of the nominal church's great men, one of its "princes," doing his best to undermine the faith of the people who pay him a princely salary to help them to see and follow the Lord's paths. Nor must we condemn the man as a hypocrite, for doubtless it is but another case of the blind leading the blind into the ditch. This learned man has possibly not yet learned that it was not Jude who wrote the words to which he objects, but Peter. (2 Peter 3:8) He perhaps has not noted, either, that the same holy Spirit indited the same lesson through the Prophet David centuries before Peter's day, saying, "A thousand years in thy sight are but as yesterday." (Psa. 90:4) The expression was so used by the Lord himself also.—Gen. 2:17.

However, Dr. Rainsford is only following the logical course of all "higher critics," who, starting out with too much egotism, find fault not only with all of the Old Testament, but also with the New—confounding both prophets and apostles by their superior wisdom, and classing our Lord with these because he quoted those very prophecies which the superior wisdom of the higher critics show to be spurious, while our Lord, lacking their wisdom, thought these to be genuine prophecies and quoted them as such. Truly, as the Prophet Isaiah foretold, the wisdom of their wise men is perished.—Isa. 29:13, 14, 9-12.

A PLAIN STATEMENT OF THE CASE

The Rev. M. O. Simons, a Cleveland minister, is reported by the *Plain Dealer* to have summed up present conditions in Christendom as follows:

"Rev. Simons referred to some of the old battle fields in this warfare of ideas, and indicated how recent have been the great changes in religious thinking, by referring to the fact that only in 1876 Dr. Minot J. Savage preached a series of sermons on 'The Religion of Evolution.' So far as known, he was the first minister in Europe and America in the regular course of pulpit work to frankly accept evolution and to frankly attempt a reconstruction of religious thinking. 'And it is hard for us to realize now,' said Mr. Simons, 'the hue and cry that was raised over these sermons. Where are we now in this conflict between the old and the new? I believe we are on the verge of a frank confession that there must be a complete religious reconstruction. The old system of Christian doctrine rested upon the fall of man as a foundation.

But now modern thought has utterly discredited this story of the fall and the subsequent depravity of all human nature. What then becomes of the system that is built upon it?'

"Mr. Simons then referred briefly to some of the great Christian bodies to show how *every one of them is yielding to the broader and more liberal interpretation of Christian doctrine.* He said: 'Officially, the Catholic church stands squarely opposed to all modern tendencies, and yet its people cannot be prevented from thinking. We find much unrest among Catholic leaders, much suspicion in European Catholicism of American Catholicism. The Catholic church has its radical wing as truly as any Christian denomination. In the Church of England we find reactionary tendencies, but these simply indicate that the conservative element has turned to the only things left to it, the traditional value of church machinery and apostolic succession. That reaction does not represent the whole church. Some of the most enlightened scholars in the world are in that church; the great liberal interpretation of all doctrinal points is winning its way and the future of the English church is in the hands of those who are rebuilding their religious thought on new foundations.

"'I may say much the same of the Episcopal church in America. It has its conservative reactions, but the growing sentiment in the church is broad and liberal. I have friends in its ministry who are as liberal as I am. In the Congregational church there is going on a rapid reconstruction of religious thought. A book like Dr. Gordon's, 'The Christ of Today,' is proof of this, not only because of its ideas, but because it did not convulse the whole Congregational body as it once would have done.'

"In the great Presbyterian church there is a great rising tide of liberal thinking. The movement for revision of the Westminster Confession, or for some relief from the outgrown ideas of that document, is plain evidence.

"In all the great Christian denominations the conservatives who would keep fighting the church upon its old foundations are fighting a losing battle. The advance of liberal thought is irresistible."

We quote the above to prove the reverse of what the speaker intended--to prove the great falling away from the truth to vanity and fables and from vital godliness to moralizing infidelity. However, the wider the chasm grows between the "wheat" and the "tares," between the children of light and the children of darkness, the easier it will be for each to know his place, and by taking it he will make the division the more quick and complete. Who is on the Lord's side? Who?—Speak and live accordingly!

ONE-DAY CONVENTIONS AND ALLEGHENY MEETINGS

The Editor has accepted quite a number of invitations for one-day (Sunday) Conventions of late—at points which can be reached by railroad in one night's travel, permitting him to leave Allegheny Saturday night and to get back to his editorial duties on Monday morning. One of these (D. V.) will be held at Canton, O., Feb. 10; one at Toledo, O., Feb. 17; another at Baltimore, Md., on March 10. These are only *local* conventions, usually attended by friends within a radius of 50 miles.

But some dear friends from neighboring towns who have come to Allegheny at such times have felt a little disappointment at not seeing "Brother Russell" as they expected. We therefore announce that hereafter such one-day conventions will be arranged for on only the second and fourth Sundays of each month. Brother Russell may be expected to be at Allegheny on the first and third Sundays of each month, no preventing providence.

VOLUNTEER WORK FOR 1901

Remarks respecting the new tract "Food for Thinking Christians," No. 52, are favorable: all of our readers seem to consider it well calculated to awaken interest wherever it may be read. We are getting ready large editions for the "volunteer" service on Sundays near Protestant churches, and hope to be ready to fill orders about April 1.

It is time now to prepare by choosing a "captain" and enlisting as many volunteers as may be able and willing to serve. Let your "captain" report to us the names of volunteers, the number of churches, the average attendance at these, and his estimate of the quantity of the booklets needed, and the addresses to which they are preferred to be sent.

"RESIST, STEADFAST IN THE FAITH"

"Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist, steadfast in the faith."—1 Pet. 5:8, 9.

The Scriptures set before us the thought that as Christians we are subject to assaults from three different quarters, by three different enemies, who, nevertheless, frequently coöperate the one with the other; the world, the flesh and the devil. We are not to suppose that every difficulty and trial which besets us is of the devil; but rather to remember the Apostle's words, "A man is tempted when he is led astray of his own desires and enticed." (James 1:13, 14) Such temptations, then, are of the flesh—the result of our being members of the fallen race, whose weaknesses and imperfections have been aggravated and intensified for now six thousand years. So, then, we are to recognize as one of our chief foes our own inherent weaknesses and predisposition to things depraved, selfish, sinful.

The whole world, thus depraved and under the control of the spirit of selfishness, is largely, tho unconsciously, the tool of Satan, who now worketh in the hearts of the children of disobedience. (Eph. 2:2) The world has become an enemy and tempter by reason of the fact that we (the church) have been "begotten again" to *new* hopes, *new* ambitions, *new* aspirations, *new* desires, which are along radically different lines from any the world knows or has sympathy with. Our begetting is of the holy Spirit, and its tendencies are heavenly and spiritual, and in harmony with principles of righteousness, truth and love. Yet it is only our hearts that are thus changed—our flesh is still much more in harmony with the world than with the new order of things established in our hearts and wills by grace and truth, through Christ. Consequently, when the world, through any of its children, by their words or writings or general spirit, comes in contact with the Lord's people, immediately they find that altho their hearts are loyal to the Lord and loyal to all the gracious things which he has promised them, and to the spirit of righteousness, love and truth, nevertheless their flesh has an affinity for and an attraction toward the world, its things, its views, its arguments, its pleasures, etc.

It is for this reason that the Christian is called upon to reckon himself dead, not only sin, but to his own natural desires, appetites, inclinations, and to the world, which is in harmony with sin and perverted tastes and appetites. As the Apostle intimates, there is a constant battle between the new creature, the new will, and the old creature, the fleshly or depraved disposition. He says, "The flesh desires *contrary* to the Spirit, and the Spirit *contrary* to the flesh." (Gal. 5:17) And even tho the advanced Christian has reached the place where he is enabled to reckon his flesh and its will completely dead and buried, he nevertheless has need continually, with the Apostle, to re-examine the matter, lest the flesh should become alive again. This was the Apostle's method; he says: "I keep my body under [dead, buried, in complete subjection to the new mind], lest having preached to others I myself should be a castaway." (1 Cor. 9:27) This keeping of the body under, this watching of it lest its will become alive again, is a constant necessity to those who would be "overcomers;" for it is the victory of the new mind, the new will, over the old will, the will of the flesh, that constitutes us victors, by developing in us strong, holy characters.

And now we come to the third feature of the Christian's temptations—Satan, our adversary; strong and lion-like, vigilant and fully awake, he seeks to use every opportunity against us, as the Apostle declares. He seeks to devour us, to swallow us up in calamity, patiently waiting and insidiously laying snares for the "new creatures," using his many blinded servants to brow-beat or cajole or otherwise inveigle us into yielding to the old will; thus separating us from the Good Shepherd and making us more and more deaf to his Word. Since our Lord sees best to permit Satan to have this liberty, and will not take it from him until the beginning of the Millennial age, when he shall be bound, to deceive the nations no more, it implies that in some sense it is profitable to the Lord's people that this adversary be granted liberty against them. If it were not so, faith assures us that he would be bound forthwith—at once restrained of liberty to assault us.

Writing on this same subject, the Apostle Paul declares, "We are not ignorant of his devices." Again he refers to the "wiles of the devil," implying that he is an ensnarer who seeks to entrap us. Again he declares, "For we wrestle not with flesh and blood [merely], but [our chief conflict is] with principalities and powers [unseen], with wicked spirits in exalted positions." (2 Cor. 2:11; Eph. 6:11, 12) The Apostle here seems to call attention to the fact that not Satan alone, but all the fallen angels, the demons, his coadjutors, are the foes of the church, against whose wiles and schemes and plottings, more subtle than that of human beings, the Lord's people must be continually on the lookout.

SATAN'S ATTACKS THROUGH HUMAN AGENCIES

As to Satan's methods of attack, we are given some suggestions also. Altho he is alert, like the roaring lion, he never attacks us with a roar, but, on the contrary, subtly; he creeps upon us in an unlooked for place and at unlooked for times, to devour us, to overcome us, to crush out of us the spiritual life, and particularly to deprive us of faith in the Lord.

The Apostle Paul shows us that these subtle approaches of the adversary are to be expected through human agencies, assuring us that the adversary worketh in the hearts of the children of disobedience, and the better and more honorable and more closely identified with the Lord and his flock these children of disobedience may be, the more pleased the adversary will be to use them, and the more service they may render him. Thus the Apostle declares that Satan presents himself in his temptations as an angel, a messenger of God —not a messenger of darkness, of error and of gross sin, for he knows that these qualities would alarm and repel all the children of the light: rather he appears as an angel of light, a messenger of divine grace and truth. And we are not ignorant of his wiles and devices; we see that for centuries he has used not only heathen religious systems to delude and ensnare the heathen, but Christian religious systems, to deceive and ensnare God's people. At the making of the creeds of Christendom, during the dark ages, we may be sure that he was present, and that through various agencies he took an active part in framing their many blasphemous misstatements of the divine character and plan, and of deluding the people into thinking that these were the teachings of the divine Word; and so through these channels he has wrought great havoc with the truth and greatly hindered God's people from receiving both the milk of the Word, and its strong meat, and from growing by these means to the stature of the fulness of manhood in Christ.

We see again that after he could no longer control the world under Papacy and its darkness of error, when he perceived that the light of a clearer knowledge of divine things was breaking out here and there, he zealously presented himself as a messenger of light, to help on in the formation of the various sects and parties which then sprang up. How well he succeeded in getting into them all the leaven of false doctrine, and in getting each denomination, after having organized, to declare that it had the whole truth, and that *there must be no further progress* in the knowledge of the Lord and in the understanding of his Word, all may judge.

MODERN METHODS OF DESTROYING CHRISTIANS

Coming down to our own day, we see that as the light of truth became due, and when the minds of all thinking Christians were surely awakening from many of the superstitions and fallacies of the past, Satan again becomes the leader and reformer, and starting in with the principal colleges and theological seminaries, he leads them, professedly in a search for truth, into the gross darkness of skepticism, under the names of Higher Criticism and Evolution; and through these fountains of learning and instruction his influence is permeating Christendom through the ministry, in all denominations and in every quarter of the cvilized world.

But, foreseeing that all minds would not be influenced along the same lines, our wily adversary has been leading other parties into other doctrines along other lines, all of which, however, have the Satan mark upon them; *viz.*, either a tacit or an active *denial of the ransom*—a denial of the redemption accomplished once for all by the man Christ Jesus at Calvary, and a denial, consequently, of all the gracious things which the Scriptures declare respecting the establishment of Christ's kingdom and the blessing of all the world of mankind with a knowledge of the truth, and with opportunities of restitution to Edenic conditions and harmony with God and everlasting love.

These various devices of the adversary in recent times are well known. Mormonism is one of these that attracts and ensnares a certain class; Spiritualism is another which attracts and ensnares another class of minds; Christian Science is another, very distinctive and totally different from the others; Theosophy is still another that has its attractions for other minds. In testing all the "new light" theories let us not forget that the Cross of Christ and the redemption thereby accomplished are the central point of antagonism between all these spurious theories, and the doctrine of the Scriptures. "The faith once delivered to the saints" has as its foundation, "how that *Christ died for our sins* and rose for our justification." However much Satan's various systems of delusion may differ from one another, they all agree in opposing this central point of the truth; and however they may seek to use the name of Christ, call themselves Christians, and seek to cover themselves with that "holy name" as a garment of light, it is only to deceive; it is in full accord with the policy which our great adversary has employed for centuries.

OCCULT INFLUENCES AT WORK

One of the most recent of Satan's devices to ensnare those of God's people who could not be misled by something presenting itself as another religion and another gospel, is what claims to be a Christianity of good works and good morals without respect to faith in things past or future. The good works are usually presented in the form of healing of disease. The methods employed, and the claims set forth vary considerably, yet back of and underneath all is an occult power, a hypnotic power, which, however much it claims to be "merely human power," nevertheless gives evidence in various ways that it is a part of the great deception of our day, wrought by the adversary himself as an angel of light, and respecting which the Scriptures forewarn us that there would be such strong delusions, which, if possible, would deceive the very elect.—Matt. 24:24.

If the very elect will be in danger, what must we expect respecting the world of mankind in general, and nominal Christianity? We must expect, as the Scriptures forcefully picture it, that many will "fall from the faith, giving heed to seducing spirits and doctrines of devils." We must expect the number thus to fall from the faith to be large, as again it is prophetically stated, "A thousand shall fall at thy side; ten thousand at thy right hand—but it shall not come nigh thee, . . . because thou hast made the Lord, which is my refuge, even the Most High, thy habitation."—1 Tim. 4:1; Psa. 91:7-9.

"NOT IGNORANT OF HIS DEVICES"

This gives us a clew to the security of the saints. Their strength will lie in great part in that they are *taking heed* to the warnings of the Apostle respecting the present time, and hence know how to beware of the wiles of the adversary. The "very elect" will be so in harmony with the Lord and so filled with the spirit of his Word, and so blessed by the exercise of their privileges as under-reapers in this harvest, and so disposed to lay down their lives for the truth, and in its service, that none of these snares and delusions of the adversary, promising life and health, will be special attractions for them. On the contrary, knowing what to expect, and looking forward with joy to the finishing of their course in *death* and thus passing "beyond the vail," they will be wholly out of sympathy with the snares which the adversary will present. Nevertheless, as the Apostle intimates, there will be in this time also some of the Lord's people who will require the sympathy and assistance of others, respecting whom he says that we should seek to pull them out of the fire—away from the influence and snares of the adversary.—Jude 22, 23.

The Apostle Peter's counsel respecting the way in which the Lord's people should meet the adversary implies that they will all somehow or other be enabled to recognize him. He says, "Whom resist, steadfast in the faith." These words imply that in order to resist we must have the faith—the faith that has confidence in God; the faith that has led to a consecration on the Lord's altar, even unto death; the faith that would not take back the sacrifice under any consideration, but which delights to see it consuming, and which rejoices, hoping thereby to share in the glory that shall follow.—Jude 3; Rom. 8:17, 18.

THE LORD'S SUPPER

MATT. 26:17-30.—FEB. 17.

"This do in remembrance of me."—Luke 22:19.

Various are the theories throughout Christendom respecting the Lord's Supper—its meaning and the proper time for its observance. Most Christian scholars recognize the fact that it was instituted as the antitype of the Jewish Passover. Amongst the older churches, Roman and Greek Catholic, Episcopal, etc., there is an attempt made to celebrate our Lord's death as a memorial on its annual recurrence. Originally the celebration was according to Jewish calculations, on the fourteenth day of the first Jewish month, Nisan—the day on which the Jews kill the typical Passover lamb. Subsequently, however, a change in the method of calculation was made so as to commemorate our Lord's death on the nearest Friday and his resurrection on the Sunday—Good Friday and Easter Sunday. With the younger denominations of Christendom this custom has generally fallen into disuse, probably with a desire to put as much difference as possible between Protestant customs and ceremonies, and those of Catholics. As a consequence of this we find that the majority of Protestants fail to associate the Lord's Supper with the Jewish Passover, and fail to appreciate the fact that the death of the Jewish lamb celebrated annually on the fourteenth of Nisan typified the death of our Lord Jesus on the same date, the latter being the antitype, the fulfilment of the type.

Nor are they wholly without excuse in this oversight, for we are to remember that while the older churches celebrate our Lord's death upon its anniversary, they introduced other ceremonies resembling the Memorial, but not authorized in the Scriptures, nor in anything pertaining to the type. For instance, to the average Catholic mind, as well as to the Protestant, the Catholic mass is merely a commemoration of our Lord's death; but this is not its true significance. The mass, rightly understood, from a theological standpoint, is a *fresh sacrifice*, and not merely a commemoration of the one sacrifice at Calvary. Protestants, misinterpreting it to be a repetition of the Lord's Supper, have come to believe that from the earliest times the Memorial Supper was celebrated at any convenient season. Hence we find among Protestants a variety of views on the subject, some partaking of it weekly, others monthly, and others quarterly, as each esteems to be the most desirable, most profitable.

We hold that no such irregularity was ever intended by the Lord or by the apostles—that our Lord instituted it at the particular time, on the particular day of the year, that was proper; and that the words, "As oft as ye do *this*" had reference, not only to the bread and the cup, but also the *time*—the general incident commemorated. We will not here attempt to go into detailed expose respecting the Roman Catholic doctrine of the mass, but merely refer our readers to MILLENNIAL DAWN, Vol. III., pages 98-104, remarking incidentally that to the informed Catholic, Greek or Roman, the mass is in no sense of the word a *commemoration* of the original sacrifice of Christ. The claim is that the first sacrifice of Christ was sufficient for sins that are past, but not for subsequent sins, and that God has given authority to the properly ordained bishops and priests to representatively create Christ afresh on any occasion, and then to sacrifice him afresh for any special sin or sins—High Mass for particular sins of an individual, Low Mass for general sins of a congregation.

The claim of Catholicism is that the blessing of the priest transforms the ordinary wafer and wine into the *actual* body and blood of Christ, who is thus recreated thousands on thousands of times every year, by thousand of priests, and resacrificed for thousands and thousands of sins. We, of course, object to all this as being thoroughly anti-Christian, and the majority of orthodox Protestants will give their cordial assent. Nevertheless, those who organized Protestant denominations seem to have entirely overlooked this matter when they use this frequency of the mass in the older churches as an excuse for a frequency of commemoration of the Lord's Supper. However, the majority of Protestants seem to have been well aware that great frequency of observance (as in the mass) would be unwise, unprofitable; and hence the majority commemorate only three or four times a year, believing the service to be thereby rendered more impressive and solemn to all who participate. We hold that the original method of celebrating our Lord's death on its anniversary is still more solemn, still more impressive; besides which it has the sanction of the Scriptures, which we claim no other method has.

OTHER MISCONCEPTIONS, BASED UPON SCRIPTURE

Our so-called "Disciple" and "Plymouth Brethren" friends and others who have adopted the custom of celebrating our Lord's death every Lord's Day—on the first day of the week—seem to us to have fallen into a serious blunder. The inappropriateness of such celebrations is manifest in several ways: first they celebrate it on Sunday, which is itself the memorial of our Lord's resurrection, a totally different thing—a joyous Easter occasion. And losing sight of the importance of the date, it is not remarkable that they have likewise lost sight of the proprieties respecting the time of the day—that as originally instituted it was partaken of at night, whereas the usual custom is to commemorate in the morning or in the afternoon.

We are not to suppose that these Christian friends adopted their weekly custom without any reason whatever; but noticing the reasons they give we find them quite insufficient. It is their claim, for instance, that the statements of Acts 2:42, 46; 20:7, which speak of the disciples coming together on the first day of the week "to break bread," refer to the Memorial Supper. To the contrary, we hold that these first-day-of-the week gatherings were love-feasts, and never intended to take the place of nor in any sense to represent our Lord's Memorial Supper. It will be noticed that in these various accounts nothing whatever is said of "the cup," representing our Lord's blood, and which must be considered as important a part of the symbol as the unleavened bread, which represented his body. The Love-feasts appropriately took place on the day which celebrates the church's joy in her Lord's resurrection, and no doubt were all suggested by the circumstances of the first Sunday—the day of our Lord's resurrection, on which occasion he was known to the two at Emmaus in the breaking of bread, and later in the evening to the eleven as they sat at meat, saying: "Peace be unto you," and causing their hearts to burn within them. (Luke 24:30, 31; John 20:19) Our Lord's Supper, on the contrary, was evidently intended to be a reminder of his death and of our covenant as members of his body to have fellowship in his sufferings.

THE FIRST CELEBRATION OF THE LORD'S SUPPER

Our lesson points us to the first institution of this memorial, indicating that it was celebrated on the day before the Passover proper began—on the fourteenth day of Nisan. The law respecting the Passover was very exact. The lamb was to be taken into the house on the tenth day of Nisan, was to be killed on the fourteenth, and was to be eaten during the night before the dawn of the fifteenth. In the antitype Jesus offered himself to the nation on the tenth, but they, except his faithful few, neglected to receive him, and on the fourteenth he was crucified. It was in the same Jewish day in which he was crucified that he ate the Passover mentioned in our lesson, and later on he was betrayed. (The day with the Jew began at sundown and lasted until the next evening.) There can be no doubt from the account that our Lord and his disciples ate the Passover Supper on the day preceding the one on which the Jews in general ate it; for in John's Gospel we read (18:28; 19:14) that when our Lord was before Pilate in the Judgment Hall, which was after he had eaten the Passover, the Pharisees, his accusers, had not yet eaten it—nor would they eat it until the evening after his crucifixion.

One Evangelist records that our Lord said to his disciples, "With desire have I desired to eat this Passover with you before I suffer." It was his last commemoration of the Jewish rite, which as a Jew he was bound to observe legally, fully. We may not know positively the particular hour of the fourteenth day at which our Lord and the disciples partook of the Passover, but probably it was near midnight when, after the Passover had been eaten, our Lord instituted the new memorial of his own death, the Lord's Supper, substituting it for the Passover supper of the law, and intimating this in his words, "Henceforth, as oft as ye *do this* do it in remembrance of me." "This" represented the antitypical Lamb, "the Lamb of God, which taketh away the sin of the world," and doing this—breaking the bread and drinking of the fruit of the vine—showed forth our Lord's death and not any longer the death of the type, because the antitype had now come, and in this same day, a few hours later, he would be killed, crucified. Our Lord was thus laying a deep and broad basis for the new institution, his church, and separating it from the Jewish type by pointing out to the believers himself as the antitype, and the higher meaning connected therewith—the deliverance of all true Israelites, not from Pharaoh, but from Pharaoh's antitype, Satan, the deliverance of all the first-born of God's people from death into life more abundant—eternal life.

All who see clearly the type should realize that it could never pass away until its antitype had come, and the antitype of the killing of the Passover lamb must occur on its anniversary, the fourteenth day of Nisan. Hence the significance of the Scriptural statement that "they could not take him because his hour was not yet come." (John 7:30; 8:20) God had foreseen the entire matter, and had forearranged every-

thing pertaining to it, and the type had marked it most definitely. We no longer celebrate the type, but believing that the antitypical sacrifice of the Lamb of God has taken the place of the type, we as Christians "do this" in remembrance of the antitype; for, as the Apostle says, "Even Christ our Passover [Lamb] is slain; therefore let us keep the feast."—1 Cor. 5:7, 8.

It was while the Lord and his apostles were eating the Passover Supper, the typical roast lamb, that our Lord said to them, "One of you shall betray me." John tells us that our Lord was "troubled in spirit," manifested emotion, at the time he said this. His emotion was not caused, we may be sure, by the matter of his betrayal, for he evidently foreknew the particulars as well as the fact of his death. The cause of his sorrow, we may reasonably suppose, was the thought that one of those whom he had so tenderly kept and cared for should now prove so ungrateful, unthankful, unholy—evidently his sorrow was for Judas. His statement drew forth from the disciples inquiries, "Lord, is it I?" Or rather, as the Greek word would seem to indicate, the question signified, Lord, do you mean to accuse me? I am not the one, am I? And the disciples in general were sorrowful, too. It was well, perhaps, that they should pass through this experience at this time, as they evidently needed it all, in order to prepare them for the trying times just before them.

Judas, of course, asked the same question with the rest, for not to have asked it would have implied that he admitted his guilt. Our Lord's answer was that it was one who supped with them, and dipping the sop he gave it to Judas, who forthwith went out. (John 13:25-30) So far from these incidents melting the heart of Judas and leading him to change his course before it was too late, they seem to have aroused in him a malevolent spirit, just as divine mercy toward Pharaoh, in the stopping of the plagues, hardened his heart. Instead of resisting the adversary's suggestions Judas entertained them more and more, until he was filled with the Satanic spirit, "Satan entered into him" fully, completely—took possession of his heart as an instrument of evil, and it was doubtless because he felt out of place in such society that he went out.

It thus seems probable that Judas was not with the others when our Lord washed their feet, and subsequently instituted with the bread and the fruit of the vine the memorial of his death. It was better that he should be absent; and so it would be preferable, where possible, that only the true, loyal, devoted disciples of Christ should meet together to celebrate his death on its anniversary. Nevertheless, let us remember that we are not competent to judge the heart, and hence in coming to the memorial table all should be invited to come who trust in the precious blood of Christ for redemption and who profess a full consecration to the Lord. Let us leave it to divine providence to scrutinize those who profess to be fellow-disciples.

PRIMARY SIGNIFICATION OF THE BREAD AND THE CUP

In presenting to the disciples the unleavened bread, as a memorial, our Lord gave a general explanation, saying: "Take, eat; this is my body." The evident meaning of the words is, This symbolizes or represents my body. It was not actually his body, because in no sense of the word had his body yet been broken; in no sense would it have been possible for any to have partaken of him actually or antitypically then, the sacrifice not being as yet finished. But the picture is complete when we recognize that the unleavened bread represented our Lord's sinless flesh—leaven being a symbol of sin under the law, and specially commanded to be put away at this time. On another occasion our Lord gave a lesson which interprets to us this symbol. He said, "The bread of God is he that came down from heaven and giveth his life unto the world. I am the bread of life."—John 6:33, 35.

In order to appreciate how we are to eat or appropriate this living bread it is necessary for us to understand just what it was. According to our Lord's explanation of the matter it was his flesh which he sacrificed for us. It was not his prehuman existence as a spirit being that was sacrificed, altho that was laid down and its glory laid aside, that he might take our human nature. It was the fact that our Lord Jesus was holy, harmless, undefiled, separate from sinners, and without any contamination from father Adam, and hence free from sin—it was this fact that permitted him to be the Redeemer of Adam and his race—which permitted him to give his life a ransom for all, to be testified in due time. And when we see that it was the pure, spotless human nature of our Lord Jesus that was laid down on behalf of sinners, sacrificed for us, we see what it is that we are privileged to appropriate. The very thing which he laid down for us we are to "eat," appropriate to ourselves: that is to say, his perfect human nature was given for us and redeemed Adam and all his race from condemnation to death—to a right to return to human perfection and everlasting life if they could. The Scriptures show us, however, that if God would consider all of past sins canceled and should recognize us as having a right to return to human perfection, this still would not make us perfect nor give us therefore the right to everlasting life. In order for the race of Adam to profit by the redemption accomplished by our Lord's sacrifice it is necessary that he should make a second advent, and then be to the whole *world* a Mediator, Prophet, Priest and King, to assist back to perfection and to harmony with God all who will avail themselves of the privileges then to be offered.

It is this same blessing which the Gospel church in this age receives by faith from the Redeemer; *viz.*, justification by faith —not justification to a spiritual nature, which we never had and never lost, and which Christ did not redeem; but justification to human nature, which father Adam did possess and lose, and which Christ did redeem by giving his own sinless flesh as our ransom-sacrifice. The partaking of the bread, then, means to us primarily acceptance and appropriation to ourselves, by faith, of justification to human rights and privileges secured by our Lord's sacrifice of these.

Likewise the fruit of the vine symbolized our Lord's life given for us—his human life, his being, his soul, poured out unto death on our behalf; and the appropriating of this by us signifies primarily our acceptance of restitution rights and privileges which the Lord has thus, at his own cost, secured for us.

THE SECONDARY AND DEEPER SIGNIFICANCE OF THE LOAF AND THE CUP

As we have already seen, God's object in *justifying by faith* the church during this Gospel age in advance of the justification of the world through works of obedience, in the Millennial age, is for the very purpose of permitting those who now see and hear and appreciate the great sacrifice which Love has made on our behalf, to present their bodies living sacrifices, and thus to have part with our Lord in his sacrifice—as members of his body. This additional and deep meaning of the memorial our Lord did not refer to directly. It was doubtless one of the things to which he referred, saying: "I have many things to tell you, but ye cannot bear them now; howbeit, when he, the Spirit of truth, is come, he will guide you into all truth, and show you things to come."

The Spirit of truth, speaking through the Apostle Paul, clearly explains the matter of this secondary and very high import of the memorial, for he says, writing to the consecrated church: "The cup of blessing which we bless, is it not the *participation* of the blood of Christ? The bread which we break, is it not the *participation* of the body of Christ?"—to share with Christ as joint-sacrificers even unto death, that thereby they may be counted in with him also as sharers of the glory which he has received as a reward for his faithfulness. "For we being many are one *loaf* and one body." (1 Cor. 10:16, 17) Both views of this impressive ordinance are important: it is necessary that we should see, first of all, our justification through the Lord's sacrifice. It is proper then that we should realize that the entire Christ is, from the divine standpoint, a composite body of many members, of which Jesus is the Head, and that this church as a whole must be broken, and that in this respect each member of it must be a copy of the Lord Jesus and must walk in the foosteps of his sacrifice. We do this by giving our lives, "laying down our lives on behalf of the brethren," as Christ laid down his life for all. It is not our spiritual life that we lay down, even as it was not our Lord's spiritual life that he laid down in sacrifice; but as he sacrificed his *actually perfect* being, so we must sacrifice our justified selves, *reckoned perfect* but not actually so. Likewise the cup represents suffering. It is one cup, tho it be the juice of many grapes, even as it is one loaf, tho it be from many grains. The grains cannot maintain their individuality and their own life if they would become bread for others; the grapes cannot maintain themselves as grapes if they would constitute the life-giving spirit; and thus we see the beauty of the Apostle's statement, that the Lord's people are participants in the one loaf and one cup.

Our Lord distinctly declares that the cup, the fruit of the vine (nowhere is this cup described as wine, tho it may have been) represents blood, hence life; not life retained, but life shed or given, yielded up, sacrificed life. He tells us that it was for the remission of sins, and that all who would be his must drink of it—must accept his sacrifice and appropriate it by faith. All who would be justified through faith must accept life from this one source. It will not do to claim an immortality outside of Christ; it will not do to declare that life is the result of obedience to the law; it will not do to claim that faith in and obedience to any great teacher will amount to the same thing, and bring eternal life. There is no other way to attain eternal life except through accepting the blood once shed as the

ransom price for the sins of the whole world. There is no other name given under heaven or amongst men whereby we must be saved. Likewise there is no other way that we can attain to the new nature than by accepting the Lord's invitation to drink of his cup, and be broken with him as members of the one loaf, and to be buried with him in baptism into his death, and thus to be with him in his resurrection to glory, honor and immortality.—Rom. 6:3-5; 8:17.

THE CELEBRATION IN THE KINGDOM

As usual our Lord had something to say about the kingdom. It seems to have been associated in his every discourse, and so on this occasion he reminds those to whom he had already given the promise to share in the kingdom if faithful, of his declaration that he would go away to receive a kingdom and to come again to receive them to share it. He now adds that this memorial which he instituted would find its fulfilment in the kingdom. Just what our Lord meant by this might be difficult to positively determine, but it seems not inconsistent to understand him to mean that as a result of the trials and sufferings symbolized there will be a jubilation in the kingdom. "He will see of the travail of his soul and be satisfied." He will look back over trials and difficulties endured in faithful obedience to the Father's will, and will rejoice in these as he shall see the grand outcome in the kingdom blessings which will come to all mankind. And the same jubilation will be shared by all his disciples who drink of this wine, first in justification and secondly in consecration, and who suffer with him. They are promised that they shall reign with him, and when the reign is begun and when the kingdom work has been established, looking back, they as well as he will praise the way that God has led them, even tho it be a "narrow way," a way of sacrifice, a way of self-denial.

Our Lord's faith stood the test of all these trying hours which he knew to be so near to the time of his apprehension and death. The fact that he rendered thanks to God for the bread and for the cup are indicative of a joyful acquiescence in all the sufferings which the breaking of the bread and the crushing of the grapes implied. He was satisfied already with the Father's arrangement, and could give thanks, as by and by he will greatly rejoice. In line with this was the singing of a hymn as they parted, a hymn of praise, no doubt, thanksgiving to the Father that his course was so nearly finished, and that he had found thus far grace sufficient for every time of need.

THE MEMORIAL SUPPER THIS YEAR

The anniversary of our Lord's death will this year fall, according to Jewish reckoning, on Wednesday, April 3. Consequently, the appropriate time for celebrating his memorial would be on the "same night in which he was betrayed," the night of Tuesday, April 2—not immediately at six o'clock, but later on, allowing time for certain necessary preparations then, and for certain examination of the meaning of the symbols and considering the whole subject afresh, now.

According to custom, the church at Allegheny will meet on this anniversary date to celebrate the great transaction by which we were bought back from condemnation, and to celebrate also our consecration to be dead with Christ, if so be that being dead with him we shall be sharers also in his resurrection, the first resurrection, to glory, honor and immortality.

We recommend that the dear friends in various parts of the world neglect not this precious memorial, which is so full of meaning to all who intelligently appreciate it. We do not advise gathering together in large companies, but rather that each little company or band meet together as is their usual custom; for this seems to have been the method in the early church. Let us keep the feast in joy of heart, and yet with due appreciation of its solemnity, not only as relates to our Lord's sacrifice for us, but also as relates to our own covenant of sacrifice to be dead with him. We recommend that all the leaders of the little companies of the Lord's people make arrangements to obtain, if possible, unleavened bread (from some Hebrew family, possibly) and either unfermented grape juice or raisin juice, or other fruit of the vine, as may be decided. Our recommendation is against a general use of wine, as being possibly a temptation to some weak in the flesh. However, we recommend that provision be made for those who conscientiously believe that wine was meant to be used. As satisfying to the consciences of some it might not be amiss to put a small amount of fermented wine into the unfermented grape or raisin juice.

We recommend that these little gatherings be without ostentation—yet decently, orderly, quietly, let us come together, full of precious thoughts respecting the great transaction we celebrate, rather than with our attention much taken up with forms and ceremonies. Let us in this, as in all things, seek to do that which would be pleasing to our Lord, and then we will be sure that it will be profitable to all who participate.

We have already intimated that none are to be forbidden who profess faith in the precious blood and consecration to our Saviour's service. As a rule there will be no danger of any accepting the privilege of this fellowship who are not earnest at heart. Rather, some may need to be encouraged, since wrong views, we believe, are sometimes taken of the Apostle's words respecting those who "eat and drink damnation to themselves, not discerning the Lord's body." (1 Cor. 11:29) For the sake of these timid ones, who, we trust, will not forego the privilege of commemorating this great transaction, we would explain that to our understanding the class mentioned by the Apostle is composed of those who fail to realize the real import of the sacrifice, and who merely recognize it as a ceremonious form. They eat and drink *condemnation* because, if they would investigate the matter, they would clearly see the terms upon which the Lord is accepting the "little flock" being chosen in this Gospel age. Their failure to do this brings a measure of condemnation, reproof; they are more responsible than others of the world who know nothing of the Lord, his sacrifice, etc.

Let us, when we celebrate this grand memorial, not forget to give thanks to the Lord for our justification, and also for the grand privilege we enjoy of being fellow-sacrificers with our Redeemer, and filling up that which is behind of the afflictions of Christ. And while sorrowful and thoughtful, meditative and full of heart-searchings on this occasion, let us, as did the Lord, triumph through faith and go forth singing praise to him who called us out of darkness into his marvelous light, and who has privileged us thus to have fellowship in the great transaction now in progress.

GETHSEMANE—WATCHING AND PRAYING

MATT. 26:36-46.—FEB. 24.

"Not my will, but thine, be done."—Luke 22:42.

No one can thoughtfully read this lesson of our Lord's dark hour in Gethsemane, and his "strong cryings and tears unto him [the Father], who was able to save him out of death" (Heb. 5:7), without feeling that there is something thoroughly incorrect in the idea so prevalent amongst Christian people that our Lord Jesus was his own heavenly Father, Jehovah; and that it would have been a pretense, a mockery of prayer, for him to have supplicated as here represented, unless it were true also that instead of being in any sense the Father, he was simply what he claimed to be, the Son, the sent of God, the only begotten of the Father, the firstborn of all creation, the beginning of the creation of God. (John 10:29; 1:14; Col. 1:15; Rev. 3:14) There is absolutely no other standpoint from which the language of our Lord and the apostles and his course of conduct are reasonably interpretable. On this point the earnest truth-seeker is referred to MILLENNIAL DAWN, Vol. V.

Our previous lesson closed with our Lord and his disciples leaving the upper room, where they had commemorated his death. They went to the Mount of Olives, to an orchard there, known as Gethsemane—the name signifying "oil-press place," probably because olives were there pressed and the oil extracted used both for light and for food. One of the evangelists speaks of it as the "garden of Gethsemane," but the word garden, as used in olden times, corresponds more nearly with our word orchard; it was not a flower-garden. There is a small enclosure now on the side of Mount Olivet, about 150 feet square, which is reputed to be the place of our Lord's agonizing prayer. It contains eight very old and very gnarled olive trees, and whether the exact spot or not, it represents it sufficiently well.

Our Lord probably had two reasons for going forth as he did that night. First, realizing that he would be arrested by the traitor Judas and the band he would bring, our Lord probably did not wish to bring commotion or trouble upon the friend who had so kindly permitted him the use of the upper room. Secondly, he desired the still quiet of midnight, out upon the hillside, where he could be alone with God, to pour out his soul in prayer and obtain the strength necessary for the ordeal at hand. In harmony with this last thought, we find that when our Lord reached the entrance to the orchard he left eight of the disciples there, as an outer guard, so to speak,

or as pickets, to give notice; and took with him the same three disciples whom he had specially honored on other occasions, Peter, James and John: Peter, the bold and impulsive, James and John, the so-called "sons of thunder"—the three most courageous, most zealous, most earnest, of his disciples. These he wished to have nearest to himself in this time of anxiety. And yet, on this occasion, he desired to be still more alone in his prayer, for even these truest friends could not appreciate the situation: "of the people there were none with him." Hence he left these and went a stone's throw further, where he prostrated himself upon his knees, and with his face to the earth, as the various accounts show, and thus alone, he communed with the Father.

The different accounts of our Lord's experience on this occasion, grouped together, show us that mental anguish seemed to come upon him here with a force of poignancy he had never before experienced; and that the load became increasingly heavy—"sorrowful even unto death," a sorrow which almost crushed out his very life, says Matthew. Mark says (14:33) that he was "sore amazed," as tho the sorrow had come upon him unexpectedly, as tho he were bewildered. Luke, who was a physician, says that he was "in an agony," a contest, a struggle, the language used in the Greek implying a struggle of increasing force and severity, so that "his sweat became as it were great drops of blood;" and this bloody sweat is not unknown to physicians today, altho very rare. It marks an extreme tension of feeling—sorrow nigh unto death.*

Infidelity has suggested that this account of our Redeemer's sorrow, tears and prayers, attests his weakness. They argue that there have been many martyrs of various religions who have faced death with boldness, stoical firmness, sometimes with smiles, and that this account shows Jesus to have been cowardly, and inferior instead of superior to others. But there is a philosophy connected with the matter which they seem not to grasp. There is a dullness and numbness connected with fallen, degraded, coarse manhood that can regard pain and death with indifference—which permits them either to undergo it themselves without great emotion, or to inflict it mercilessly upon others without compassion. We are glad that Jesus was not one of those cold, stoical icebergs, but that he was full of warm, loving, tender feelings and sensibilities; and that we can realize consequently that he is able to sympathize with the most tender, the most delicate, the most refined, the most sensitive, more than any other human being. He must have felt keenly the conditions under which he had placed himself, in laying down his life on our behalf; because the more perfect the organism the more sensitive and high-strung the feelings, the greater the capacity for joy and the greater the capacity for sorrow: and our Lord being absolutely perfect must have been immeasurably more susceptible to the influences of pain than others.

Besides this he had a perfect life, unforfeited, and knew it, and realized that he was about to part with it; while others of the human family possess only a forfeited or condemned existence and realize that they *must* part with this some time anyway. It would therefore be a very different matter for our Lord to lay down his life than for any of his followers to lay down their lives. Supposing 100 to represent perfect life, our Lord had the full one hundred units to lay down, while we, being more than ninety-nine-hundredths parts dead, through trespasses and sins and condemnation, could at most have only the one-hundredth part to lay down. A cold, stoical indifference to the loss of life, based upon knowledge that it could last but a short time longer anyway, would therefore be a very different thing from the clear knowledge which our Lord had, based upon his experiences with the Father "before the world was," and the realization that the life he was now about to lay down was not forfeited through sin, but was his own voluntary sacrifice.

There can be no doubt that this thought of the extinguishment of life was an important factor in our Lord's sorrow. The Apostle clearly intimates it in the words (Heb. 5:7), "Who in the days of his flesh . . . . offered up prayers and supplications, with strong cryings and tears, unto him who was able to save him from [out of] death, and was heard in [respect to] that he feared"—extinction. Intent continually upon doing the Father's will, day by day had passed in self-sacrifice, until now, in a few hours, the whole would be complete; and the thought of this brought with it another thought, *viz.*: Had he done the Father's will perfectly? Could he claim, and would he receive the reward promised him, a resurrection from the dead?

Had he failed in any particular to come up to the exact standard of perfection his death would have meant extinction; and altho all men fear extinction, none could know the full depth and force of its meaning as could he who not only had the perfection of life, but had recollection of his previous glory with the Father before the world was. For him the very thought of an extinction would bring anguish, terror of soul. This thought seems not to have come to our Lord with the same force previously. It was this, therefore, that bore down upon him now so heavily as an astonishing sorrow unto death. He saw himself about to suffer according to the Law as an evil-doer, and the question naturally arose, was he entirely blameless, and would the heavenly judge thoroughly acquit him whom so many were disposed to condemn?

After praying awhile he went to the three disciples, in whom he had greatest confidence, and who, more than any others, were his tried and trusted companions, but he found them asleep. Luke explains that their sleep was the result of sorrow. The night and its lessons had been impressive; the memorial supper, which they did not fully understand, nevertheless left a weight of sorrow upon them, as the Master had intimated that it represented his death, and had further intimated that one of their number would betray him. The reaction from the sorrow brought a measure of stupor. Very gently our Lord upbraided them: "Could ye not watch with me one hour? Watch and pray lest ye enter into temptation." It is not merely that you need to watch on my account; you need to be in a watching attitude on your own account. An hour of severe trial is upon us all; watch and pray lest ye fall in this evil time.

Then our Lord went to pray again. We are told that his prayers were in the same words; that is to say, that the same sentiments were expressed; and again a third time similarly: the one matter was weighing upon his heart. Could he rely upon it now, that having sought to do the Father's will, that having finished his course, he had done it acceptably? Could he have full assurance of faith that God would save him out of death by a resurrection? In answer to his petition a heavenly messenger was sent to comfort him, to assure him, to strengthen him. We are not informed what message the angel brought, but we can see that it was a message of peace, and that he brought assurances that our Lord's course had the Father's approval, and that he would be brought again from the dead by a resurrection. These were quite sufficient to give our Lord all the strength and courage necessary for the ordeal before him; and from that moment onward we find him the coolest and calmest of the notable figures brought to our attention. When approached by Judas and his band he was the most calm and self-possessed of all; when before the chief priest, Caiaphas, it was the same way; when before Pilate the same; when crucified, the same; he had found peace in the message that he was approved of the Father, and that all the gracious promises of glory, honor and immortality were his, and now he could pass through any ordeal.

The Scriptures assure us that our Lord was tempted in all points like as we (his brethren) are, and we see in this his experience in Gethsemane an illustration of one of the most severe trials which come to the Lord's people. It would seem as tho the adversary at times attempted to discourage us by making us think that the trials and difficulties of the "narrow way" of sacrifice will be all unavailing anyhow, and that we might as well give up. When such thoughts come to those who are earnestly and faithfully seeking to fulfil the conditions of their consecration vows they constitute one of the severest trials that could overtake them; if they have given up this world and its affections, hopes, aims, desires, exchanging all these for the heavenly, then anything which seems to becloud the heavenly hopes, leaves them in a darkness more utter, more dense, than they could have known had they never seen and appreciated the glorious promises. And what course should we pursue at such a time? We should follow the example of our Lord, and seek the Father's face, anxious to know whether or not everything is all right with him; anxious for some assurances that while the world may hate us, and say all manner of evil against us falsely, we still have his approval; anxious for some fresh assurance that it will be well with us, that the Lord will grant us a part in the better resurrection to life eternal.

But while we draw this correspondency between our experiences and those of our Lord we should not forget that there is an immeasurable difference; that we are of the dying and ninety-nine hundredths parts dead already, and that therefore we cannot so fully appreciate the meaning of death nor the meaning of life eternal; and besides all this we have the example of our Lord, and the further assurance that our share

* Prof. Tischendorf shows that this account of our Lord's bloody sweat is not found in the *Vatican MS.*, and that altho it appeared in the original *Sinaitic MS.* it was crossed out by a later critic. The passage is therefore doubtful, or at least questionable.

in the first resurrection is not to be attained through perfection of our own, but through his perfection, provided we shall have attested to the Lord our full loyalty of heart, of intention, of will, however imperfect the results of our efforts to glorify him in our bodies and spirits.

The Evangelist records that our Lord prayed, "Father, if it be possible, let this cup pass from me." It may be that our Lord meant by this, If your infinite love and mercy see it possible in any manner to accomplish your purpose of salvation for mankind without it being necessary for me to die, then grant it to be so. But if this were the Lord's thought it would imply that he had not fully grasped the Father's plan of a restitution for mankind, made possible through a *ransom price* for Adam and his sin; for, seeing this, our Lord could not have supposed that anything short of the full ransom could secure the results. Quite possibly, however, the thought which bore heavily upon him was the realization now coming vividly to his mind that if apprehended as a blasphemer it would be the policy of his enemies not to destroy him secretly, but to deliver him over to the Romans; and he could realize the influence and power they would exert to secure the performance of their wishes, and he knew that the Roman method of execution was that of crucifixion, and he knew also that the Scriptures explicitly said, "Cursed is every one that hangeth on a tree."

Here, then, seems to have been the centre of his thought: I shall be esteemed of all my countrymen as forsaken of God, and as accursed of him; I shall die as a blasphemer, as a malefactor; whereas my every sentiment is, and has always been, fealty, loyalty to the Father. This, we believe, was the special feature of our Lord's anxiety, called the "cup" of sorrow, which he wished, if possible, might be removed. We believe that he knew his *death* to be necessary, unavoidable, as he had many times informed his disciples; but that it was this ignominious form of death, "even the death of the cross," that staggered him; for it not only bespoke shame and misrepresentation before the people, and those whom he loved and to whom he sought to do good, but it carried with it also the thought that he was accursed of God; and if accursed of God he could have no hope for a realization of the glorious promise of a resurrection. But when assured through the angel that he would not be actually accursed of God, even tho he would for a time take the place of the accursed Adam and be "made a curse for us," his race, then even the cross and its shame could be endured with fortitude.

WATCH AND PRAY LEST YE ENTER INTO TEMPTATION

In the case of our Lord and the apostles we see illustrated the value of watchfulness and prayer in the dark hour of trouble. Our Lord followed the direction he gave to the disciples: he watched, he prayed, he got a blessing, he was strengthened, and came off victor. They did not watch and did not pray, failing to realize the necessities of the occasion, and as a result we find them scattered, bewildered;—and one of them, the very strongest of them all, who boastingly had said a little while before, "Tho all men forsake thee yet will not I," was so overpowered by his surroundings, and so weak through lack of the very strength he should have obtained through watching and prayer, that he denied the Lord with profanity.

Whenever we find the Lord's people attempting to live a life of holiness and consecration, yet ignoring the injunction of our Lord to watch and pray, we know that they are unwise; and that however much they may be virgins, pure ones, they are foolish: they cannot hope to gain the victory over self and sin and the Adversary, singlehanded, alone. If the Master himself needed strengthening, surely we also need it; and if he received it in response to supplications with strong cryings and tears, it is an intimation to us of the way in which God is pleased to bestow the full assurance of faith which is able to strengthen us as good soldiers to endure any and everything in his name and service. Those who seek the Lord earnestly and in prayer are as sure to receive a blessing as was the Lord Jesus himself; and altho there will not come to them the same kind of heavenly messenger to comfort and encourage them, nevertheless a heavenly messenger of another kind will surely be sent. It may be in the person of a fellow-disciple, able to enter into and sympathize with us in our trials or difficulties, as none of the apostles could sympathize with our Lord or assist him. Or it may be that the messenger sent will be one of the apostles themselves, through the many gracious words of inspiration which God has communicated to us through them in his Word. But however the strength may come, it must be the assurance, not of men nor of angels, but of God, that we are pleasing and acceptable to him,—and that we may claim and expect the exceeding great and precious things which he has in reservation for them that love him.

So to speak, we are now in the hour of trial which cometh upon the whole world to try them. The present is represented in the Scriptures to be "the hour of temptation" or testing at the close of this age. It is the Gethsemane hour, in this sense of the word, to all who are the Lord's true people, fully consecrated to him. It is the hour, therefore, in which we, like our Lord, should be seeking the Father's face to receive the full assurance that we are his, and that he is ours; and that we may rely confidently on his strength to carry us through this time. It is the time in which we are to make sure, as we sometimes sing:

> "O let no earthborn cloud arise
> To hide thee from thy servant's eyes."

It is a time in which those who neglect the Master's words, "Watch and pray, lest ye enter into temptation," will be sure to enter into temptation, and be tolerably sure to fall therein. And the fall will be severe,—and even tho, like Peter, they should afterward be recovered out of it, it will be with weeping.

Some make the mistake of praying without watching; others make the mistake of watching without praying; but the safe and only proper method is that which our Lord directed, to combine the two. We are to watch, and to be on our guard against the encroachments of the world, the flesh and the devil. We are to watch for all the encouragements of the Lord's Word, the evidence of their fulfilment, the signs that betoken his presence and the great changes of dispensation just at hand. We are to watch for everything that will strengthen us in faith and hope and loyalty and love; and while watching we are to pray without ceasing. We are to pray together as the Lord's people; we are to pray in our homes, as families; we are to pray in secret, in private. We are to have the spirit of prayer in all that we say and do: that is to say, our hearts should be going out continually to the Lord for guidance in all of life's affairs, that we may do with our might what our hands find to do, in a manner that will be acceptable to him, and that we may be shielded by him from temptation that would otherwise be beyond our endurance, and that we may be ultimately delivered from the evil one and have a place in our Lord's kingdom. Brethren and sisters, let us more and more remember and put into practice, in every home in which the WATCH TOWER is a visitor, these words of our Lord, "Watch and pray, lest ye enter into temptation."

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VIEWS FROM THE WATCH TOWER

CORROBORATIONS OF SCRIPTURE TESTIMONY

Gradually, but surely and relatively swiftly, we see unfolding the various features of the divine plan which the Scriptures have taught us to expect—pointing them out in a general way in advance—namely, preparations for the Millennium of blessing and preparations also for the great time of trouble with which it will be introduced. The testimonies following are all the more forceful because they come from men who, so far as we are aware, have no such expectations as we hold—no such light as we enjoy, relative to the teachings of the Scriptures on these matters.

For instance, many have opposed our presentation of the Bible's teachings on *restitution* (Acts 3:19-21), claiming—

(1) That there would not be standing room for so many as probably have been born, reasonably estimated at about fifty thousand millions. We answered this by a mathematical demonstration that twice this number could find standing room in either Texas or France, and that the whole earth under good climatic conditions will be ample for all. They then objected—

(2) That the earth can scarcely feed its present population, as attested by the famines in India and southern Russia. We replied to this, that God is able to provide for the fulfilment of all his promises; and pointed out the declarations of the holy prophets respecting these "times of restitution," that then "the earth shall yield her increase" and the "wilderness shall blossom as the rose."—Isa. 35:1; Psa. 67:9.

Note now how science comes forward to corroborate the Bible's testimony; and let us remember that now is just the

time for these things to begin to appear. We quote the following from *The Saturday Evening Post:*—

"THE CHEMISTRY OF SOIL"

"Undoubtedly, one of the most wonderful discoveries of modern chemistry has to do with the soil. It has been ascertained that the most barren land can be made rich simply by adding to it certain mineral elements which cost but little. On this basis it is estimated that the United States will be able eventually to maintain 500,000,000 people—more than one-third of the present population of the world. It is merely a question of supplying the requisite quantities of nitrogen, phosphoric acid and potash. The last two are readily obtainable at small expense, whereas the first may be supplied either by furnishing to the soil condensed nitrogen in the shape of slaughter-waste or nitrate of soda, or by planting clover, beans, or peas, which have an affinity for nitrogen and absorb it from the atmosphere.

It is now known that nitrogen is the most important plant food, and inasmuch as this element composes four-fifths of the atmosphere the question is merely to absorb it into the soil. It has also come to be understood that only two per cent. of the material of plants is derived from the soil, the remaining ninety-eight per cent. being drawn from the air and from water. It has been learned that certain species of bacteria absorb nitrogen, and these may be propagated in moist earth, and the earth thus treated sprinkled over the land."

"IN THE WILDERNESS WATERS SHALL BREAK OUT AND STREAMS IN THE DESERT"—ISA. 35:6

This prophecy bids fair to have a literal as well as a spiritual fulfilment. Already the drilling of artesian wells has reclaimed thousands of acres of arid land in the "American Desert" of the West; but the cost was too great when many of the holes were dry. Now, on seemingly reliable authority, relief has come to Texas along that line. A boy of fourteen years is found to possess what is styled "X-ray sight," so that in the dark he can see beneath the surface of the ground; just as the "X-ray" proved to science that certain rays of light can penetrate what we call solid substances; and just as Marconi, in connection with wireless telegraphy, has demonstrated that certain waves of ether pass through solid substances unhindered. This boy can see the subterranean creeks and rivers, and can designate just where the wells should be drilled to get the water so much needed on the surface. Whether this should be considered a lost sense of sight, lost through the fall, and which would return during the "times of restitution," or a special gift intended to help forward in the restitution, we are not yet prepared to give an opinion.

Of this boy's powers the *Chicago Record* gives quite a lengthy account, from which we quote the following, accredited to "Judge W. Van Sickle of Alpine, a member of the Texas legislature:"—

"That Guy Fenley, this 14 year-old boy, is possessed of an 'X-ray' sight cannot be questioned. He has demonstrated his ability to see underground streams of water, no matter what their depth may be, on a number of occasions, and the stockmen of west Texas have ample proof of his power in this line. I engaged him to go to Brewster county and locate two wells on the ranch which is owned by D. J. Combs and myself. This ranch is situated in a very dry country, known as the Glass mountains. We had made a vain search for water on this ranch, having sunk a well to a depth of 607 feet at a cost of $1,500 without striking water. This boy has already located two wells on the ranch, one at a depth of 250 feet and the other at a depth of 400 feet, both containing an abundant supply of pure water, and well-drilling outfits are now at work sinking other wells on the ranch with no doubt about securing water.

"There can be no longer any doubt about this boy's wonderful power of sight, because instances are numerous and notoriously known where his 'X-ray' gift, or whatever it may be called, has been proved beyond a doubt. He sees the veins or streams of water under the ground and can tell with absolute certainty the different strata between the surface and the water. He has this 'X-ray' sight only at night, and it is much stronger in the dark of the moon. When he exercises this wonderful power for any length of time, he becomes exhausted and falls into a deep sleep, which restores him to his former self."

THE JEWS CLAIMING CHRIST

"The oldest and the newest traditions of Israel look with favor upon the man of Galilee, who, as the prophets of old, was willing to give his soul unto death that his ideals might live after him. His noble and exalted aims have not been fulfilled. What ideals ever were? But we who are Jews today certainly have no cause to regret his coming into the world, and have every reason to look forward to the time when the message of this hour will find an echo in the heart and life of mankind. The Gospel of Jesus was the glad tidings of Israel's own universal truth. The teacher of Nazareth was our kith and kin, both in the flesh and in the spirit. We revere his memory, claim him as our own, and gladly accord him that high rank which he deserves as one of the greatest benefactors of the human family.

"How absurd and silly it is to expect us, in this age of enlightenment and growing religious fellowship, to mourn on this day, to shut our eyes to the light like wilful, wanton children, and see only the shadows of our past. If we, who are children of the house to whom the prophets belong, and whose mission it is to proclaim peace to them that are far and near, strew the seed of discord and resentment among our own, wherein are we better than those who persecuted our ancestors for wrongs which they had not committed? Shall we hold him whom the millions of our fellowmen commemorate today, and through whom, according to the unanimous opinion of our best and profoundest scholars in ancient and modern times, Israel's divine truths were carried out to the nations, shall we hold him responsible for the crimes that were perpetrated in his name? Nay, we do not mourn, but we rejoice that Jesus was born, and through him, despite the shortcomings, despite the manifold prejudices that still darken human hearts, this world at large is infinitely better and brighter than it would have been without him. We would not conjure the dread spectres of the past; we thank God that we live in the present, with its wider liberty, its nobler humanity."—RABBI SALEE in *Jewish Voice.*

PRESBYTERIAN CREED REVISION

The Presbyterian General Assembly committee has agreed upon the following summary of returns made to them by various Presbyteries. They met in Washington City on Feb. 12 to prepare their statement for the next General Assembly in May.

First—The returns plainly indicate the church desires some changes in its creedal statement.

Second—These returns indicate plainly that no change is desired which would in any way impair the integrity of the system of doctrine contained in the Confession of Faith.

Third—These returns also indicate that a large plurality desire that the changes should be made by some new statement of present doctrines.

Fourth—The returns also indicate a desire upon the part of many presbyteries for some revision of the present confession.

Fifth—It was therefore unanimously agreed to recommend to the assembly that some revision or change be made in our confession statements.

This means that the creed is objectionable as it stands, but that it is desired that the changes shall be made in such a manner as to cast no discredit upon it in the eyes of their own people or other Christians. In a word, they want, if possible, to say, The creed is all right, none better, could not be better; but some people cannot understand it aright, and for their sakes only it was necessary to alter the language without changing the sense. And no doubt some will succeed in deluding themselves and others—who prefer to be deceived rather than to openly acknowledge the wrong, for fear of denominational injury.

ACCEPTED AND REJECTED SACRIFICERS

Great were the anticipations of mother Eve in connection with her first-born son, Cain. Keenly she recollected the blessings of Eden and their loss through disobedience, and her memory clung to the implied promise contained in Jehovah's words to the effect that the seed of the woman should bruise the serpent's head—should crush the evil one, and impliedly, in some sense of the word, thus accomplish a victory, and a release from some or all of the evils entailed through the divine sentence. It was in harmony with this that she named her first-born son Cain, which signifies, "acquired." In his birth she seemed to see a beginning of a fulfilment of the divine promise; this much of it had been acquired, for she said, "I have gotten a man from the Lord"—the Lord has given the promised man, the promised seed. But she was mistaken; the divine promise would be fulfilled in due time, but Cain was not the promised seed, nor even in the line of that promise. This was soon manifested.

In due time another son was born, who was called Abel—

a feeder or nourisher—he being looked to, probably, not so much as the deliverer promised as a helper in the battle for bread with the thorns and thistles, etc. The two grew to manhood, the one becoming a tiller of the soil, a farmer and gardener, and the other a herdsman or shepherd. In process of time it became apparent to both of these men that they should make acknowledgment to the Lord, their Creator, and that it would be but a reasonable service that they should present to him offerings expressive of their dependence on, and of their appreciation of his kindness; and naturally each one took as an offering that which was under his care.

Cain took of the fruits of his harvest, the results of his energy, as an offering to the Lord, and Abel took of his flocks as an offering. So far as the record goes, both were alike acceptable to the Lord up to this point; nor can we suppose that God would be displeased with Cain for bringing of the fruit of his labor as an offering. The fact that he had not respect to Cain's offering need not be understood to imply any prejudice on God's part against Cain, nor any intimation that he had sinned in bringing such an offering; neither did the Lord's acceptance of Abel's offering necessarily imply a prejudice in his favor, nor that he was the holier of the two. The acceptance of the one and the rejection of the other was merely designed to show the kind of sacrifice which the Lord was pleased to have offered and the kind which he was not pleased to accept. Cain should have learned the lesson quickly, and should have secured animal sacrifices and have presented his offering in this form to the Lord, and doubtless it would have been accepted as was Abel's.

Probably neither of the brothers knew at the time why the Lord accepted the animal sacrifices only, but later on no doubt they would have been instructed that this was typical, because the Lord intended ultimately to accept of a great antitypical *sacrifice for sins* which he himself would provide in the person of the man Christ Jesus, and that this sacrifice could best be represented and typified by the sacrifice of animals, and thus the presentation of the thought that without the shedding of blood there could be no remission of sins.—Heb. 9:22.

But Cain, as the first-born, had no doubt already been recognized by his parents as the chief of the two brothers, and no doubt knew of his parents' expectations respecting him, that ultimately he would be the instrument of Jehovah in the crushing of evil. And no doubt this thought had engendered a certain amount of pride in his heart. He felt himself to be the elect of God, the highly honored one of the family; and correspondingly sharp must have been his feeling of disappointment when his offering of the fruits of the field, chosen with great care, and offered no doubt with sincere reverence, met with no sign of divine acceptance, while the offering of his younger brother, whom his parents had viewed as a mere assistant, was accepted of the Lord, probably by fire from heaven consuming the sacrifice. (1 Kings 18:38) The chagrin of this one who considered himself the priest and mediator of the family, and God's specially chosen agent, may be imagined; and whatever of love and kindness and brotherly feeling had previously prevailed, fell before the combination of giant powers suddenly developed in his bosom—pride, chagrin, envy, —and in the heat of his passion and disappointment he smote his brother and slew him.

We are not to think of Cain's crime as a first-degree murder, deliberately plotted and executed; but rather as "manslaughter," a crime committed on the spur of the moment and under the influence of sharp disappointment. The inspired record tells us, "He was of [the spirit or disposition of] the wicked one, and slew his brother." (I John 3:12) He partook of the spirit of the wicked one, of Satan's evil spirit. Satan's spirit was one of *ambition* and *pride*. Already highly favored of God as one of the highest angels, he was not content with his great honors and blessings, but was ambitious, desirous of attaining still greater influence and power than God had been pleased to grant him; and this unlawful ambition obtaining control led him not only to rebel against the divine covenant, but led him also to become the "murderer" (John 8:44) of our first parents, that thus he might attain control over them,—the object of his ambition.

So, for aught we know, Cain may not only have felt the chagrin of seeing the younger brother's offering accepted, but may have felt that somehow or other this younger brother stood between him and the attaining of his ambitions, and that his removal would be a means for the maintenance of his own claims and position. How short-sighted was the adversary, that he should think to out-general Jehovah, and to *exalt himself* and erect a rival kingdom! Soon Satan's folly will be manifested, when the Lord's due time shall come, and the one who *humbled himself* in obedience to the Father's will shall be exalted to kingly power and authority, and to the position at the Father's right hand in the kingdom of the universe; and when the one who attempted the usurpation shall be bound and utterly destroyed. And how foolish was Cain's supposition that fighting against God would avail him anything, or that the destruction of his brother would leave him the heir of the promise that the seed of the woman should bruise the serpent's head! And how similarly foolish are all who foster ambition and pride—even in respect to the promises of God. How sure it is to lead to the murder-spirit of brother-hatred. (I John 3:15) And, on the contrary, how wise are those who follow the example of our dear Redeemer, quenching all ambition in devotion to God and burying pride under love and humility. Let us, therefore, as the Apostle exhorts—humble ourselves under the mighty hand of God, that he may exalt us in due time, even as he highly exalted our Lord Jesus.—1 Pet. 5:5, 6; Phil. 2:5-12.

Had Cain, on the contrary, yielded to an humble and loving spirit, he would have said to his brother Abel, "My brother, I congratulate you, that the Lord has so remarkably accepted your offering; I rejoice with you, and now that I have learned better what things the Lord is pleased to accept in sacrifice, I myself also will hasten to present an offering like yours, and I will gladly exchange with you some of the fruit of my labors for some suitable sacrifice from your flocks." And who can doubt that Cain's offering, if brought in this manner, would have been accepted of the Lord, as was Abel's? The thing lacking was the humble spirit, the spirit of love, without which he could not be acceptable with God, nor appreciate his privilege of offering the acceptable sacrifice.

This same lesson of the first-born occupying the position of favor and opportunity, yet being unworthy and unready to use it, is illustrated in Abraham's sons. First was Ishmael, who for years was looked upon as the heir of Abraham and the promises made to him, and who continued to so regard himself even after Isaac, the child of promise, was born,—mocking and persecuting him. Similarly again, Esau, as the first-born of Isaac, held the birth-right to the same promise, yet not appreciating it rightly, sold it to Jacob for a mess of pottage, and then strove to retain it unjustly to himself, and was angry with the one who did rightly value it.

The Apostle points out to us (Gal. 4:22-31) that these things were allegories or pictures, written aforetime for our admonition and instruction, that we through these illustrations might gather the thought that God foreknew and designed that in bringing in the true seed (Christ Jesus, the Head, and the church, his body) there should be just such an experience as was pictured in these three illustrations. The first seed of promise was Moses and his house, fleshly Israel. These were represented in Cain and Ishmael and Esau—not that there were no exceptions in the nation of fleshly Israel, but that the nation as a whole was thus typified.

Israel, like Cain, considered itself as the first-born and heir of the divine promise, and it brought to the Lord an offering of works under its Law Covenant, represented in Cain's offering of the fruits of the ground, the labor of his hands; but God did not accept the imperfect works of Israel as satisfying unto justification. Israel, like Ishmael, was for years recognized as the heir to the Abrahamic promises, and felt arrogant in connection therewith; yet never was the real seed of Abraham meant by Jehovah when he made the promise that Abraham's seed should be great and should bless all the families of the earth. Nevertheless Israel, like Ishmael, mocked at the spiritual Israel, the true heir of the divine favors, and persecuted those that were born (begotten) after the spirit. Israel, like Esau, had indeed a title to the blessing, as being the first-born, and had they appreciated that blessing they might indeed have been the heirs of the promise; but failing rightly to appreciate it they had more respect and love for earthly comforts and advantages than for the spiritual, and sacrificed the latter for the former, even as Esau sold his birth-right for the mess of pottage. Nevertheless, while not highly esteeming the divine favors represented in the promise made to Abraham, the natural Israelite at the close of the Jewish age was disposed to claim that promise, and to resent the thought that it should pass by them and be given to spiritual Israel, represented by Jacob, the second-born. And as Esau's anger was so fierce that Jacob was obliged to flee for his life, even so spiritual Israel was put in jeopardy of life by natural Israel. The Isaac-class was persecuted by the Ishmael class, and the Abel class was slain by the Cain class.

It at first seems strange that God's favored ones should thus appear to be worsted in every instance, and be obliged to flee from, or be killed by those whom God rejected. But herein is a great spiritual lesson, for we perceive that as the natural Israel was represented by Moses and his house, so the spiritual

Israel is represented by Christ and his house; and we see that the very method by which Christ and his followers are to gain the victory in this present time is through obedience unto God "even unto death"—and that thus being obedient unto death, Christ and his church, which is his body, and which the apostle assures us is to fill up that which is behind of his afflictions (Col. 1:24), become the heirs of the world, the inheritors of the promises. Why? Because there can be no crushing of the evil one and his power until first of all the *sacrifice for sin*, the *ransom-price for the sinner*, shall be paid; even as there can be no blessing of all the families of the earth through the seed of Abraham until, first of all, that Seed of Abraham shall have redeemed all the families of the earth by offering the sacrifice for sins which God has all along indicated must first be paid, and must include a sacrifice of life —for "without the shedding of blood there is no remission of sins."

Here, then, we may see not only in the plain declarations of the New Testament, but in all the shadowy pictures which prophesied the same in the Old Testament, that it must needs be that Christ (Head and body) shall suffer and be raised from the dead before these great and precious promises of the Almighty to mother Eve and to father Abraham can have their fulfilment.

The position we have here taken will not be disputed by any Christian well versed in the Word of God, except, perhaps, that some not having studied the subject from this standpoint, may at first be unable to see how the church of Christ shares with him in all these pictures, and in the great sacrifice, as well as in the glorious work to follow. However, careful study of the Lord's Word from this standpoint will assuredly prove its correctness; and now we offer in further corroboration, the testimony of the Apostle Paul in his Epistle to the Galatians. In chapter 3:16 he points out Christ as the promised seed of Abraham, and in verses 27-29 he explains to us that all who come into Christ during this age and become members of his body, are thus members of the seed of Abraham, and heirs with Christ of the promises of God made to Abraham.

Also in Galatians 4:22-31 the Apostle explains in detail how Ishmael represented Israel after the flesh, born of the Law Covenant, represented by Hagar, and how, as such, they could not be heirs of the Abrahamic Covenant. He then shows Christ, the son of the free woman, the Abrahamic Covenant, represented by Sarah, and he not only represents the Lord Jesus as being the Isaac seed of promise, but in so many words declares that the elect church of Christ in this Gospel age is also of this Isaac seed, and heirs with Jesus, and, through his merit, to all the promises made to Abraham—that they should be God's agency in bringing blessing to all the families of the earth. The Apostle's words are, "So, then brethren, we are not children of the bondwoman [the Law Covenant] but of the free [Abrahamic covenant, typified by Sarah.]" "Stand fast, therefore, in the liberty wherewith Christ hath made us free."

While these pictures and lessons relate chiefly to the church as a whole, rather than to each member of it as an individual, nevertheless, individual lessons may be gleaned from them also, for altho Cain and Abel, Ishmael and Isaac, Esau and Jacob, represented particularly natural Israel and spiritual Israel, we may, nevertheless, find similar characters and similar individual conditions today, in the "tares" and "wheat" of the Gospel church. The tares, like Cain, have the spirit of the wicked one, the spirit of ambition and of pride, and as a rule they occupy very leading positions in nominal churchianity. They bring to the Lord offerings, and not without a certain form of godliness, yet their hearts are far from the attitude which would be pleasing to the Lord, for the offerings which they present are of their own works—they come not to the Lord solely in the name and merit of the great sacrifice for sins finished at Calvary, and God cannot accept their offerings.

The wheat class of this Gospel age, corresponding to Abel, come before the Lord in greater humility; not trusting in any righteousness or works of their own for their acceptance with him, they present to him, according to his own appointment, the sacrifice of blood—Christ's sacrifice, and these are accepted and God's favor is manifested to them; but so far from this awakening in the tare-class a spirit of contrition, and a desire to learn the way of the Lord more perfectly, it seems to awaken in them hatred, animosity, chagrin, that they, worldly-wise and of worldly influence and fame, should be rivalled and outdone in divine favor and acceptance by those that are nought in their estimation and from the worldly standpoint. And the wheat-class, represented in Abel, must be ready to lay down their lives as the price of their fidelity to the Lord. To these the Lord speaks individually, saying, "Be thou faithful unto *death*, and I will give thee a crown of life." (Rev. 2:10) Their faithfulness is sure to lead to consecration to death, which ultimately finishes in literal death; for only by thus proving their faithfulness and following the footsteps of their Master to the end of the way can they be accepted of the Lord to joint-heirship with him.

The persecution of Isaac by Ishmael finds a parallel also in the opposition of the tares to the wheat; there is a rivalry between the church nominal, which holds the place of influence and power, and which ridicules and mocks and persecutes the Isaac class. This persecution may not in every instance go so far as persecution to death, as in the case of our Lord and many of the apostles, and yet it will extend to every member of the Isaac class in some manner, even if it be not a more severe opposition than that of mocking and speaking evil of them. But all these things must be endured, and that with patience; yea, they may be endured with joy, if we can but have the Spirit of our Head, and realize the meaning of these oppositions which come to us as they came to him, and of which he said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, *therefore* the world hateth you." And again, as the Apostle declares, "The world knoweth us not, because it knew him not."—John 15:18, 19; 1 John 3:1.

In all of these illustrations it is well that we note the differences of spirit or disposition, that the haughty, the proud, the ambitious and self-confident spirit is the one which leads to disappointment, and is not of the Lord; and that the humble, teachable, obedient spirit or disposition is that which is recognized by the Lord; and in proportion as we are seeking, therefore, to make our calling and election sure to membership in this spiritual Seed of Abraham, represented in Isaac, represented in Jacob, and represented in Abel, let us seek to bring to the Lord such sacrifices as he is pleased to receive (Heb. 13:16), and to be exercised by such a spirit of faith, of trust and of obedience as was manifested by the Head of this body, the Lord Jesus. He is our perfect Pattern; he walked this way successfully, and has not only opened it for us through the merit of his sacrifice, and accepted us as his followers in it, but also he has promised us his grace and help through the Word and by his Spirit and by his providence all the journey through; assuring us that having begun a good work in us he is both able and willing to complete it. Let us then, like him, bring unto the Father the acceptable sacrifices of our consecrated lives, made acceptable to the Lord's altar through the atonement sacrifice which our dear Redeemer gave on our behalf. Thus we shall at once and always be accepted in the Beloved.—Rom. 12:1; 5:1, 2.

JESUS BETRAYED AND FORSAKEN

JOHN 18:1-14.—MARCH 3.

"The cup which my Father hath given me, shall I not drink it?"

Nothing connected with the Gospel narrative appeals to human judgment more forcibly than does its simplicity. The fact that the weaknesses and failures and stumblings of the apostles themselves are faithfully narrated, and that without apologies or excuses or attempts to gloss over the defects, shows a sincerity, a truthfulness of intention, very rarely found in other writings. Nowhere is this more conspicuous than in the present lesson, which records the shameless perfidy of Judas, and the weakness of the remaining eleven, who, in our Lord's darkest hour, all forsook him, seeking personal safety,—one of them subsequently denying him. The writers of the Gospels would have been excusable had they interjected explanations and excuses for their course; but the narrative is really stronger as it stands, and we are, perhaps, inclined to furnish excuses for them which we might have been loath to receive had they offered them for themselves.

We note that two of them had swords, and that by our Lord's permission, if not direction (Luke 22:35-38), that it might be manifest that he was not overpowered by the high priest's servants, but that he merely yielded himself to arrest. The Apostle Peter probably reasoned that if the Lord had directed the bringing of the swords they were for use and not ornament, and with commendable courage he drew his sword in defense of his Lord against the first of the party who

attempted to lay hold upon him. The blow was evidently intended for the head, but perhaps was providentially warded off so as to injure merely the ear. But what consternation it must have brought to Peter and to the others, when the Master objected to their using the swords, objected to their defending him, and even healed the servant who was smitten! Confronted with such conditions, we can readily see that the faithful eleven could do nothing but one of two things—either stay with the Master, and, like him, submit to arrest, or flee, and thus secure their personal liberty and safety, which the Master evidently did not wish to secure on his own behalf.

We can readily imagine that eleven strong men, as they were, in the prime of life, even if they had but two swords amongst them, could have done considerable damage to the band that came to arrest our Lord; but while the excitement and activities of a battle inspire courage, to be compelled to stand idle and not be permitted to lift a hand in self-defense in the presence of an armed enemy, is most discouraging to anyone. And the natural tendency of all under such circumstances, to flee, was in this instance assisted and accentuated by the Master's own suggestion, "Let these go their way." Under full consideration of the circumstances, therefore, we must acquit the apostles of anything like cowardice, and must say that under similar circumstances to theirs few of the Lord's people would know how to do otherwise than flee, as they did.

The band of men whom Judas led out for our Lord's arrest were not Roman soldiers, but merely under-officers and servants from the high priest's household, armed with such weapons as they could command, sticks and swords, etc. The Roman military authority, represented in Pilate, took no cognizance of Jesus and his work until the next day, when the priests, chief rulers, and a multitude of incited servants and people, brought him to the tribunal and demanded his execution.

St. John's account does not mention the miserable act of betrayal by which Judas indicated which one of the twelve was Jesus—the betraying kiss, nor our Lord's words of reproof: "Friend, wherefore art thou come? Judas, betrayest thou the Son of Man with a kiss?" Judas evidently advanced beyond the band to give the salutation, according to prearrangement, that he should thus indicate the one they sought.

It is difficult for any noble-minded person to read the account of Judas' course without feeling a deep sense of righteous indignation—a sense of the baseness of character which could thus betray, for thirty pieces of silver, the one whom he recognized as the noblest of men, whether or not he was sure that he was the Messiah. It may not be amiss that we notice here that Judas did not reach this depth of iniquity suddenly, but rather that the disposition had grown upon him during the three years of his intercourse with the Master, when the reverse disposition should have had control. At the time when he was chosen to be an apostle he evidently was a good man, so far as outward appearance at least was concerned; and his name, which signifies "Praise," would seem to indicate that his parents had been of a religious cast of mind, and had wished, and, so to speak, prophesied of him, that he would be a messenger of God to sound forth his praise. And what a privilege and opportunity he enjoyed in this direction!

From the meager mentionings of the Gospel records, we may reasonably infer that the beginning of his downfall was the harboring of a love of money. Instead of rebuking this wrong spirit, curbing it, and seeking, on the contrary, to cultivate generosity and love and benevolence, he permitted selfishness to have more or less control in his heart and life. We may surmise that he *chose* the office of treasurer for the little company; whereas, had he been sufficiently alive to his own condition his proper course would have been to have refused it, realizing that already he had too much love of money, and that the handling of the funds might prove a temptation to him. But, on the contrary, he sought the office, obtained it, carried the bag, and the money that was put therein, and the Apostle John tells us that he was a thief. (John 12:6) This passion for money, like all others of the abnormal propensities of our fallen nature, grew stronger and stronger as it was encouraged and cultivated, until finally it knew no bounds, and he was ready to sell his loving Master, Messiah, for thirty pieces of silver.

But while hating such a character, loathing it, despising it, and seeking to go as far as possible in an opposite direction in our own characters, we are not to overlook the fact that there are many amongst the Lord's disciples who, in a less degree, commit a crime very similar to that of Judas—they sell the Lord, they betray him, while professing to love him. True, this cannot be done in the same personal and literal way today; but the spirit of it may be seen occasionally, we regret to say; we find some who really believe in Jesus, some who have consecrated their lives to be his followers, some who have been engaged in the ministry of his truth, as Judas was there, who are willing to sell the Lord for a mess of pottage—for good things of this present life—for a salary, for social position, for honor amongst men, for popularity, and titles—who are willing to sell even their lips, as Judas did, so that, while professing to honor and to serve the Lord, they are willing to join with those who misrepresent his character, his plan, his Word—willing to rejoice with those who seek to assassinate the Lord. Ah, how well it is that each one ask himself the question raised upon the night of the Supper, "Lord, is it I?" and let none be too ready to excuse himself, but let each search earnestly his own heart and life and conduct, to see that he is not sacrificing in any way the truth and the life for any consideration whatsoever.

OUR WARFARE NOT WITH CARNAL WEAPONS

In telling Peter to put up his sword our Lord inculcates a lesson which many of his well-meaning followers since have utterly failed to learn. On the contrary, all through the dark ages the sword—military power—was invoked and used on behalf of one party and then another of professed followers of Christ; sometimes against unbelievers, but very frequently against fellow-professors. The sword has left a bloody mark in the church nominal, and has become a cause of offence even to some in the world who see how different is such a course from that which our dear Redeemer prescribed for his followers. Never was this lesson more needed by nominal Christendom than today, when a militant spirit seems to pervade all parties and denominations. It is the soldiers of professedly Christian nations that today are amongst the poor heathen of China, *"avenging"* the death of Christian missionaries and others. It is these same representatives of these so-called Christian nations that are setting such immoral examples before the heathen people that by their evil conduct they glorify the soldiers of heathen Japan, whose mercy and moderation and self-control are universally admitted.

True, blame for what these soldiers may do cannot be properly charged upon the cause of Christ. We deny that they are Christian nations, and we deny that they are Christian soldiers. We claim that the soldiers are "children of this world," and that they are fighting as representatives of the "kingdoms of this world," under the "prince of this world." Nevertheless, as we come still closer to the question we find, upon apparently good authority, that the government of the United States has been appealed to by Christian ministers and missionaries to take vengeance upon the Chinese. From the accounts in the public press we may infer that the majority of the appeals for mercy and moderation have come from nominally worldly people, and that a majority of the appeals for vigorous measures have come from those who *nominally* are ministers, servants, representatives of Jesus, who said to Peter, "Put up thy sword into its sheath."

But here again we must draw the line, and surmise that as in olden times the Apostle said, "They are not all Israel who are of Israel," so now they are not all true Christians who are of Christendom. We must suppose that the Apostle's words are still true, "If any man have not the Spirit of Christ he is none of his." We must suppose that in proportion as the spirit of love and gentleness and meekness is lacking it is a good evidence that the person, whatever may be his professions, is not a minister of Christ, not a minister of the true Gospel, but merely a minister of some human denomination and some false gospel, which contradicts the truth.

It may not be inappropriate here to notice the general spread of a fiery spirit, bitter, vindictive, merciless, amongst people professing godliness, and of whom we might reasonably expect better things. An evidence of this bitter and fiery spirit is seen in the greater prevalence of lynch law in this enlightened country, where all the laws are in the hands of the majority, and where, therefore, there is no excuse. Accounts of these lynchings seem to indicate that there is, deep down in the hearts of many people who are apparently moderate and well intentioned, a fierce, brutal, savage instinct, which has never been transformed by the renewing of their minds by the power of the holy spirit. Just what this may lead to in the future, it is difficult to say; but it is part of the spirit of anarchy, which the Scriptures assure us will before long spread throughout all Christendom, and result in the great time of trouble, so long foretold, in which everything of law and order will go down before the angry passions of humanity.

The same intemperance as to thought and feeling is manifest sometimes merely in words, but it is, nevertheless, a piece of the same article, and reprehensible. As an illustration of this tendency toward immoderate thought and expression, we call attention to the extreme and unjustifiable utterance of a Methodist bishop, quoted from the *New York Sun* as follows:

"Shall we have Bryan elected? No; a thousand times no! I'd rather go to sea with a boat of stone, with sails of lead, with oars of iron, with the wrath of God as a gale, and hell as a port."

We should not forget, in defence of the bishop, that this language was used during the heat of a political campaign; and yet the palliating circumstances are quite insufficient. No circumstance, no condition imaginable, should lead any minister of the Gospel of Christ to use any such language; and we point it out now merely as an indication of the trend of our times, as being of a piece with the lynching and torturing of fellow-creatures, as an indication of the wild ferocity of thought which is leading on rapidly and preparing Christendom for anarchy, lawlessness, immoderation in all things. Let all of Christ's true disciples more and more remember the command of the Master, "Put up thy sword!" "Love your enemies." "Do good unto those who despitefully use you and persecute you."

THE CUP WHICH THE FATHER POURS

Our Golden Text is the cream of this whole lesson. It expresses most beautifully, most concisely, most forcefully, the principles which underlay our Master's obedience to the heavenly Father, and which enabled him in all things to come off conqueror and "overcomer;" and all who are seeking to follow in the footsteps of Jesus, to be his disciples in deed, will do well to ponder the thought expressed in these words: "The cup which my Father hath given me, shall I not drink it?" The thought is clear: It is that he recognized the circumstances and conditions in which he found himself, as being not of those of his own making, nor yet those made for him by his enemies. He recognized the divine supervision of all of his affairs, and knew that nothing could possibly come upon him except as the Father would permit; and because the Father had so arranged it, had poured out this cup for him, therefore it was his duty on his part to drink it.

We would not undertake to say that the Lord's people should never look for ways of escape from impending trials and difficulties; for we have the Lord's promise to this effect, that he will not suffer us to be tempted above that we are *able* to endure, but will with the temptation provide a way of escape from those features of it which would be beyond the possibility of endurance. When, therefore, we feel that our submission to evil has about reached its climax, where succor must come or we must utterly fall, that is the time for us to look about us to see what way of *escape* the Lord is opening for us. But we are to be sure that the way of escape which we take is not of our own, but of the Lord's provision; for if we should run away from duty and trial and testing in one place, it would merely be to fall into other trials and testings, perhaps severer, in another quarter. We are to know in advance that trials, difficulties, persecutions, slanders, are all a part of the portion which the Father has poured out, not only for the Head of the body, but also for all the members. We are therefore to be prepared to endure hardness as good soldiers; not fleeing, but courageously accepting as of the Lord's providence whatever he may permit to come to us, unless we shall see a reasonable, proper, honorable way of escaping from it, which will not be in violation of our covenant, nor in violation of any law of righteousness.

No other lesson, perhaps, is more needed by the Lord's followers than the one of willingness to drink the cup which the Father pours—a recognition that the Father is guiding and directing in our affairs because we are his, as members of the body of the Anointed One. In these respects the consecrated children of God occupy a very different position from the world, with whom the Father is not dealing as sons, who are not on trial for glory, honor and immortality, and for whom, consequently, he is not now pouring cups of trial, testing, endurance, etc. "The cup which we drink, is it not the communion of the blood of Christ?"—a share in his sufferings? "If we suffer with him we shall also reign with him; if we be dead with him we believe that we shall also live with him."

LONGING FOR HOME

As pants the hart for water brooks,
So pants my soul for thee!
O, when shall I behold thy face,
When wilt thou call for me?

How oft at night I turn my eyes
Toward my heavenly home,
And long for that blest time when thou,
My Lord, shalt bid me, "Come!"

And yet I know that only those
Thy blessed face shall see,
Whose hearts from every stain of sin
Are purified and free.

And O, my Master and my Lord,
I know I'm far from meet
With all thy blessed saints in light
To hold communion sweet.

I know that those who share thy throne
Must in thy likeness be,
And all the Spirit's precious fruits
In them the Father see.

Lord, grant me grace more patiently
To strive with my poor heart,
And bide thy time to be with thee,
And see thee as thou art!

—G. W. SEIBERT.

"YE HAVE CONDEMNED THE JUST ONE"

MATT. 26:57-68.—MARCH 10.

"Thou art the Christ, the Son of the living God."—Matt. 16:16.

Caiaphas filled the office of high priest at the time of our Lord's condemnation. It was he who had already expressed himself to the effect that it was "expedient that one man should die for the nation, that the whole people should not perish" (John 11:50; 18-14), thus illustrating how God may at times use the thoughts and intentions of wicked men to express prophetically profound truths. It was indeed expedient not only for the Jews, but also for the whole world, that a *ransom* should be given for Adam and his race, to the intent that they might be released from divine condemnation and ultimately be granted an opportunity for return to divine favor and life everlasting.

But so far as Caiaphas was concerned, he was probably thinking only of human expediency. He perceived the growing interest of the multitudes in Jesus of Nazareth. He realized that even the most learned of the scribes and Pharisees were no match for Jesus in doctrine and logic, and that the teachings of Jesus were so opposed to his own and the general traditions of Judaism that their acceptance must mean a religious revolution. This, he reasoned, would mean the loss of the prestige of the nation with the Romans, and the abrogation of all the rights and privileges accorded to them. So far as Caiaphas was concerned, his mind, his judgment, was already made up in respect to Jesus, and he merely sought opportunity to carry it into effect—to kill him. But being outwardly and nominally a religious man and a representative of justice, he felt constrained, so far as possible, to put the murder of Jesus, which he felt to be a necessity for the public good, in the light of an act of justice.

Caiaphas evidently was the ringleader in the conspiracy against Jesus. It was he and his associates who bargained with Judas; it was the underpriests and under-officers of his court and household and his servants who had been sent with Judas to arrest our Lord in the night, when he would be away from the multitudes; and we may presume that it was by his orders that our Lord was taken first to Annas, the father-in-law of Caiaphas, a man of great influence amongst the Jews, who had previously been high priest, and whose term of office had not yet expired, according to Jewish custom, altho their conquerors had forced a change in this respect, and had appointed Caiaphas chief priest instead of Annas. The sending of Jesus to Annas was evidently intended to secure his sanction to his arrest and trial, and the influence which that would imply.

When the band appeared before Annas he questioned Jesus respecting his teachings, etc., but he did not attempt a trial of the case, not having the authority. When our Lord refused to answer the questions, and referred Annas to those that had heard him, he was merely following the judicial course, and suggesting to Annas the propriety of not departing from the law in the examination of a prisoner. Annas signified his assent to the arrest by not reproving it or de-

manding his release, but sending the prisoner *bound* to Caiaphas,—thus saying by implication, I agree in your course that this man should be arrested and should be tried as a dangerous character,—dangerous to our theories and institutions.

Caiaphas had already the sympathetic cooperation of many of the leading Jews, especially of the priests, some of whom were in the "band." We may presume that the time during which the prisoner was taken to the house of Annas was occupied in despatching other messengers in various directions, to notify the members of the Council—the Sanhedrin—that the disturber of their peace had been arrested, and to assemble for his trial. It was probably about two o'clock in the morning that Jesus was brought before Caiaphas. The Jewish law forbids the trial of a prisoner between sunset and sunrise, and any verdict secured during the unlawful hours would have been invalid, illegal. Nevertheless, the chief priest was anxious to have his case well in hand by sunrise, and to hasten as much as possible the death of the prisoner, which he had already determined upon. The matter of the trial was a mere farce anyway, but he would see what evidence he could lay before the Sanhedrin at sunrise, and hence he immediately and illegally began the examination of Jesus, calling for witnesses.

No doubt it had been freely stated that Jesus had announced his Messiahship, altho we know that this was not the case so far as the Gospel narratives show. He had been very guarded in his remarks in public, and even amongst his chosen twelve disciples he had not announced himself freely, but had first drawn from Peter the declaration of our Golden Text, "Thou art the Christ [Messiah], the Son of the living God." Jesus merely acknowledged that Peter had stated the truth, and that he had been guided in the statement by the holy spirit. When, therefore, Caiaphas sought witnesses even on this point he found none capable of giving satisfactory testimony. One witness who thought he had something of importance gave a somewhat garbled account of our Lord's words respecting the Temple; but when they sought a second witness to corroborate this they could not find one who would testify exactly the same, and the Jewish Law required at least two witnesses in any such trial.

Exasperated at his poor success in securing testimony, Caiaphas determined to try a different plan, and an illegal one —to excite his prisoner so that he would make some incriminating confession. Therefore he rose up, and with a manifestation of indignation, and to give the effect that very damaging testimony had been given, he asked the prisoner if he had not heard the testimony against him, and if he had nothing to say in self-defence. Our Lord made no response; he was not there to defend himself, and if he had been there was no need of defence. There was nothing criminal in what he had said respecting the Temple, even if it had been testified by a dozen witnesses. Caiaphas was foiled, but being a shrewd man he quickly changed his tactics, and affecting to wonder if indeed the claims of Messiah might be true he put Jesus under oath, saying, "I adjure thee [I put thee under oath] in the name of the living God; tell us whether thou be the Messiah, the Son of God."

Our Lord was not bound to answer this question, which he well knew would be used to incriminate him as a blasphemer. Nevertheless, he was not seeking to avoid death, but had already determined that the cup which the Father had given him was to be drunk, and hence he answered saying, according to John, "Thou hast said"—you have stated the truth; or, according to Mark, "Jesus said, I am"—the Messiah, the Son of God. He followed this with a declaration that those who there witnessed his humiliation and mock trial should in due time recognize him as the honored of God, sitting down at the right hand of the majesty on high, and to be revealed in the clouds of heaven as the great Judge, the Messiah.

Caiaphas could not hope to have a clearer expression, nor anything that would come nearer justifying his predetermined verdict of guilty of blasphemy, and hence with a mock expression of righteous indignation he tore his "simla" or upper garment, exclaiming, Blasphemy! We have heard blasphemy! Then, appealing to the members of the Council present, who were already in sympathy with the murderous procedure, he enquired whether or not they were satisfied with the evidence, and, as pre-arranged, they agreed that this was a clear case of blasphemy, and that Jesus was worthy of death.

Dr. C. H. Plumptre has well said: "No other words in the whole Gospel records are more decisive against the views of those who would fain see in our Lord only a great moral teacher, like Socrates or Sakya Mouni. At the very crisis of his history, when denial would have saved his life, he asserts his claim to be more than this, to be all that the most devout Christians have ever believed him to be." The *most devout* Christians are those who believe our Lord's own words without distorting them,—that he was with the Father before the world was; that the Father had sent him into the world to be its Redeemer; that "never man spake like this man;" and that he was different from all other men, in that "he was holy, harmless, undefiled, separate from sinners"—that the life of the man Christ Jesus was unblemished and from above. But the most devout Christians in all ages have avoided claiming for Jesus what some of the less devout Christians have claimed for him, but what he never claimed for himself; viz., that he was his own Father, Jehovah.

The most devout Christians have believed the words of Jesus, whom he said, "The Father is greater than I;" and, "As the Father hath sent me, so send I you." They recognize the oneness between the Father and the Son as being, not a oneness of person, but a oneness of heart, of mind, of purpose, according to our Lord's own declaration in his prayer for his people, when he said, " I pray for them . . . . that they may be one, *as we are* [one]." (John 17:11) The most devout Christians acknowledge that the only one, "the man Christ Jesus," was the perfect representation of the Heavenly Father, so that he who saw the Son (who was the express image of the Father's person) saw the Father also,—in the only way in which it would be possible for mankind to see "the *invisible God*," "whom no man hath seen nor can see," but whom the Only Begotten of the Father hath revealed to men perfectly. —John 1:18.

Thoughtful and *intelligently devout* Christians, when they examine the words of our Lord in this connection, can see nothing in them whatever to the effect that our Lord Jesus here contradicted the other plain statements of his testimony, but rather they find it in full conformity. Nor did the Jews for one moment think that our Lord meant that he was the heavenly Father. This was not the question asked: they had no expectation that Messiah would be Jehovah, but Jehovah's representative, and agent, the Son of God, "The Messenger [servant] of the Covenant, whom ye delight in." (Mal. 3:1) The charge of blasphemy against our Lord was based upon his claim of being a Son of God—not the Father himself. The charge was made on a previous occasion (John 10:29-36), when the accusers expressly declared his crime was that of calling himself a son of God;—that thus he was placing himself on a parity with God, as being of the same kind or nature. On that occasion Jesus answered their quibble by quoting them from the Psalms, where all of the Lord's consecrated people, the Gospel church, are called "sons of God," and he pointed out to them that he merely claimed the same title that was there freely given to those who would come into that relationship, through justification of faith, whereas he himself had always been a Son of God in full harmony with the Father.*

When this session of the Sanhedrin, or court, broke up it was to wait until sunrise, when the formal meeting took place, and the verdict of blasphemy would be reaffirmed, and thus have the semblance of legality. (Matt. 27:1) Meantime our Lord stood bound in the high priest's palace court for probably three hours, and it was during this interim that the high priest's servants, etc., took occasion to show their sympathy with the great ones by abusing the prisoner. Some spat upon him; others smote him with their hands and with sticks, and in general displayed their littleness and meanness. A favorite diversion with them seems to have been, after blindfolding him, to smite him and enquire whether or not he were prophet enough to name his tormentor. All these things our Lord endured, so far as the record shows, without a murmur. He accepted this all as a part of the cup which the Father had prepared for him; and the Apostle, evidently referring partly to these experiences, says, "Consider him who endured such contradictions of sinners against himself, lest ye be weary and faint in your minds. Ye have not yet resisted unto blood." (Heb. 12:3, 4) If we refuse the cup the Father prepares for us it will only return to us later perhaps with a more bitter draught: and if avoided entirely we cannot have share with our Lord in the glory, honor and immortality for which the trying experiences now permitted are our preparation.

The servant is not above his Lord, and if they have smitten and spit upon and buffeted the Master, none of the servants should be surprised or complain if they should have somewhat similar experiences. And when such things come to them while in the line of duty they are to esteem them as our Lord did, part of the cup which the Father has prepared, and they are to endure them without murmuring; on the contrary,

* For a treatise of this subject, and of the expression, "Son of Man," see MILLENNIAL DAWN, VOL. V., Chap. 6.

as the Apostle suggests, they may give thanks that they are counted worthy to suffer some of the reproaches of Christ.—Col. 1:24; 2 Tim. 1:18; 2:3; Jas. 5:11.

But the Apostle urges, "Let none of you suffer as an evil-doer nor as a busybody in other men's matters." If suffering should come upon us justly for our faults, we could not glory in it, but rather be ashamed; but if any man suffer as a Christian let him not be ashamed—if he suffer for the truth's sake, for righteousness' sake. It may be urged by some that sufferings cannot come now, in our enlightened day, and when the name of Jesus is popular; but, we answer: Yes; it is still true, as the Apostle said, "Whosoever will live godly in Christ Jesus shall suffer persecution." Many now claim the name of Jesus who know not Jesus nor the Father, and who have not his Spirit, just as many at that time delighted in the name of Moses, and sat in his seat as doctors of the Law, yet knew not, appreciated not, the law of Moses and the law of God.—1 Pet. 4:15, 16; 2 Tim. 3:12.

INTERESTING QUESTIONS ANSWERED

Question.—I see it is your view that the 144,000 sealed (Rev. 7) are Spiritual Israel, "the true Israel of God," foreknown to him from the beginning, the predestinated "Abraham's Seed" which shall in due time bless the world. (Gal. 3:29) I see too that you view it as a literal *number*, claiming that all the *numbers* of Revelation are literal. But let me inquire, Would not such a view overthrow the hopes of those who live today? Could we suppose that the entire Gospel age, with its reputed millions of martyrs, has not secured the 144,000 long ago?

Answer.—It would be a great mistake to suppose that the millions of martyrs, Catholic and Protestant, were all "overcomers,"—"saints" in the Scriptural sense. In a vast majority of cases the principle fought for, and suffered for, was chiefly *liberty*. Politics, too, lay at the foundation of much of the butchery. Note in another column how a bishop became so excited in our own day as to declare himself willing rather to go to hell than see a political opponent elected. Many, too, would go to death from pride;—rather than yield after having taken their stand.

When we think of the fact that a membership in this "royal priesthood" implies a full, living *self-sacrifice* to the Lord and his cause, and the attainment, while sacrificing, of the fruits of the spirit—meekness, gentleness, long-suffering, brotherly kindness,—Love, we rather wonder that so many as 144,000 could be found in the past nearly nineteen centuries. And it is of those who cultivate these graces, and attain them in their *hearts* (even if they cannot always exercise them as fully as they could desire in their *flesh*) that the Apostle declares: "If ye do *these things* ye shall never fall, but so [doing] an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ."—2 Pet. 1:5-11.

Our confidence is in God,—that he knew exactly how long this Gospel age should be to gather the "elect" class; and that he will get the exact number of "jewels," the "little flock," within the appointed time, before "the times of the Gentiles" run out.—See also our issue of April 1, 1899, page 67.

Question.—We are all making considerable effort, through the volunteer work and otherwise, to present the truth to others, and through the WATCH TOWER we learn that the numbers of interested ones are continually increasing, and the intimation is that still further increase may be expected. Now, the question is, How does this harmonize with the presentations of MILLENNIAL DAWN to the effect that the general call has ceased since 1881, and that altho the door to the high calling is not yet closed, it could not be entered except by those whom the Lord will admit to take the place of some who have failed to comply with the terms of their covenant—to make their calling and election sure.

Answer.—We understand that in 1881 a considerable number of justified persons had made a consecration to the Lord, but had not yet been proven—how many, of course, we cannot judge. Suppose, for instance, that the number were 50,000, and suppose that only one-half of that number would eventually be of the overcoming class: it would mean that gradually 25,000 would have their names blotted out of the Lamb's book of life, and the crowns once apportioned to them no longer counted as theirs. In order to give all of these consecrated ones a full opportunity it might be a number of years before any considerable number of them would be thus rejected, and the admission of others to take their places would be correspondingly gradual. We are to remember, too, that of those who enter to take their places probably not more than one-half would be overcomers—which would make 12,500 more to be admitted, and of these probably not more than one-half would be overcomers, which would mean that more than 6000 additional ones must be brought in; and so on. We think it not unreasonable that a considerable time has been left for many of the consecrated ones to note the tendency of the nominal church and her fallen condition spiritually, and to be tested thereby as respects their love for righteousness and their hatred of iniquity—their devotion to the Lord and to the principles of his Word, and their opposition to injustice, untruth, unrighteousness. Meantime, the truth, under the Lord's providence, has been going hither and thither throughout the civilized world, coming in contact with nearly all the consecrated, we may presume, and becoming more or less of a test to them. Some have gradually accepted it; others consecrated are, no doubt, still weighing the matter. Still others have probably sided against what they know to be the truth, because of love for the world or popularity or other selfish considerations. The testing of these cannot be expected to continue long. The light is growing so strong on the one side, and the darkness so strong on the other, that any who are unable to make up their minds respecting their proper position would thereby be showing themselves to be unworthy to be classed as "overcomers" and joint-heirs with Christ in the kingdom. We may reasonably expect, therefore, that quite a good many places in the Lamb's book of life will be declared vacant and new names be written therein to complete the elect number. To our understanding the ones thus favored of the Lord will be persons fully consecrated to him, and we would esteem it probable that such would early be brought in contact with present truth for their ripening as wheat for the garner, and the hearty acceptance of present truth by such as are fully consecrated to the Lord and to lay down their lives in his service would, we esteem, be in the nature of an evidence of their acceptance to the high calling. We would not understand that a knowledge of the truth without consecration would be an evidence in this direction, believing that many can see much that is reasonable in restitution, etc., who have never made a covenant with the Lord. We would believe, however, that none can appreciate deep things of God except by the holy Spirit.—1 Cor. 2:9, 10, 14.

Question.—What is the Christian's robe, of which the Apostle says that it should be kept "without blemish?"—Eph. 5:27?

Answer.—We understand it to be the wedding garment mentioned by our Lord in one of his parables. It represents the righteousness of Christ imputed to his consecrated followers who are invited to suffer with him, and also to reign with him. Otherwise it is called justification by faith—our imputed or reckoned righteousness in Christ, through which we have a standing and acceptance with the Father, and are permitted to enter into covenant relationship with him and thus to become "heirs of God, joint-heirs with Jesus Christ our Lord, if so be that we suffer with him."—Rom. 8:17.

In the representation of the bride-class in Psalm 45, the church, as the King's daughter, is represented as presented at the marriage in this clean linen robe, richly embroidered—the embroidery, we believe, representing the development of character on the part of all the faithful. The robe is the basis of any good works that we can perform, and even then before we can accomplish anything we must have and must follow the pattern given us by our Lord.

This garment, if it would be a wedding garment, must be spotless, clean and white—"without spot, or wrinkle, or any such thing." (Eph. 5:27) In James 1:27, the Apostle urges us to keep ourselves unspotted from the world, which implies a possibility of having our robe of Christ's righteousness spotted. This does not signify that anything we could do could destroy the work of Christ, or make of none effect his sacrifice for sins, nor blemish *it*. The robe signifies that share of Christ's merit which has been freely appropriated to us by him with the Father's consent. If, through receiving of the spirit of the world, we blemish or sully this wedding garment we shall be unfit to be of the bride class, and be rejected; and yet we might say that in our present imperfect condition and many unfavorable surroundings and besetments it would be a miracle if we should never come so closely in contact with evil as to spot our garment or wrinkle it.—Compare Jude 23; Rev. 3:4; 16:15.

However, we find that God's gracious provision in Christ is not only that our Lord Jesus' sacrifice was a sufficient one for all of our imperfections of the past, prior to our acceptance

with the Lord, but that it is a sufficient one also for any unintentional blemish or weakness or misstep that may come to us through our own imperfections or the weaknesses of others, after we become the Lord's children. In other words, we are not only provided with the robe covering all the past, but provided also in the same sacrifice of Christ with a spot-remover, and any who through weakness or temptation stumble by the way and soil their garments are to be restored by the brethren "in a spirit of meekness, remembering themselves also, lest they should be tempted." To restore means to help them to see the spot, and by faith to apply the provided cleansing, through penitence and prayer. All who are in the right attitude of heart, appreciating the purity of the robe, appreciating the Bridegroom and his favor, appreciating the great King and appreciating the honor of being called to the marriage, will be very careful indeed to guard against spots and wrinkles, and very careful also that if any should get upon their robes they should be as quickly as possible removed. This work of mutual helpfulness on the part of the Lord's consecrated people is represented as "the bride making herself ready."

Those not thus faithful are in a wrong condition, and spot after spot, wrinkle after wrinkle, coming to their robes, they become more or less careless, and especially as they see so many others in a similar condition. These are brought to our attention in Rev. 7:13-16. We are there shown that they will not come to the position of being members of spiritual Israel, the 144,000, filling up the elect number named after the twelve tribes. We are shown, however, that their unreadiness to be of the elect class was because of the spots upon their robes and the carelessness which this manifested. But the Lord does not reject them because, passing through manifold temptations, they have not been properly careful, for in wearing the robe they are still confessing their trust in him, in the merit of his sacrifice. He therefore provides for them an experience which will demonstrate to which party they really belong. He causes them to go through a great time of trouble in which, if they love sin and unrighteousness, they will succumb; but if they love the Lord and love righteousness they will come off victors eventually through the Lord's grace, and be permitted to cleanse their robes with tears and efforts, etc., as they should have done voluntarily before, spot by spot, as any blemish was noticed. They do not become members of the bride class, even when cleansed; they do not sit with Christ in his throne as will the bride; they do not constitute the temple, but, on the contrary, they will serve God in his temple (the church). They will serve *before* the throne; they will have palm branches, indicating final victory; but they will not have crowns, because they were not overcomers, in the sense demanded of all who will be joint-heirs with Christ.

Question.—I read in the TOWER of March 1, 1900, under the caption, "The Consecrated Home Honored," your suggestion respecting responsibilities of a husband and father as the head of his household. In that article you intimate that those who do not exercise the office of head of their families have reason to question whether or not they are overcomers, etc. The question seems to me a very important one, in view of the fact that I know a great many of the brethren who seem to have comparatively little influence or control in their own homes. I therefore inquire, To what extent is it reasonable for us to expect our households to be all consecrated?

Answer.—You have only partly grasped our thought, which is not that all the members of the family should be consecrated to the Lord, but that the home and its conditions should be of the consecrated kind if the head of that home is consecrated, and is exercising the duties and prerogatives of the head of the house. Even if every member of the family were out of Christ, and out of sympathy with the religious views of the husband and father of the family, his kind and loving, but positive conduct of his house along Scriptural lines should secure to him such respect from every member of his family that they would not only not oppose his wishes, but, on the contrary, would take pleasure in co-operating with them. Thus, if the Lord himself or one of the brethren, his representatives, were to pass that way, and the husband and father of the family thought to entertain him, the properly ordered household, being under the control of his consecrated mind, would be one in which all whom he chose to invite would be made most welcome and heartily entertained. And even if some dissatisfaction were felt, it would be a crime against the divine institution of the family to manifest opposition, for the husband and father is the head of the family, as Christ to the church, says the Apostle.—Eph. 5:23, 24, 29, 33.

Nothing in this would mean arbitrariness on the part of the husband and father, but rather that he would wish to consider, as far as possible, the interests of his home, and to contribute to the happiness of each member of it. But it would be his duty, as a child of God, to place the wishes of the Lord paramount to those of his family, so that he would be prompt to invite the Lord or his brethren into his home, as a tribute of his respect and love for the Lord. And in requesting his family's co-operation in this matter, he would know that he was bringing a blessing to them, whether they appreciated it or not; and that any failure to follow this course would be giving his family and their wishes precedence to the Lord and his wishes, a matter not to be considered for a moment by any "overcomer." Nevertheless, everything should be done, not from the standpoint of force and demand, etc., if possible, but rather from the standpoint of love. Let the family see your love manifested in all ways, and also know your firmness in character on every point where principle or loyalty to the Lord are involved.

Nor do we mean that the wife and family should be imposed upon and overworked for the sake of visitors; on the contrary, their care and comfort are the first care of the husband. The head of the family must be watchful of the interests of all under his care to such an extent that he should sacrifice himself, his own comfort and convenience, for their proper care. But to purchase peace in the home at the expense of his own manhood would be wrong, and would encourage a wrong spirit in those he seeks to guide in the right way.

However, where the right way has not been seen and the wrong way has become habitual, it would be the part of wisdom not to approach the *right* too ruthlessly, but very gently; praying for and seeking to exercise humility, patience, gentleness—to let love, and love only, hold the reins of control.

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VIEWS FROM THE WATCH TOWER

NATIONAL PREPARATIONS FOR WAR

We clip the following from a Pittsburgh daily, which shows that the Hague Peace Conference of 1899 is not taken very seriously by any of the nations:—

"To carry out the various programmes of naval construction, as framed by the nations of the world, will require an outlay of five billion dollars. England set the pace several years ago, and now many of her great ships are out of date and out-classed.

"The United States government arranged to spend $60,000,000, of which $20,000,000 will be expended in 1901. The cost of the tools and places to repair ships is almost as expensive as the ships themselves. The value of ships is ephemeral, owing to the constant changes in types.

"England has under construction 17 battleships, 24 cruisers, 8 sloops of war and 25 torpedo destroyers, at a total cost of $133,000,000. This will not complete the fleet, but moves them forward and completes those ordered under a former appropriation.

"France has provided for a naval construction reaching to 1907, in which a total of 220 vessels are to be built, the outlay of 1901 being figured at $124,000,000.

"The plans of Germany cover 34 battleships, 32 cruisers and 80 torpedo boats. The appropriation for 1901 is $100,000,000. Russia's expenditures in 1901 is placed at $46,000,000 for the beginning of the work on new ships and completing those under way.

"Poverty-stricken Italy will expend $30,000,000 on her navy in 1901. Japan's budget for naval equipment in 1901 is $23,000,000. Austria, Sweden, Holland and Denmark are preparing to double their naval expenditures. Verily, the wings of the angel of peace are not to be spread over the ocean during the early years of the new century."

CHRISTENDOM'S FINANCIAL OUTLOOK

Because the great time of anarchistic trouble for which the Scriptures teach us to look in the near future is to be the agency through which the "present evil world [age]" will collapse, and prepare the way for the Millennial kingdom, therefore our interest in the financial situation as related to prophetic fulfilment.

"Money-making," the accumulation of vast wealth, cannot under present conditions come from day-labor in cultivating the soil or otherwise. It comes from the use of machinery, which today is so complete and abundant in civilized lands

that each nation is able to much more than supply its own demands and must compete for outside business. This is the meaning of the Chinese trouble—she has hundreds of millions of people, and Christendom wants their patronage, and in the name of Civilization will insist on having it—even tho it costs blood and treasure it must be had for the future still more than for the present.

Truth to tell, the present era of prosperity would have collapsed a year ago had it not been for the wars, which came just in time to prolong the momentum. The Spanish, Philippine, Boer and Chinese wars have taken men from the ranks of labor and helped in that way; and have drawn money from the treasuries of the nations and put it into circulation among the people as the price of services, provisions, armaments, etc., etc.,—bonds taking the place of money as "collateral." Note the above naval expenditures alone, and consider how the $500,000,000 to be spent this year is already giving employment to miners, coke workers, steel workers, railroad employes, ship-builders, boiler and engine-builders and gun-makers.

And this is but one item of the world's war expense. For instance, in the United States Senate one of its most careful and responsible members declared, "The military budget of this republic for the coming year will be nearly $400,000,000. It will be nearly twice what any European power is spending." Of this amount only *one-twentieth* is for the navy, as shown above.

If present wars continue, or others break out and necessitate further expenditures and more bonds, the "good times" will last a while longer, until something occurs to cause distrust; then a panic will ensue, which, because of present conditions, will grind the masses as none other ever did;—and then will come the collapse which we expect will spread to everybody and everything in "Christendom." Money is now pushing the lever forward and keeping the people busy, because it is more than proportionately profited; and when the time comes, as it must come, when national bonds will no longer be in demand, it will be the money-power that will take fright and reverse the lever and arrest the world's machinery with a jolt that will shake the social structure.

Already both Great Britain and Germany have found it expedient to place their bonds in the United States rather than at home. Already there are premonitory signs of financial trouble in Germany—as the result of "over-production," competition, inability to find a market for her products. Already British manufacturers are suffering from competition; and the manufacturers of the United States could do nearly double their present business if they had the demand for their goods.

We clip the following from the *Boston Herald*:—

"Germany is feeling sharply similar conditions. The Berlin correspondent of a London newspaper says the German mortgage banks are in a bad way, which, indeed, is not news, since it has been known for some time. The important point is that the situation does not improve. The electrical industries, the iron trade and the wool-spinning industry are extremely dull, the latter being reported almost ruined. The cities are full of unemployed people, and the paternal government is busily devising public works and charitable arrangements for their relief. There has been in late years an enormous industrial development in Germany, bolstered up, to some extent, by artificial means. Naturally this has been accompanied by an enormous speculative movement. Should it collapse, the consequence would be a period of hard times, the duration of which cannot be predicted with any confidence. Germany has been, as it were, intoxicated by glory and hope. All classes of the population are puffed up with a sense of national destiny. They have appeared to think that nothing could withstand their progress to the supremacy of the world. Any rude shattering of their dreams would result in corresponding rejection when its significance was fully realized. According to all accounts having semblance of truthfulness, the present prospect is dark and threatening."

Concerning the condition of things in Russia, the *Industrial World*, Odessa, says:—

"It is no ordinary, temporary, fleeting or passing financial and industrial crisis which Russia faces. Her staple industries for some time have steadily languished, from causes various and deep-rooted, which it is the government's duty to investigate. Money is daily becoming scarcer. No year in forty has opened under blacker auspices. The country is within measureable distance, all around, of an economic collapse."

If it is thus in the face of such immense national expenditures, how will it be when these and other great enterprises are forced to stop by a great panic? When it will come, no one can tell; but the Lord's people who order their affairs more for the accumulation of heavenly than of earthly wealth will be in the more favorable condition (both of head and heart) to take their share of whatever may be permitted of their heavenly Father, and to profit by it. In view of the foregoing, we would not be surprised if wars would continue or increase, and thus prolong the present "good times" for a while, and thus financially weaken the nations for their fall. But we make no predictions. The Master's advice is always in order, "Watch and pray, lest ye enter into temptation."

THE SPIRIT OF LAWLESSNESS PREVALENT

The tendency away from peace toward lawlessness and war continues to be evidenced on every hand. The passion for blood and destruction still strives, however, to justify itself in some "righteous cause;" but the appetite, once whetted, will some day be careless respecting any claims of justification; and then some "*good people*" will be sorry that they did not balance their justice more evenly; that they helped unchain the tiger, that lies dormant, but not dead, in every fallen human being.

The war against the Boers—to compel them to give the elective franchise to a few hundred foreigners, "uitlanders," has not only cost thousands of lives and millions of money, but has given thousands a taste of blood and fire, of recklessness of life and property which will prepare them for the coming scenes of anarchy at home. The same is true of the American soldiers in the Philippines, and the soldiers of all "Christendom" in China.

The same spirit has manifested itself in nearly every nation of Europe against the Jews, and in Turkey against Christians. And it is a part of the spirit that has made possible horrible lynchings in this country; and which backs the present saloon-smashing now in vogue in Kansas. In all these cases those taking law into their own hands and practicing violence, would urge that *right* was on their side. Doubtless to some extent this is often true: what we point out is the spirit of *lawlessness*, anarchy, which is growing, and which will bear a "whirlwind" harvest ere long.

TRUSTS AS VIEWED BY JUSTICE BROWN

"Justice Brown, one of the ablest members of the Supreme Court of the United States, in his John Marshall address at Parkersburg, W. Va., made some remarks pertinent to the trust question in speaking of the future of the judiciary of this country. 'The problems to be solved in the future,' he said, 'were those of combinations of capital and monopoly. . . . Society must adapt itself to the new conditions and do all it can to minimize the evils. It will not be the judges and the lawyers of the twentieth century who will have to face these problems, but the statesmen. *There will be a struggle fought out with the desperation of hunger and possibly with bloodshed*, but society will have to readjust itself on the basis of justice and equity.' "—*Pittsburgh Post.*

* * *

We endorse the above. We do not say that trusts and combinations are unmitigated evils—that serve no good purpose; but admitting that such great combinations of capital serve a great purpose in economy of management and cheapening the *cost* of life's necessities—just as socialism would propose—we see nevertheless the impossibility of this reduced cost reaching and benefiting the public. We see that selfishness will maintain or raise prices and perhaps reduce wages to increase the stock dividends, even tho the process grind the masses into the dust. Those who forget that selfishness is the motive power of "the present evil world" will err in all their calculations.

Socialists err on the other side of the question;—in supposing that people in general would work either their hands or their brains vigorously, if the incentives of gain, selfishness, wealth, were removed by legislation or otherwise. Not until the strong hand of the kingdom of God, backed by the strong love of the glorified Christ Head and body—(Rom. 8:17) takes control of earth's affairs can socialistic programs hope for success.

THE POPE CRAVES POWER TO SUPPRESS PROTESTANTISM

The Pope gave a hint respecting one cause of his anxiety to recover temporal power in Rome, when, addressing the Duke of Norfolk and accompanying English Catholics, recently, he said:

"Under our eyes, in this holy city, which should be the inviolate center of Catholism, it is permitted to associations for religious propagation to take advantage of the sad economic conditions of the country to corrupt the faith of our children in the name of the specious doctrine of judgment, which pretends to leave each the right of interpreting in his own fashion the doctrine of Christ. You are right in protesting against this state of things, which enables you better to understand the grievous circumstances in which we have lived during the twenty-five years of our Pontificate."

Commenting on this, the London *Spectator* truly remarks: "In other words, temporal power is needed to prevent liberty of worship and of conscience in Rome, and to cleanse Rome from the defilements of Protestant teaching. Yet the Pope praises the British nation because it allows full liberty of conscience. Fortunately there is little fear of Papacy recovering the temporal power. And, in truth, all good Roman Catholics should rejoice that this is so. Nothing could result therefrom but spiritual injury."

IMPORTANT CONCESSIONS BY THE PORTE

"We are enabled to announce an important concession respecting the right of Jews to hold property in Palestine, which has been obtained from the Porte by M. Isaac Fernandez, President of the Comite Regional of the Alliance Israelite in Constantinople. For several years past Jews of all nationalities, even Ottoman subjects born in Palestine, have been forbidden to buy landed property in Palestine. M. Fernandez has now secured for Jews who have been settled in the Holy Land for a considerable time, whether subjects of Turkey or of foreign powers, the right to buy 'Miri' (agricultural land) and to have the property inscribed in their own names. The special importance of this concession lies in the fact that while 'Mulk' (town land) is owned by private individuals, 'Miri" is the property of the Sultan.

"M. Fernandez has rendered an immense service not only to his co-religionists, but to the entire population of Palestine. The Imperial Treasury will be among the first to derive material benefit from the measure mentioned above. The government of the Sultan has thereby given a fresh proof of the religion toleration which is a tradition in its annals."—*Jewish Chronicle.*

* * *

"We are in a position to state that according to our latest information from Constantinople the views expressed in authoritative Turkish circles are favorable towards political Zionism, and the advantages the Ottoman Empire will derive from it. We can further state that we are now in the midst of negotiations of far greater importance than the mere annulling of the prohibition of immigration would signify."—*Report of Zionist Committee in Die Welt.*

"I FIND NO FAULT IN THIS MAN"

Luke 23:13-26.—March 17.

Having gone through the form of a trial, a mockery of justice—the chief priests and scribes and Pharisees, with a multitude of their retainers and servants, a clamoring mob, led Jesus to Pilate, while it was still early in the morning. (John 18:28) But they remained in the court-yard while Jesus was led alone to the judgment hall, probably by a court attendant or a sentry, the Jews declining to enter, because so doing would make them ceremonially unclean, and hinder their observance of the Passover feast, which would begin that same night. What a curious blending this shows us of cleanness and uncleanness! How exact they were to a jot and tittle about matters of minor importance, and how utterly lost to all sense of heart-purity and love, the real essence of the divine law! We who are of spiritual Israel need to be on guard against such a development of outward religious ceremony and formalism, carefulness and purity, which might be accompanied by a blackness of heart and utter absence of holiness and love for righteousness. As a matter of fact, these chief religionists among the Jews were murderers at heart, from the divine standpoint, while careful of the outward ceremonies of their religion. Let us not be like unto them.

It was an unusual thing to accuse one of their countrymen before a Roman governor. It was customary, on the contrary, for them to seek to hide their faults and to secure acquittal, or at least as much leniency as possible. Therefore, these prominent men of the nation had no question but that Pilate would immediately assent to their demand, and crucify Jesus. They seem to have been surprised that he should inquire respecting the facts of the case, or show an interest in giving justice—especially in protecting a Jew from the wrath of his countrymen, particularly the leaders of his nation. When, therefore, Pilate inquired, "What accusation bring ye against this man?" they answered him, "If he were not a malefactor we would not have delivered him up unto thee." Pilate then dismissed the matter as one of Jew against Jew, and not of Jew against Cæsar, saying: "Take ye him, and judge him according to your law." (John 18:29, 31) But the Jews replied, "It is not lawful for us to put any man to death." The Roman government had taken away from the Jewish Sanhedrin the power of capital punishment, and nothing short of Jesus' death was in their minds.

They had failed to have Pilate's speedy endorsement of their condemnation, regardless of justice, and now they must put their plea upon another ground—they must formulate a charge, and it must be such a charge as would appeal to the Roman governor. They well knew that their condemnation of Jesus for having said that he was a Son of God would be nothing in the estimation of Pilate; hence, after condemning Jesus unjustly for blasphemy, they made before Pilate a new charge, of three counts: (1) Sedition—disturbing the peace; (2) that he interfered with the collection of the Roman taxes; (3) that he himself claimed to be a king, and was thus an antagonist of Cæsar.

Pilate quickly saw the true state of the case; *viz.*, that "through envy the chief priests had delivered Jesus" and condemned him, and not through any new-found love for Caesar and his government; and leaving the multitude of accusers in the court, Pilate went into the judgment hall, where Jesus stood, and questioned him, "Art thou the King of the Jews?" (John 18:33) The whole matter must have seemed very ridiculous to Pilate, who we must remember, was neither Christian nor Jew, but a heathen man, in whose judgment all the hopes of Israel respecting Messiah would be absurdities on a plane with the chimerical hopes of the various nations the world over. He perceived that the person before him was a remarkable one, and the answer of Jesus led only to greater perplexity, for he told him that his kingdom was not of the present time and order, but a future one, and that he had come to bear witness to this truth. Pilate found himself getting only deeper into problems which he could not comprehend, and suddenly broke off the conversation with the question: "What is truth?"—without waiting for or expecting an answer, as tho he would say, Yes, yes; we hear of truth, justice and equity, but what is it, and where is it to be found? Who shall determine what is the right? Are you right, or am I, here the representative of Rome, in the right, and authority, or are those Jews who are clamoring for your death in the right? What is truth? It is too perplexing a question for us to discuss further.

Pilate, however, had made up his mind definitely that there was no danger whatever to the Roman Empire from the meek and lowly person whom he had interviewed—he was surely not an anarchist, not an insurrectionist of any kind. He could do no harm in the world, and even if his teachings respecting his own heavenly origin and kingship were baseless and the product of an unbalanced mind, nevertheless the individual himself was no menace to Rome. And thus he expressed himself in the words of our Golden Text: "I find no fault in this man." (Luke 23:4) And Pilate's decision has been the decision of all honorable, fair-minded people throughout the world from his day to the present, irrespective of religious prejudices. Whatever fault has been found has been against those professed followers who have taken his name—in vain: those who have claimed to be his followers, but who have not followed him, but have rather gone contrary to his teachings in many ways. These have brought dishonor often upon the sacred name, but as for Jesus, the world today declares with Pilate. "We find no fault in this man." Yea, the world loves to quote many of his blessed sayings, and many wish for a government built upon the principles of righteousness which he enunciated, even tho many who thus proclaim are unwilling to be guided by his precepts.

The Jewish leaders were chagrined with Pilate's decision, and began to argue the points and to attempt to prove that the teachings of Jesus were calculated to arouse a revolution amongst the people; that already in Galilee it had great influence, and now he was coming to Jerusalem, etc. True, the Lord's teachings were revolutionary as respected religious matters; but the charge was not true in the sense they wished Pilate to understand, that he was a breeder of a political revolution. And this is a good point for all of the Lord's followers to note: we, like our Lord, stand committed to a revolution amongst God's people on the lines of true religious worship, heart-obedience to the Lord, etc., but we, like our Lord, have nothing whatever to do with political revolutions. We know that such are coming in the Lord's own time and way, but we battle not with carnal weapons, as he did not; but as he did, so do we, wait for the kingdom which God will establish in his own time and way—we wait for the expiration of "the times of the Gentiles," when, as God has foreordained

and forearranged, the kingdoms of this world will give place to, and be superseded by the kingdom of God, in which, by the Lord's grace, we trust to have a part.

The mention of Galilee suggested to Pilate's mind a way of escape from his dilemma, without either doing an injustice toward Jesus or unduly arousing the enmity of the Jewish leaders; he would solve the difficulty by referring the case to Herod, who was then in Jerusalem. This was the same Herod who beheaded John the Baptist (the son of Herod the great, who slew the infants at the time of our Lord's birth), the same one who, hearing of Jesus, speculated that possibly he was John the Baptist risen from the dead. We read that "When Herod saw Jesus he was exceedingly glad, for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him." (Luke 23:8) Herod questioned Jesus with many words, but got no reply. Our Lord was not there in self-defense, nor to plead his cause, nor to seek to escape the penalty for our sins, but the reverse. His silence under all the circumstances was the wisest and most dignified course. Herod sought for amusement as from a sleight-of-hand performer, and was undoubtedly surprised and disappointed that his kingly curiosity and questions were ignored. However, he and his court would have some amusement, so the soldiers were given the opportunity to mock the kingly aspirations of Jesus, doing mock homage, and then insulting him. Herod returned Jesus to Pilate for judgment.

SELFISHNESS THE BASIS OF SIN

The Jewish notables and the rabble, clamoring for justice and the vindication of Roman law in the death of Jesus, again filled the court of Pilate's palace, and Pilate came forth and addressed them in the words of our lesson, declaring Jesus innocent of any criminal conduct, but announcing that in view of the commotion and clamor raised against him he would cause him to be scourged, and that this should be considered a settlement of his case. Evidently the scourging of Jesus was an act of mercy on Pilate's part, by which he hoped to satisfy the bloodthirsty clamor of the accusers, yet it was unavailing, and merely caused our Lord additional suffering. The multitude cried out the more, "Crucify him!" Pilate's next subterfuge was to propose that since it was his custom to release one prisoner at this season of the year he would release Jesus at this time, and thus satisfy them in a double sense of the word; first, by considering him guilty, and secondly, by his release. But murder was in the hearts of those professedly religious people. They were blinded to justice as well as to mercy by the selfishness of their own hearts, for their enmity to Jesus was based simply and purely upon the fact that he and his teachings were discounting them and their teachings before the people.

It is well that we should note that selfishness lies at the foundation of every sin and every crime, that is and ever has been committed. Let us, as the Lord's people, be specially on guard against this insidious evil, which is ours by heredity, and which needs to be destroyed, eradicated, and to be supplanted with love, as the governing impulse of our hearts and lives—love, which thinketh no evil, which is not puffed up, which seeketh not her own advantage at the expense of justice to the interest of others. We are not, however, to think of these Pharisees, scribes and priests as wilfully, knowingly, intentionally, crucifying the Son of God. They would not have been so bold! On the contrary, the Apostle assures us that it was in ignorance that they did it; (Acts 3:17; 1 Cor. 2:8) an inexcusable ignorance, we may say, or at least, an only partly excusable ignorance, because it was the result of prejudice, which in turn was the fruit of selfishness.

The priests, etc., felt that matters were getting desperate, and they must bring to bear upon Pilate every influence they could; hence their intimation that if he would not crucify Jesus they would report him to Cæsar at Rome as being a friend of traitors against Roman authority—an enemy of the Emperor. This was a forceful argument, and Pilate realized it. Were such a report to be sent to Rome, signed by the leading officials of the Jewish nation, it would not be without weight, and the authorities there would wonder, at least, why the life of any poor, obscure individual would be spared to the alienation of the leading men of the nation and at the risk of an insurrection. Pilate decided that the only reasonable and proper course for him to pursue would be to let the Jews have their way; and taking a pitcher of water, he washed his hands in their sight, as a symbol of his own disagreement with the death-decree which they were compelling him to render. His words were, "I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be upon us and upon our children."—Matt. 27:24.

Remembering that Pilate was neither a Jew nor a Christian, but a heathen man, we cannot condemn him as others have done. Rather, indeed, we must commend him as being a man who loved justice and sought to mete it out, and who yielded to injustice only after he had made every effort to stem the tide of contrary influences when it would have been easy for him to have curried favor with the officials by quickly assenting to the death of a person of no political influence. It is to be noticed, too, that the apostles do not implicate either Pilate or the civil authorities, but hold responsible the Jews and their leaders (Acts 2:23), and that God has held that people responsible is evident from the history of the past eighteen centuries, in which their prayer has been answered: his blood has been upon them and their children. Thank God, his Word does not imply that divine wrath, even against these guilty persons, will be manifested and exercised through an eternity of torture by devils, but rather, as the Apostle intimates, God's wrath came upon them to the uttermost in the troubles which befell them as a nation and people. (1 Thess. 2:16) Soon the wrath is to be turned away and the commission of the Prophet already is due to begin, "Comfort ye, comfort ye my people: speak ye comfortably to Jerusalem. Cry unto her that her appointed time is accomplished, for she hath received at the Lord's hands double for all her sins." —Isa. 40:1, 2, margin.

Jesus was now delivered over to Pilate's soldiers, to be made ready for crucifixion, and they, heartless and brutal, as we might expect, made sport of the Master's adversities. Putting upon him a cast-off royal robe and a crown of thorns, they jeered him upon his claim to kingship, without a surmise, of course, of who he really was, and how he is yet to be a King upon the holy hill Zion, to whose sceptre every knee shall bow and to whom every tongue must confess. It will be a surprised awakening to them some day, when they amongst others shall come forth from the dead to find Messiah's kingdom established, and to realize that he exercised mercy toward his enemies, and that his death prepared the way for the blessing of themselves and all the families of the earth with an opportunity to come to a knowledge of God and of his righteous requirements, and thus, if obedient, unto life everlasting.

THE GROUND OF THE CHURCH'S CONFIDENCE

It was probably about this time that Pilate's wife sent word to him respecting the dream she had, about Jesus, and admonishing him to have nothing to do with his condemnation. And so Pilate, as a last resort, brought Jesus forth, clothed in the purple robe of mock royalty, and with the crown of thorns, and presented him to the people with the words, "Behold the Man!" As tho he would say: Is it possible that you Jews are seeking the death of this innocent man, the noblest and best specimen of your race, indeed of the entire human race? Would not a final look at him appeal to your hearts and melt them? If I, a Roman, ignorant of your religion and regardless in general of all religion, have a pity and a sympathy and a sense of justice, is it possible that you are so unmerciful, while claiming to be the most religious people on earth? Behold the Man! Do you still insist that he be crucified? Then the priests cried out, not only that he ought to die because of being an enemy to the Roman Empire, but because he had taught that he was the Son of God—thus appealing to the Jews that he was a blasphemer, one whom God commanded them in the Law to destroy.

Pilate was the more afraid when he heard that Jesus claimed to be the Son of God, and again sought an interview with him; but Jesus' answer was, "Thou couldst have no power at all against me except it were given thee from above" —permitted of the Father. Pilate could do no more; even Jesus himself assented, and claimed that it was in the divine order that he should die. Pilate signed the death sentence. —John 19:4-11.

There is a lesson for us in these words of our Lord, respecting the *Father's permission* of all that happened to him. We who are members of his body are counted in with him as under divine supervision, so that in all of our affairs all things are guaranteed to work together for our good while walking in his footsteps. This is the ground of our confidence in all the various trying circumstances of life. This it is that gives the peace of God which passeth all understanding, ruling in our hearts, not only subduing self and enabling us to submit ourselves to the will of God, but permitting us even to rejoice in tribulation, *knowing* that under divine providence, and that rightly received, it will work out for us a far more exceeding and an eternal weight of glory.—2 Cor. 4:17.

THE ATONING SACRIFICE COMPLETED

LUKE 23:35-53.—MARCH 24.

"Christ died for our sons, according to the Scriptures."—1 Cor. 15:3.

"And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him." (Mark 15:20) Jesus was now in charge of the centurion, and with the two bandits or highwaymen who were to be excuted that day, was led to execution, each of the three prisoners being under the guard of four Roman soldiers, with a centurion in command, sixteen persons in all. It was about nine o'clock in the morning, and our Lord having been incessantly harrassed by his enemies from the midnight previous, without food or rest, buffeted, scourged, tormented, was, according to tradition, weak and faint under the heavy load of his own cross, which, according to custom, he bore. The Gospel narrative seems to confirm this incidentally, by telling us that Simon, a Cyrenian, was compelled by the soldiers to bear the cross for Jesus. Some, however, claim that Luke's reading respecting this matter, that he "bore the cross after Jesus," signifies that he walked behind Jesus and merely assisted in the bearing of the cross.

Whichever way it was, Simon had a most enviable opportunity of serving the Master—an opportunity which would be eagerly seized by some of the Lord's people today, who would be glad to share, not only the Master's burden, but his ignominy. And, strange to say, the opportunity is with us now, and whosoever will of the Lord's disciples is privileged to take up the cross and follow after him; for the offense of the cross has not ceased. True, the cross has become fashionable, and is worn by many as an ornament with little thought of the original cross and what it signified, and with little desire to bear any of its shame or ignominy or weight. But there are still some who have the Master's spirit, to whom the Apostle appeals, saying, "If we suffer with him, we shall also reign with him;" for "we ought also to lay down our lives for the brethren," and to "fill up that which is behind of the afflictions of Christ for his body's sake which is the church."—Rom. 8:17; 2 Tim. 2:12; 1 John 3:16; Col. 1:24.

Altho the man Christ Jesus was holy, harmless, undefiled, separate from sinners—perfect—nevertheless he was neither a giant in stature nor in physical strength. This indicates to us that the perfect man was not a giant physically, nor in brute force preëminent; for all that the perfect man was, our Lord Jesus must have been, in order to be his ransom price, his substitute. The coarseness and brute strength which we find in many men is to be esteemed a degeneration, as truly as is the weakness and effeminancy of others—only that the degeneracy has manifested itself in another form. Great brute force and coarseness of organism is rarely accompanied by a proportionate strength and efficiency of brain power, and of the finer sentiments of the mind. The completion of the restitution work, therefore, must not be expected to bring coarseness and giant strength; but fineness and symmetry, physical as well as mental. Additionally, we are not to forget that for three and a half years our Lord's ministry had been a constant drain upon his vital forces, not merely in connection with his public preaching, but specially in connection with the miracles which he wrought at the expense of his own vitality; as it is written, "Virtue [vitality] went out of him and healed them all."—Luke 6:19.

The journey to Calvary was a sorrowful spectacle. It is to their credit that some of those who followed in the procession were weeping, and this credit for tenderness and sympathy falls to the women, to whom Jesus turning said, "Weep not for me, but for yourselves and for your children." Apparently the Savior's thought was not centered wholly upon himself: he was thinking rather how this injustice would shortly react upon this nation, whose representatives had said before God and men, "His blood be upon us and upon our children." No doubt our Lord had in mind the descriptions of the trouble that would come upon Jerusalem, as given particularly in the prophecies of Daniel and Jeremiah. (Daniel 9:24-27; Jer. 6) We realize how literally our Lord's suggestion was fulfilled when we remember the story of the siege of Jerusalem, and how the women and children especially suffered in the horrors of that time. It is a sign of greatness of mind when one is able under such trying circumstances to think less of himself and more of others.

Arrived at Calvary the crucifixion took place. It is probable that the victim was nailed to the cross while it was lying on the ground, and that then the four sturdy soldiers lifted it and set it into a socket in the earth, the pain from the wound being intensified by the jolting of putting the cross in an upright position, and then terribly augmented by the hanging weight of the body. Crucifixion is probably the most cruel form of death, and even by the Romans as we understand it, was practiced only upon culprits—usually outlaws, brigands and seditionists. Thus our Lord was, in harmony with the statement of the prophet, "numbered with the transgressors."—Isa. 53:12.

On our Lord's cross, above his head, written in three languages, was a statement of his crime—the charge upon which he was convicted and sentenced, in the words, "Jesus of Nazareth, the King of the Jews." It was written in Latin, the language of the Romans, representative of authority and power; in Greek, the language of culture and learning; and in Hebrew, the language of the professedly God-fearing people. It was a title of shame and contempt, a brand of blasphemy to those who read it; and the multitude, going and coming to and from the city jested him upon his title, and the miserable failure of the fraud he had attempted to perpetuate in claiming for himself such high honors and dignities. The priests and rulers, of course, followed to see their victim surely dead; and any qualms of conscience they may have had respecting the injustice of their course seem to have been stifled by the apparent confirmation of their verdict in their success in accomplishing his death, and in his apparent powerlessness to save himself from his calamity. The soldiers, too, especially those who had him in charge, seem to have felt that this was an exposure of another fraud, the ignominious termination of another one who had asserted himself against the power of Cæsar.

The records show that Jesus' mother was there and her sister, and John the disciple, and his mother, and Mary Magdalene and Mary the wife of Cleophas. (John 19:25; Matt. 27:56) They were all sorrowful; many of them weeping. They could not deny the assertion of the rulers and the multitude, that apparently the claims of our Lord had been fraudulent; they could not understand how he who had such power, and in whom they had such confidence, could be so helpless in the hands of his enemies. It was incomprehensible when they remembered how even the winds and the waves of Galilee obeyed him, and how many unclean spirits, being unable to resist the command of his word, had been cast out of the afflicted. But altho they could not make any reply, under the circumstances, to the jibes of those who railed at the Lord, they nevertheless loved him; for they knew, that regardless of his power and his titles, and whether or not he had overstated his relationship to the heavenly Father, nevertheless, "never man spake like this man," and never had they known any who could compare with him amongst the sons of men for purity and nobility of soul. They could do naught else but love him and trust him, and wait for some indication of the seeming inconsistencies which they then beheld. And so it is at times with the Lord's followers since. Occasionally things occur in respect to the Lord's Word and what he permits his people to suffer, and the power he permits their adversaries to exercise, which are incomprehensible, and his followers may at such times be obliged simply to hold their peace; but those who know the Lord through intimate communion and fellowship of heart, who have fed upon "the deep things of God," who have drunk of his spirit—altho unable to explain the difficulties, are fully able to trust in him and to hope and to wait for such expressions as are sure to come, in vindication of his every act and word and providence, in due time.

Whilst the others were reviling our Lord and calling upon him to manifest his Messiahship and to come down from the cross, one of the thieves joined in the ribald assault; but the other, realizing that death was near, and admitting his own guilt, seemed to recognize in Jesus a person of an entirely different order and character from that of himself. He alone, so far as we are informed, raised his voice in protest against the slurs, and in defense of the meek and lowly one, who said nothing in his own defense, and who thus set us a most wonderful example in patient endurance and suffering for well doing. Had he demonstrated his power, as they "dared" him to, he would have been wrecking the hopes, not only of those who maligned him, crucified him, but also the hopes of the whole world of mankind. O, how we rejoice in his faithfulness unto death—even the death of the cross! How we praise him that he did not exercise his power, and "call for more than twelve legions of angels" to deliver him, but on the contrary sacrified himself, laying down his own life as a ransom for Adam and his race.

The contrite thief knew little respecting Jesus, except what he saw before him of his patient endurance, suffering for righteousness' sake; but this "living epistle" made a marked impression upon him, just as sometimes the conduct

of the Lord's followers, patient in tribulation, is the strongest and best lesson that can be given to some, "without God and having no hope in the world." There is nothing to indicate that this thief became a saint in the few moments of his acquaintance with the Lord; there is nothing to indicate that he had or could develop a *character* in that time which would constitute him an overcomer, a joint-heir with Christ in the kingdom. Everything is to the contrary of such thoughts. He merely realized that he himself was guilty and worthy of death, according to the law, that Jesus was innocent, and that there was a bare possibility of there being something in the claims of this wonderful man in respect to a future kingdom. He would at least speak a word in his defense, and then he would appeal to Jesus, that if he had a kingdom, as had been intimated, he would graciously remember his words of defense and do a kind deed for him when his kingdom should come.

PARADISE PROMISED

Jesus replied, "Verily, verily [so be it, so be it], I say unto thee this day, Thou shalt be with me in Paradise." It should be as the thief had requested, not otherwise. When Jesus' kingdom should come the effect or result of that kingdom would be the restoration of the Paradise lost when sin entered into the world as a part of its penalty,—redeemed by the sacrifice which he was then finishing at Calvary. When he should come into his kingdom at his second advent he would, as the thief requested, remember him there and then, and undoubtedly the thief will have an abundant reward for the words of comfort spoken to our dear Redeemer in his hour of trial; but that reward will surely not be a place in the throne, in the kingdom, as a member of the body of Christ; for this position amongst the elect is to be given only to those who shall attain the character-likeness to God's dear Son. (Rom. 8:29) Besides, none can attain this position without being begotten of the holy Spirit, and the holy Spirit, the begetting power of the new nature, was not yet given, until after Jesus' death, resurrection and ascension, when at Pentecost it came upon those who waited to be adopted from the house of servants into the house of sons.—John 1:12; 7:39.

The thief died too soon to have any part in this kingdom, had he been ever so well developed in character,—even as John the Baptist died too soon. Of the latter our Lord said, that altho there was not a greater prophet than he, "the least one in the kingdom of heaven [the Spirit-begotten church, joint-heirs with Christ in the kingdom] is greater than he." (Matt. 11:11) When the kingdom shall come, and Paradise shall be restored, not only the penitent thief will be there, but also the impenitent one, and those Roman soldiers, and those bloodthirsty scribes and Pharisees and priests—all will be in Paradise,—not for any worthiness of their own, but by reason of the merit of Christ's sacrifice, which paid their penalty and insures their having a full opportunity in the Millennial Paradise to come to a knowledge of God and through obedience then to life everlasting, if they will.

How forceful the expression, "I say unto thee *today*,"—notwithstanding all this seeming weakness on my part and seeming triumph of my enemies—I tell thee today, that thy prayer shall be answered; and that when I come into my kingdom, Paradise shall be restored and thou shalt be there to be blessed, as I shall be there to be the King and Priest to give the blessings promised in the divine plan.* The garden of Eden was the Paradise lost, and on a larger and grander scale it shall in due time be restored by him whose sacrifice purchased it as well as mankind.—Eph. 1:14; Rev. 2:7.

It was probably during the early part of the crucifixion, that the four soldiers who had Jesus in charge divided his clothing amongst them; but the seamless robe which he wore, a fine and expensive garment, being desired by them all, for it they cast lots. That robe properly and beautifully represents Christ's righteousness, the wedding garment, which is a great value, and which, during this present age, is granted to the most favored ones as furnishing the opportunity for their attainment with Christ of joint-heirship in the kingdom, if they will suffer with him. The lot or privilege to have this garment of Christ's imputed righteousness has fallen chiefly to us of civilized lands, to whom the light of the knowledge of God's gracious plan in Christ has been granted. How thankful we are that the lot or privilege of possessing the favors represented by this robe is ours. Those who appreciate it will show their appreciation in the affairs of their daily lives, seeking to keep their garment unspotted from the world, and that it may be without spot or wrinkle or any such thing, and that it may be embroidered with all the graces of the Lord's character; that under the grace which it implies they may be accepted in the Beloved One.—Psa. 45:14; Jas. 1:27.

The darkness which came over the scene of the crucifixion at noon, and lasted until three o'clock, after our Lord's death, was evidently a very remarkable one, and made a deep impression. A newly found version of the Gospel, known as "The Gospel by Peter," is represented to say of this darkness, "Many went about with lamps, supposing it was night," and that the darkness lasted until Jesus was taken from the cross, when the earthquake took place. "Then the sun shone out, and it was found to be the ninth hour."

The rendering of the Temple vail apparently took place at the same time as this earthquake—the moment of our Lord's death. This was not the trifling matter it might appear from the word "vail," for this vail was an extremely large and extremely heavy curtain, the tearing of which would be no small matter, but would have required superhuman strength. Edersheim describes this curtain as being sixty feet long and thirty feet wide, and five inches thick; made of seventy-two squares joined together. We have seen (*Tabernacle Shadows*) that this vail was symbolical;—that it represented the completion of our Lord's sacrifice by which he opened up for us a new way of life beyond the vail, through the sacrifice of his flesh. In a figure, therefore, the Lord God, by the rendering of the vail, declared that the death of Jesus made possible the way into the Most Holy, even heaven itself, and the fact that the vail was rent from top to the bottom implied that the work was God's and not one having its start and accomplishment in human design and effort.

"FATHER, INTO THY HANDS I COMMIT MY SPIRIT"

Our Lord's words commending his spirit, his life, to the Father, reminds us of the words of Stephen. (Acts 7:59) Stephen, however, had little to surrender, like us all; his Adamic life, the spirit of life, received from Adam, was already forfeited, and the only life which Stephen, therefore, could commend to God was the *reckoned life* received by faith through Jesus, the Life-giver. In the case of our Lord the matter was different. He had life rights which had never been forfeited through sin, and was committing these to the Father as the ransom price for Adam and his forfeited spirit of life: nevertheless, our Lord was firmly trusting in the Father's promise to raise him up from the dead by his own power, and his trust was in God that the restoration of life which he had promised he was abundantly able and willing to perform, and raise him from the state of death perfect, in the divine nature, with its glory, honor and immortality. Thus our Lord gave up the "ghost" (an old English term)—gave up his spirit of life—he died, and remained dead until the Father raised him from the dead on the third day by his own power.*

The closing scenes of the drama evidently were very awe-inspiring, not only to our Lord's friends, but also to his enemies, and a general hush and feeling of grief spread about. The taunts of his enemies ceased as the darkness came down, and many were willing at last to admit that the occurrences were remarkable, and corroborated to some extent the Master's claims, saying, "Truly, this man was the Son of God."—Mark. 15:39.

The solemnity of our Lord's dying moments seems to have given greater courage to some of his friends, two of whom, Joseph and Nicodemus, were members of the Sanhedrin, which had condemned him, these two being either absent or voting against the condemnation. They had been too careful of their reputations to avow their interest in Jesus previously, "for fear of the Jews," but now they had the courage to own the Lord as their friend, and to arrange the details of his burial. (John 19:39) The dilatory acknowledgment of Jesus on the part of these wealthy and influential men reminds us of the peculiar difficulties which hinder all persons of wealth and influence in connection with a proper acknowledgment of the way, the truth and the life. True, there are many rich men today, and many of influence, who, because of popularity of churchianity, take a prominent part in its service; but churchianity must not be confounded with "the body of Christ," the true church, which, like the Lord, is comparatively without influence, power or wealth, as viewed from a worldly standpoint. When the great drama of this atonement day is completed, the last member of the body of Christ has finished his sacrifice, there will doubtless

* The comma should be after and not before "today" in order to permit harmony with the facts here before us, and agreement with other Scriptures. The *original* Scriptures are not punctuated—punctuation being a comparatively modern invention.

* See tract, *What is the Soul?* Sample copy free.

be many of the rich and influential to come forward then, to honor the humble ones and to garnish their sepulchres. Much more to their credit and to their advantage and assistance in making their own calling and election sure would it be for these to come boldly forward in the time of sacrifice and bind their own sacrifices to the horns of the altar.—Psa. 118:27.

THE ATONEMENT

Various are the theories advanced in the name of Christianity and the Scriptures, respecting the at-one-ment between God and man; some acknowledging that the work which our Lord "finished" in his death on Calvary is the basis of all human hopes respecting the life everlasting, and at-one-ment with the heavenly Father; others persistently seeking to deny this, advancing theories to the effect that the at-one-ment between God and man never was broken off, that no ransom sacrifice was necessary to a reconciliation, that no fall took place, and that hence no restitution back to primary conditions is necessary or desirable or was secured by the Lord Jesus' death. Many of these theories which deny the redemptive value of our Lord's death affect to do him greater honor by claiming that his work for humanity was solely that of a great teacher, and in no sense that of a redeemer or purchaser. These false theories which ignore the ransom are becoming more numerous, more persistent and more seductive day by day to those who are not well rooted and grounded in the divine Word and plan of the ages. It is appropriate, therefore, that we here call special attention to the fact that according to the Scriptures the entire plan of salvation is pivoted upon the great transaction of our Lord's *sacrifice*, which, beginning with his consecration at Jordan, was finished with his expiring breath at Calvary. Whoever believes this and accepts it is justified thereby, obtaining his share in the merit of that sacrifice. Whoever rejects it rejects the only name and the only faith by which he can ever be reconciled to God and attain to life everlasting.

We are not in this suggesting that men are saved by a theory, but we are suggesting that since all who come into harmony with God during this Gospel age must come to him through *faith* in the precious blood of Christ, it follows that he cannot have a reasonable faith without a more or less clear theory; and that any theory which ignores the death of Christ as the basis of justification and reconciliation is an unscriptural one, and hence of no value whatever. Hence all who claim relationship with God upon any other basis of faith, any other theory, are deluding themselves—they are neither reconciled to the Father nor to the Son, nor justified from their sin, nor members of the church which is the body of Christ.

We do not mean by this to say that only such as have a clear conception of the *philosophy* of the atonement are justified; on the contrary, it is our belief that many of God's dear people during the dark ages, and since, have lived and died without a clear conception of the philosophy of this subject as it is now possible for it to be seen and appreciated. But while failing to see the *philosophy*, all of God's true people have recognized the *fact* that it was the death of Christ which effected our reconciliation to the Father, and upon which all hopes of life eternal are based. See MILLENNIAL DAWN, VOL. V., *The At-one-ment*.

To those who prefer the inspired words of an Apostle to the uninspired conjectures of their own and other minds, the Golden Text is an all-sufficient answer to all no-ransom theories. One of these, Christian Science, declares: "There is no sin,"—hence nothing to deserve punishment; and "There is no death,"—hence Christ did not die. But the Apostle affirms, in harmony with both reason and Scripture, that both were facts, and that Christ's death was *for* (as a means to our recovery from) our sins. Let us stand firmly in the inspired "faith once delivered to the saints."—Jude 3.

"DESPISED AND REJECTED OF MEN"

ISA. 52:13-53:3, 12.—MARCH 31.

This is the Review lesson and requires little comment. The Golden Text serves us as a caption, and is itself a summary of the quarter's lessons. Evidently to be despised and rejected of men did not signify that our Lord was worthy of such treatment, but rather that those to whom he offered himself were so degraded and blinded by sin as to be unable to appreciate the glorious qualities of his character. Nevertheless, as the Apostle declares, "To us who believe he is precious;" and again, "To as many as received him to them gave the privilege to become sons of God." How thankful we are, and deserve to be, that the eyes of our understanding were permitted to see our dear Redeemer in somewhat of his true light of grandeur and holiness; and we rejoice also that seeing his glory we have been led step by step to transformation and renewing of our minds, and that we are being changed from glory to glory by the Spirit of the Lord even now in our hearts. "We have the mind of Christ." Moreover, we have the good hope, built upon the divine promises, that if we follow on in his footsteps in the narrow way we shall ere long be with him and like him and share his kingdom and glory.

"As he was so are we in the world."—1 John 4:17.

If the Master of the house was called Beelzebub and seditious and an enemy of law and order, against Caesar's government, etc., etc., by the false religionists of his day, so it should not surprise us, but should rather be expected, that all the way down through this Gospel age his followers, the members of his body, would be similarly misrepresented, slandered, maligned, despised and rejected by the popular religionists of Christendom. As a matter of fact, this is what the Scriptures teach us is to be expected; what history tells has thus far been true; and what we are convinced from the Word of God will continue to be true until the last member of the body of Christ has finished his course. These oppositions from the world, the flesh and the devil (generally operating through some nominally Christian channel), are a part of the chiseling and polishing, a part of the testing and proving of the Lord's people which must determine whether or not they are worthy a share in the kingdom—whether or not they esteem most the approval of men or the praise of God,—the honors and emoluments of this present life or the glorious but unseen things which God hath in reservation for them that love him. We cannot pass these tests in companies or groups, however small and select,—each must be tried, tested, individually, in order to prove him an overcomer, and before he can attain the promised prize. Each should remember the necessity for *faith* in what God has promised his people or he will be overwhelmed and defeated, and miss both the mark and the prize. "This is the victory that overcometh the world—even your faith." "Greater is he that is on our part than all they that are against us."

"THEY THAT REVERENCED THE LORD SPAKE OFTEN TOGETHER"

DEAR BROTHER RUSSELL:—I am glad to be able to write and tell you that I have about recovered from my illness. I am not quite as strong as I should like to be, but have no doubt I shall fully regain my strength in a little while. I went to Scotland last Friday for Brother Burkholder's funeral and was entertained by Brother Lehman. Altho the funeral was not until Saturday morning, by request I went over to see Brother Burkholder's family on Friday evening. There were several friends of the family present, and as the conversation turned upon Biblical matters we had a splendid opportunity for serving present truth, and they all showed much interest, and many good questions were asked. On account of the family's sympathy with the truth, the trustees of the church building refused to allow the funeral services to be held in that place. This action is significant, from the fact that it is a "union church," or rather (supposed to be) non-sectarian, and was built by the people of the neighborhood, with the understanding that it was for the use of any Christians.

However, a large number of people assembled at the house for the service. Therefore, there was a good opportunity to witness for the truth. The greater part of the people who attended the funeral were "Mennonites" (that being a Mennonite settlement) so in accordance with the custom of that people most of them returned to the house of mourning and spent several hours there. Of course there was a good deal of comment on the address, so the whole afternoon was occupied in discussing Bible questions, and the

truth as usual proved itself powerful, and we hope that many were impressed by its beauty and simplicity. Brother Herr, from Pottsville, was present and assisted in the service, and also in upholding the truth afterwards.

Brother Faunce wrote you of the experience we had at the United Brethren church here, a week ago last Sunday. Well, as a sequel, last Sunday evening the pastor undertook to show the unscripturalness of MILLENNIAL DAWN, and by invitation several of the friends, including myself, were present to hear what this very blind shepherd had to say. Needless to say he had a very thin argument, and succeeded in making himself ridiculous.

His ignorance of God's word was simply amazing, and must have been apparent to every thinking person present. On the whole, I think he (unwittingly) helped the truth rather than hindered it, for he read some excellent extracts from the DAWN. Some of them I should have chosen myself had I been debating the points with him. He also read the extract from Atlanta *Constitution* from the back of a missionary envelope which he had. Whilst he had to admit that hades meant the grave, he also said that it meant more than that; to use his own words—"Hades is a place divided into two compartments, one where the bad spirits go to, and the other Paradise, where Jesus went." All of his "scriptural" proofs were "home spun," and unfortunately (for him) could not be warranted not to shrink. Of course, the Morehead tract was in evidence, and so were about 200 of No. 41, Old Theology tracts. All that was done by the friends to uphold the truth was done in the spirit of love and with becoming dignity.

I'm sure you will be pleased to know that the friends here show much zeal for the truth, and are growing apace. We have now started a mid-week meeting, which promises to be a success.

The Volunteer work will also be taken up; the arrangements for it are to be made next Sunday.

I am hardly able to go fully into my colporteur work yet, but hope to do so soon; in the meantime, shall endeavor to do a little canvassing here, and altho this place was worked last year I hope to be able to reach some and dispose of some DAWNS.

Please pray for me that I may have strength and courage to walk the narrow way.

With Christian love to yourself and the Bible House family, I remain your brother in Christ,

ERNEST D. SEXTON,—*Pennsylvania.*

PASTOR C. T. RUSSELL,

MY DEAR SIR:—After services on the first Lord's day of this year, I found in my study a parcel of books with no name. I was leaving the next day for a 400-mile voyage, and took with me 3 vols. of MILLENNIAL DAWN, which I perused with growing interest in the intervals of services as we sailed from island to island. I wish to subscribe to the WATCH TOWER, and to have tracts sent me (as per list); for this I enclose $2.50, which I hope will cover expenses of postage, etc. I am yours faithfully,

DANIEL WILSHERE,—*West Indies.*

Bahama Baptist Union—Supt. of Missions.

MR. EDITOR:—I cannot tell you how thankful I am to you for sending us a sample copy of your paper. Oh, the good, glad tidings! How many wretched, awful days it would have saved me had I known it long ago. I believe you implicitly in all you say. It seems so much more like God ought to be. Oh, my words are too crude and I am too ignorant to express what I feel, but I am so glad. For years I have been a Presbyterian, and a doubter all the time, and only those who have gone through it know what that means. I will distribute any tracts you may send me, and be glad to do so.

MRS. FRANK CAREY,—*Pennsylvania.*

DEAR BROTHER C. T. RUSSELL:—Grace and peace! Your very kind favor of the 4th inst. to hand. Had an injury received to my right hand about a week ago. Am getting out on the road now in my business as an architect, and the Lord is blessing the efforts put forth in spreading the truth. Had another experience of his wonderful grace tonight here in town. I was planning and thinking how I could take along a lot of DAWNS, that I could sell in large numbers in single vols. After having depleted my stock in the grip to two vols., and taking orders for three sets and coming here after 6 p. m., I went out to inquire about business. Finding a hardware store (where I usually inquire in every town) and finding no news, I showed the DAWN, but being a perfect stranger, I did not for a moment think they would part with the cash simply on my face and the name in my order book, etc. I sold five sets in that store, and two in another, spot cash, making 51 vols. for today. To God be all the glory. To say I was astonished is putting it lightly. I cannot get out of here until tomorrow at 3 p. m., so can possibly sell some more in the same way. Glad to see names on the lists where the Lord used me to hand them the truth. These blessings should make me run the race with much joy. Enclosed please find P. O. order for money, and order for books to be sent to various parties. Pray that I may be kept humble, as I desire and require much more humility and love for the sacrifice than I possess, so it will not be a duty love to feed the little ones and spread the truth, but so the zeal of the Lord may burn me up. Hope to see more names on the TOWER lists some day in the paths of our DAWN work.

I feel very happy over this new phase of the work, as it seems it ought to be very fruitful.

February 17th.—Grace and peace! Just home from a week's trip on business in the country, and the most blessed of trips so far as DAWN sales are concerned that I know of. Sold 239 vols. in a week. Just returned from Jackson, Minn. Knew of a TOWER reader there and looked for him. I found the restaurant where he takes his meals, and supposed he had sold DAWNS there, but when I found he had not I tried, and sold a set. This started the ball rolling in Jackson, where I am quite well acquainted, and received orders for 75 vols. before leaving. Then I had to be careful not to sell to the Presbyterians, as I was after their church. Hope to sell a volley to them later.

If I had used my opportunities the last two years on the road with the success I now receive, it's hard to estimate how many DAWNS could have been sold. This is a new venture to get cash in advance for books. To the Lord be all the glory. May we do continually with our might what our hands find to do. Praying God's richest blessing and love to you and all the dear ones in the Bible House, I remain your fellow-soldier of the cross.

M. P. THORI,—*Minnesota.*

[Our dear Brother Thori is one of the leading architects of Minnesota, and in going about attending to this business he takes the DAWNS along, and is daily becoming more expert in reaching hearing ears. He usually sells five volumes at a time, and collects in advance, the books being delivered by mail. He has a letter from us showing his authority to do this. His success of late is phenomenal. He has sold over 4,400 volumes in the past five years. The Lord is blessing his zeal with both still increasing wisdom and grace.]

VOL. XXII ALLEGHENY, PA., APRIL 1, 1901 No. 7

PATIENCE AS AN ELEMENT OF CHARACTER

"Because thou hast kept the word of my patience I will also keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth."—Rev. 3:10.

We will not here discuss this verse from the standpoint of its application to the Philadelphia epoch of the church's history, but will content ourselves with examining the principles implied in its statement, believing, as we do, that the Lord's dealings with his church throughout this Gospel age follow the same lines, are in harmony with the same principles. Whatever condition, therefore, would be acceptable and pleasing to the Lord as respected the Philadelphia epoch of the church's history would be acceptable and pleasing to him in respect to ourselves and all others of his people during this age.

Special stress, we see, is laid upon patience—"the word of my patience," or, the patience which my word inculcates. Examining the word critically we find that two quite distinct words in the Greek are translated by our English word patience in the New Testament; the one is *makrothunia* (Heb. 6:12; James 5:10; Acts 26:3): this is the word which in a general way corresponds to the common thought of patience, as we speak of it connected with every-day affairs of our lives; it means merely long-suffering, and indeed, *makrothunia* is generally so translated throughout the New Testament. (Rom. 2:4; 9:22; Eph. 4:2; Col. 1:11; 3:12; 1 Tim. 1:16; 2

Pet. 3:15 ,etc.) But this is not the word used in our text, nor the word generally translated *patience* throughout the New Testament, *viz., hupomonee.*

This word, *hupomonee*, has a much deeper and fuller significance than attaches to our English word patience. It signifies rather *constancy,*—the thought being an endurance of evil in a cheerful, willing, patient manner. It represents, therefore, *an element of character*, and not merely a temporary condition or restraint of feeling or action. For instance, a worldly man might have a great deal of patience in connection with the prosecution of his business;—he might be very attentive to his customers, very obliging, very painstaking, and show no dissatisfaction in connection with the inconsiderateness of his customers; and "*patience,*" in its ordinary sense, might be ascribed to his conduct. But the word in our text rendered *patience* signifies such a development of heart and character as manifests itself in an endurance of wrong or affliction with contentment, without rebellion of will, with full acquiescence in the divine wisdom and love, which, while permitting present evils, has promised to overthrow them in God's due time. We believe it will be profitable for us to examine carefully this element of Christian character, of which our Lord speaks in such high commendation, that recognizing it clearly, we, as his followers, may attain to it more completely, and thus have his more abundant approval.

Since our text mentions this patient endurance as being the Lord's "word" or teaching, let us glance backward to the Gospel narrative, and note the Lord's use of the word in his teaching. Twice it is recorded as a part of his utterance. In Luke 8:15, in the parable of the sower, we read: "That [sown] on the good ground are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with *patience* [with cheerful endurance, constancy]." The thought here is that in order to be of the fruit-bearing class which the Lord will approve and accept to his kingdom, it is necessary to do more than to receive the word of his testimony, even though we receive it with joy—for that class in the parable is represented by the stony ground, which at first gave evidence of great fruitfulness and vigor, but which, when the sun of persecution arose, withered, because of lack of depth of soil. That stony, shallow soil represents, the Lord explains, a class of hearers who rejoice greatly in the truth, but do not *endure*, such as cannot withstand persecution or opposition, but wither under it, become discouraged. Such cannot be of the kingdom class, all of whom must be overcomers.

In this parable our Lord shows us that *patient endurance, constancy*, is the final test, following after the readiness of preparation to receive the seed; following after the seed has been received and has sprouted; following after love and hope and joy and faith have caused it to spring forth and to give fruitage. *Patient endurance*, then, is necessary, in order that the grain may be developed and thoroughly ripened, and made fit for the garner. Ah! how important *patient endurance* seems to be, in the light of this our Lord's word—cheerful endurance; for we cannot suppose that he who judges the thoughts and intents of the heart would be pleased with his children, even if he saw them *enduring* much for his sake, if they endured in an impatient or dissatisfied or unhappy frame of mind. They would not, in that event, be copies of God's dear Son, our Lord, whose sentiment is expressed in the words, "I *delight* to do thy will, O God!" All of the Royal Priesthood are sacrificers, as was the Chief Priest, our Redeemer and example, who offered up himself: we, as the under priests, have also presented our bodies living sacrifices, and are to lay down our lives for the brethren—in the service of the truth. And God, who accepts these sacrifices through the merit of Christ, informs us that he appreciates or loves the *cheerful* giver, those who perform their sacrifices of a willing heart, cheerfully. And this thought, be it noted, is in the Greek word we are considering. It is cheerful endurance, patient endurance, that is commended.

The other instance in which our Lord used the word during his ministry is recorded in Luke 21:19. He had just been telling his followers what they must expect as the result of being his disciples during the present time, when sin abounds, and when Satan is the prince of this world—they must expect tribulation, opposition from various quarters; but he assures them that they would nevertheless be fully and completely under divine care and protection, even though the persecutions would be permitted to reach and to affect them. Then follow the words, "In your patience [*patient endurance, cheerful constancy*] possess ye your souls."

Our faith and trust in the Lord and his gracious promises for the future life are to be so strong that they will more than counter-balance the oppositions of the world, of false brethren, and of Satan's blinded servants;—so much so that these persecutions will be recognized and rejoiced in as the agencies of divine providence in chiseling, shaping and polishing us as the living stones for the glorious Temple which God is constructing. And viewing our trials from this standpoint we can indeed possess our souls, our lives, and enjoy them, even amidst tribulation, with *cheerful endurance*, constancy. Yea, we may realize that the soul, the real being, to which God has given the exceeding great and precious promise of the future, cannot be injured by the persecutions of the flesh, nor by anything that men can do to us, so long as we are faithful to the Lord, accepting the persecutions with cheerful constancy, as the ministrations permitted of his providence for our ultimate good.

THE NECESSITY FOR PATIENT ENDURANCE

Here the question properly arises, Why is this so? In what sense is such endurance necessary? We answer that it is one of the conditions which God has attached to the call to joint-heirship in the kingdom, and the wisdom of this is manifest when we consider the work to which we are called—the work of blessing all the families of the earth, as God's Millennial kingdom, under and in joint-heirship with our Lord. That will be a great work, and it is eminently proper that the Lord should demand that those whom he would account worthy of it shall not only appreciate his goodness and his character, and prefer these to sin and iniquity, but that they should demonstrate their thorough loyalty to these principles to the extent of a joyful willingness to suffer on behalf of right, to endure patiently. A transitory endurance of one or two or three brief trials would not prove the person to have established character for righteousness; but a patient, cheerful endurance even unto death, would prove and demonstrate such a character.

We might illustrate this with the diamond. Suppose that we were able to make diamonds out of some plastic material, so that they would have the full diamond measure of brilliancy; and suppose that they became hard, but not so intensely hard as the diamond, would they have the value of the diamond? By no means. And so with the Christian; if we should suppose him possessed of every grace of character that could possibly belong to the sons of God except this one of firmness, of endurance, he would not be fit to be numbered amongst the Lord's jewels. Hence the Lord's demand is that the quality of firmness, cheerful endurance of whatever his providence may permit, shall be a characteristic of all those who will be fit for the kingdom.

This importance of endurance in the Christian character is fully borne out by the Apostle Paul's use of the word; for on more than one occasion he ranks it as above and beyond love, which we have seen is the "mark" of character for which we are to run,—the mark of the prize. For instance, in writing to Titus (2:2), enumerating the characteristics of the advanced Christian, the Apostle uses the following order: "Vigilant, grave, temperate, sound in faith, in charity [love], in *patience* [patient, cheerful endurance]." Though we have all the other qualities, this final test of patient, cheerful endurance must be passed before we could be accepted of the Lord as members of the "very elect."

Again, in writing to Timothy (2 Tim. 3:10) respecting himself, the Apostle again puts this quality of *patient endurance* in the place beyond love saying, "Thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, *patient endurance.*"

It may be asked, How can this quality rank higher than love, if love is the fulfiling of the Law, and the mark of the prize of our high calling? We reply, that patient endurance does not merely come in at the close of our race, but is requisite all the way along the race course. We need this cheerful endurance of the earliest trials in the Christian way, and as we speed along in our race for the mark the spirit of cheerful endurance should be growing stronger and stronger at every step of the journey. It is with us at the first quarter mark, and at the second quarter mark, and at the third quarter mark, and still with us at the fourth quarter mark, the mark of the prize, perfect love. And when we have reached this mark of the race in which we love not only our friends, but our enemies, it is required of us that we shall stand up to the mark faithfully, cheerfully, *patiently enduring* the tests which the Lord will even then see proper to let come upon us. Hence it is that the Apostle exhorts us, "Having done all, "*stand*"—*endure.* Having reached the "mark," "Let *patient endurance* have her perfect work," or "perfect her work." Let *patient endurance* demonstrate, not only that you have the character, the qualifications of love, demanded in the race for the prize, but also that you have it as an element of character,

deep-rooted, immutable, so that you can endure oppositions cheerfully.

Ah yes! we can see now a reason for the Lord's arrangement that we should have our trial as the Master had his, under an evil environment—that we might not only have the qualities of character, but have them rooted, grounded, established, and that all this should be demonstrated and proven by our *cheerful endurance* of whatever divine providence shall see best to permit to befall us.

INSPIRED APPLICATIONS OF PATIENT ENDURANCE

Everything that will enable us to see the importance of this quality of patient, cheerful *endurance* will be helpful to us. Therefore let us notice some other instances in which this word is used in the New Testament. The Apostle Paul says, "But ye have need of *patience* [cheerful endurance, constancy] that *after* ye have done the will of God [reached the mark] ye might receive the promise." (Heb. 10:36) Here, again, we see that it is not merely to do the will of God that is the test, but, that after having attained to that point, that mark of character in our hearts, in our wills (if only partially in the flesh) we should, by *patient endurance*, establish God's righteous will as the law of our hearts, the rule of life under all circumstances and conditions. Then, and not till then, will we be in the heart condition of fitness for the kingdom. The Apostle James (1:3) says: "The trying of your faith worketh patience [*patient endurance*];" that is to say, if our faith stands the trial it will work this character of patient endurance; of course, on the other hand, if we do not attain to patient endurance, it will mean that our faith has not stood the test satisfactory, that we are not fit for the kingdom.

Thus we see clearly that a great mistake has been made amongst Christian people in general in supposing that religion is merely *a thing* that is to be gotten as an answer to prayer, or by going to a mourners' bench, or standing up for prayer, or in response to some human or divine appeal—as one would get a dollar and put it into his pocket. On the contrary, repentance of sin and acceptance of Christ, in faith unto justification, is only the beginning and not the end of the Christian way. The next step is consecration, and this, also, is far from the end; it is merely starting in the school of Christ, having our names enrolled as those who desire to be pupils, and to be taught of God to cultivate the fruits and graces of the spirit. All these things are necessary, but much more is necessary; we must go on and on, not only to the attainment of the faith and the love, but also to the demonstration of character as expressed in his word, *patient endurance*.

The Apostle Paul exhorts, "Let us run with patience [cheerful constancy patient endurance] the race set before us in the Gospel." (Heb. 12:1) As already observed, the race must be run with this constancy if we would reach the "mark," and after reaching the mark the position can only be maintained by the grace of constancy, patient endurance, that having done all, we may stand.

THE HOUR OF TEMPTATION ABOUT TO COME UPON THE WHOLE WORLD

We are not to understand our Lord's words to mean that he kept those of his people designated as the church at Philadelphia from all trials and temptations: quite to the contrary, we may be sure that trials and temptations have been the portion of the Lord's people throughout the entire age. As the Apostle Peter said to some in his day, "Think it not strange concerning the fiery trials which shall try you, as though some strange [new] thing happened unto you." (1 Pet. 4:12) Trials must be the portion of all who would be "overcomers." How else could they overcome if they had no trials to overcome? The church represented as belonging to the Philadelphia period had these common or general trials; but the Lord proposed to spare them from certain special trials that were about to come upon the whole world. We are not of the Philadelphia epoch, but of the Laodicean epoch, which goes into these trials, and to our understanding this "hour of temptation," which is to try all people of the world, is already here, we are already in it, and it forms part of the testing of our endurance.

But though our Lord does not preserve the Laodicean stage of his saints from going into the trouble, we may be sure that those who *keep the word of his patience* now will have his keeping power, as promised to the Laodicean saints: "I stand at the door and knock; whoever hears my voice and opens to me I will come in and sup with him and he with me." This is the special reward of those who are running the race with *patient endurance* in the present time, in the Laodicean period; while it was not our privilege to escape the hour of temptation, it is our privilege to have a counter-balancing special blessing as a result of living in the time of our Lord's *parousia* (presence). We may have his fellowship, his instruction, his dispensing of spiritual food which is now "meat in due season," in a manner and to a degree which none of the faithful of past periods enjoyed these. But as we might expect, this greatest favor is correspondingly offset by the subtilty and severity of the trials of this hour of temptation coming upon the whole world.

If ever *patient endurance* was necessary it is necessary now; if ever it was true, "In patience possess ye your souls," it is so now. Those running the race acceptably, and possessing this *patient endurance*, will be able "to stand in this evil day," and no others will be able to stand; for, as the Apostle says, the fiery trials of this day shall try every man's work of what sort it is.—1 Cor. 3:13.

The hour of temptation seems to bear specially upon and test this point of *patient endurance*, and throughout the civilized world we find this quality of *patient endurance* becoming more and more scarce. Whether we can compare conditions of today with those of fifty years ago, or forty, or thirty, or twenty, or ten years ago, according to our experience in the matter, we will see that willingness to endure at all is growing more and more scarce. Nobody wishes to endure anything—for righteousness' sake, for Christ's sake or for anybody else's sake, and if endurance even be necessary it is generally with very much of impatience, very much more of complaint, etc., than formerly. And this general tendency of the civilized world to non-endurance and impatience, necessarily has its bearing and influence upon all who are seeking to walk in the narrow way, going against the current of public sentiment and custom; the stronger that current the greater their difficulty, and only by divine grace can progress be made.

This necessary divine grace is granted to us through a knowledge of the divine plan, and is withheld from those who are not walking close to the Lord in the footsteps of Jesus. It is for this reason that we see a growing disposition toward impatience, non-endurance, amongst the professed followers of Christ. It is at the bottom of the mob violence which in Europe is kept down by military force, but which in this country is manifesting itself in repeated instances of lynching, etc., which proclaims with loud voice *impatience* as the growing sentiment. The same wrong condition is illustrated in the recently inaugurated attack upon illegal liquor selling in the state of Kansas, in which those who love righteousness and hate iniquity have participated, not discerning the instruction of the Lord's Word respecting *patient endurance* of evil, until his time shall come for the rectification of the same;—by the establishment of the kingdom, the binding of Satan, and the subjugation of all evil.

Indeed, we may expect the growth of this spirit in Christendom—the feeling that in the past they have been too patient, not sufficiently aggressive—the feeling that if they had taken matters into their own hands long ago the world might have been converted ere this. But those who have kept the Lord's word of *patient endurance*, and who have sought from him the needed wisdom from on high, that is first pure, then peaceable, easy of entreatment, full of mercy and good works, and *patient endurance*, have learned that he has a due time in which his purposes shall all be accomplished; and learning this has assisted them in cultivating *patient endurance* as their Lord endured the opposition of evil, its malignity, its spite, its falsehoods, its persecution—enduring all this cheerfully, patiently, as unto the Lord—realizing that it is the program which the Lord has not only permitted but permitted for wise purposes in connection with the call and preparation of the "little flock" who shall be joint-heirs with Christ, their Lord, in the kingdom.

The Apostle counsels us respecting this hour of temptation into which we have just entered. Its besetments and trials will be various, and some of them will be subtle; so deceptive that all who are not thoroughly rooted and grounded in the truth will be carried away from the sure foundation (the ransom) by the false arguments and sophistries of those whom Satan is now permitted to use as his agents in trying all them that dwell upon the face of the whole earth. Amongst these, no testing seems much more subtle than that of Christian Science, which, backed by the adversary's power, is enabled to promise its perverts that if they will affirm an untruth and stick to it they shall have the reward of relief from certain pains and ailments, and those who have not learned to patiently *endure* whatever the Lord's providence shall permit, will be ready to accept almost any relief which the adversary may bring to their attention. And as they learn

to *deceive themselves* in respect to pain and sickness and gradually to pervert words from their real meaning, they finally become so confused in their minds that truth appears to them to be falsehood, and falsehood appears to them to be shining truth, on every subject involved.

They are led into this partly through curiosity. It seems so strange to hear anyone say, "There is no death, all is life! there is no pain, all is health! there is no evil, all is good!" They say to themselves, Altho we know that these are inconsistent statements yet we are curious to know how people reason them out,—what is their philosophy? This is just what the adversary desires—to attract their attention, that step by step he may then lead them from one falsity to another, until the whole brain and conscience are subverted; rewarding them with physical relief—small recompense! They have accepted darkness for light, and light thereafter will appear to them darkness. Why? How? Because, first they are unwilling to *patiently endure*, and because, secondly, they would not receive the truth, so far as they saw it, with a proper *constancy*. They would not receive the truth in the love of it, and hence were ready to exchange that which they valued too lightly, either in the quest of curious information, or for the sake of physical healing of troubles which, if endured joyfully, might have worked for them great blessing.

The hour of trial is not coming alike upon all; for all Christendom is not upon the same plane of development, mental, moral, physical, spiritual. The trial, as it is coming upon Christendom in general, is pictured by the Apostle in his letter to Timothy (2 Tim. 3:1-5). He here delineates certain characteristics of this hour of temptation, otherwise called the great "time of trouble" coming upon the world; and from his prophetic delineation we see that selfishness will be at the bottom of the matter, and that *impatience* will be its weapon. The Apostle says, "This know also, that in the last days perilous times shall come; men shall be lovers of their own selves; covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers [enticers to strife], incontinent [not under restraint, impetuous], fierce, despisers of those that are good, traitors [cannot be trusted, would sell out their best friends for selfish considerations], heady, high-minded, lovers of pleasure more than lovers of God, *having a form of godliness*, but denying the power thereof."

In his letter to the Thessalonians (2 Thess. 2:9-12) the Apostle gives some further intimations respecting the peculiar trials of this hour of temptation, which has come upon the whole world, but which has not yet reached its intensity, and which probably will not reach that intensity in all respects for some years, but which is already working, and sifting, separating,—because the judgment begins with the house of God. He says, speaking of Satan as the prime mover in the evils of this present time, and especially active in this hour of temptation with which this age shall close, that his effort will be "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." Then he explains to us the reason why it will be so, saying, "Because they received not *the truth* in the *love of it*, that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie, that they all might be condemned who believed not the truth, but had pleasure in unrighteousness."

God's promise is the foundation upon which all that we hope for, either of character or coming glory, is built. Let us prize this truth so that we will not compromise it in any sense or in any degree; let us not only hold the truth in the letter but in the spirit;—in the love of it, because it is true, as well as because it is beautiful and grand. Holding *it* thus we will be careful that no one shall twist it for us or pervert it, and equally careful that we do not handle the Word of God deceitfully ourselves, to the blinding of our own eyes of understanding, and thus to our own hindrance. And let us ever remember the importance of *patient endurance*, that we may not only cultivate the Christian graces, and practice them, but that we may take joyfully the trials, persecutions or difficulties which our Lord may see proper to permit to come upon us for our testing and for the development of this character which he explains to us is of paramount importance, and without which perfect love could neither be attained nor maintained.

SPECIAL TRIALS OF THE PASSOVER SEASON

Years ago we called attention to the fact that as the Passover season brought to our dear Lord the sorrows and trials of Gethsemane and Calvary, and was a time of sifting and testing for Judas and Peter and all the Lord's followers, it would appear to be a time even yet in which our adversary, Satan, is granted special license to test and prove the Lord's people. And as we get farther and farther into "the hour of temptation which shall try all them that dwell upon the earth," we expect these testings to be specially upon "the house of God"—the consecrated.

Through the mails we learn of the struggles and tears and prayers of many,—some because of their own weaknesses and frailties, and some because of the frailties of others, and some because of earthly burdens which they can neither overcome nor cast fully upon the Lord. But while sympathizing with these and counselling them as best we can, we remember the Master's words, "Blessed are those who weep now, for they shall rejoice," and our heart is specially solicitous for those whose letters give evidence that they are in temptation, but realize it not;—those who are being swallowed up of ambition or business or other "cares of this life and deceitfulness of riches"—spiritual or temporal; and with those specially, whose love for the truth seems to grow cooler instead of hotter each year, and who see less and feel less than they did years ago. We say to ourself, These are like the apostles,—sleeping while they should be watching and praying, and the hour of trial will find them unprepared; while some who are weeping and striving are more like our Savior at Gethsemane, and like him will be *strengthened* for the hour of trial.

Nor can we pray the Lord not to permit these trials of faith and patient endurance; for we recognize that the "very elect" must be a tried people, because of the very object of their election,—that they may be joint-heirs with Christ in the long-promised kingdom that is to judge and bless the world during the Millennium. As the Apostle says, these "fiery trials *must* try you." It is a matter of *must*, of necessity, as respects all who would be graduated from the present school of Christ to a share in his glorious kingdom,—that they must pass the examination.

Ah, if we could but keep this thought before us continually, how it would serve us to will and to do the Lord's good pleasure—enduring faithfully and cheerfully whatever our loving Master sees best to permit, *knowing* that thus he is working out for us a far more exceeding and eternal weight of glory. From this standpoint

"How light our trials then will seem!
How short our pilgrim way!
The life of earth a fitful dream,
Dispelled by dawning day!

"Then peace, my heart! and hush my tongue!
Be calm, my troubled breast!
Each passing hour prepares thee more
For everlasting rest."

Let us each, dear brethren, be very solicitous for ourselves and for each other; and counting the prize set before us in the Gospel as superior to all else, as the Apostle says, "Let us fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Let us so love all the Lord's children that their welfare will be our chief concern, and this will mean our own spiritual health. Yet we must not permit our love even for the brethren to hinder our confidence in the Lord's love and wisdom in respect to his terms in the choice of his bride;—even tho the siftings should take from us some, whose fellowship we dearly cherish.

How wise are God's commands!
How sure his precepts are!
We cast our burdens on the Lord,
And trust his constant care.

Beneath his watchful eye
His saints securely dwell;
The hand which bears all nature up
Doth guard his children well.

"Why should an anxious load
Press down thy weary mind?
Haste to thy heavenly Father's throne
And sweet refreshment find."

His goodness stands approved,
Unchanged from day to day.
We'll drop our burdens at his feet,
And bear a song away.

"SO AS BY FIRE"

"I sometimes feel so passionate a yearning
For spiritual perfection here below,
This vigorous frame with healthful fervor burning,
Seems my determined foe.

"So actively it makes a stern resistence,
So cruelly it sometimes wages war
Against the higher spiritual existence,
Which I am striving for.

"It interrupts my soul's intense devotions;
Some hope it strangles at its very birth
With a swift rush of violent emotions
Which link me to the earth.

"It is as if two mortal foes contended
Within my bosom in a deadly strife;
One for the loftier aims Jesus intended,
One for the 'Mammon' life.

"And yet I know this very war within me,
Which brings out all my will-power and control;
This very conflict yet through Christ shall win me
The loved and longed-for goal.

"And when in the immortal ranks enlisted,
Sometimes I wonder if we shall not find
That not for deeds alone, but also what's resisted,
Our places were assigned." —*Selected.*

"HE THAT LIVETH AND WAS DEAD"

LUKE 24:1-12.—APRIL 7.

"Now is Christ risen from the dead, and become the first-fruits of them that slept."—1 Cor. 15:20.

On no Christian doctrine does there seem to be a greater confusion in all denominations than on the subject of this lesson—the resurrection of the dead—the resurrection of our Lord. Nevertheless, as with one voice, all Christendom unites in declaring that our Lord's resurrection was an indispensable necessity to our salvation, in this agreeing perfectly with the plain statement of the Apostle, "If Christ be not risen then is our preaching vain, and your faith is also vain; . . . . ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." (1 Cor. 15:13-18) How strange that a subject of so vast importance as this should be so obscure! How strange that, recognizing its importance, thinking minds should treat it so lightly, and be willing to accept theories respecting it, the absurdity of which are manifest to all upon the mere statement of them!

For instance, it is the generally accepted theory that only the body dies—that the soul, the real, intelligent person or being, does not die, but merely is liberated to a higher condition of life the moment the body dies. Now, if we apply this theory to our Lord's death and resurrection how absurd it appears, and how absurd all the various theories would be that are built upon it: (1) If merely our Lord's body died, and if our Lord himself were released thereby and became instantly more alive than ever before, wherein would be the consistency of the claim that without his resurrection he had perished, and all hopes built upon him and his work had perished? It would be unreasonable to make such statements if the premises assumed were correct. (2) It is the claim of the majority of Christian people that our Lord Jesus *was* the Heavenly Father, Jehovah, and that he merely assumed to be, and took the title of the Son when in reality he was as much the Father as he was the Son—that he was really both.

Those who hold this view are forced thereby to suppose that the Lord himself never died else the universe would have been without a Master for a time; and to be consistent this same error must needs claim that the whole work of Christ Jesus was a farce, a pretence, that Jesus really was the heavenly Father all the time, and wore a body of flesh just as we do a suit of clothes; that he caused this body of flesh to pretend to pray to himself, and pretend to agonize with strong cryings and tears to the Father, really himself; that he let the body of flesh go on to the cross and pretend its groans and its crying, "My God, my God, why hast thou forsaken me?" that he let the body be buried, and pretended for the time to be unconscious, while really he was experiencing none of these things that appeared, but was as omniscient and omnipotent as ever; that by and by he revived the body and took up the flesh and bones, etc., into heaven as an everlasting evidence of the deception he had performed upon mankind; taking a body of flesh into spiritual conditions, where it would be totally out of place and inappropriate to the environment.

All this theorizing, so common amongst Christian people, is absurd in the extreme, totally contrary to the teachings of our Lord's Word, as well as repugnant to reason and common sense. This illogical theory is built upon and made necessary by two fundamental errors, first, a failure to see the sense in which the Father and the Son are one—that they are not one in person, but is harmony, in spirit, in will, as the glorified church also must eventually be *one* with the Father and with the Son, as our Lord's own lips declared, "That they all might be one; as thou, Father, art in me, and I in thee, that they also may be one in us." Secondly, the theory that the dead are not dead, but more alive than ever before. Can any one dispute that if the dead are not dead there are no dead ones, and to speak of a resurrection of dead ones would be an absurdity?

But when we take the Scriptural account the whole subject becomes clear and plain. Jesus was the honored Son of God—"the only begotten of the Father"—"the beginning of the creation of God." To him had been given, while he was in glory with the Father, the privilege of becoming man's Redeemer, and he had accepted the service gladly: "for the joy that was set before him," he left the condition of glory, was made flesh, endured the cross, despising the shame, and ultimately received the exaltation to the divine nature, and joint-heirship through his resurrection. The taking of human nature was necessary, because it was a man that had sinned, and as by a man came death, by a man also must the resurrection of the dead be secured. (1 Cor. 15:21) Only the sacrifice of a perfect life could redeem the original sinner, Adam, and his children, who shared his penalty. This was the necessity for our Lord's earthly existence and for his death, as the Apostle explains.—Heb. 2:14.

HE POURED OUT HIS SOUL UNTO DEATH

ISAIAH 53:12.

Those who claim that our Lord himself did not die, but that merely his flesh died, are totally unable to answer or harmonize the Scriptural declarations on this subject, which are most pointedly to the effect that "he poured out his *soul* unto death;" "he made his *soul* an offering for sin." It was Adam's soul (being, existence) that came under the sentence of death through disobedience. It was not merely a sin of his body, but, as the Scriptures declare, "The soul that sinneth, it shall die." It was Adam's soul that needed to be redeemed, and not merely his body, because if the soul were redeemed God could give it a new body as it pleased him. God's proposition is not to give back, atom for atom, the same bodies that moulder into dust. On the contrary, it matters little what becomes of these mortal bodies, for it was not these that were redeemed, nor these that are to be restored. It was the soul that needed redemption; it was the soul that was redeemed; it was the soul of our Lord Jesus that was given as a ransom price for the soul of Adam; and the result is that the souls of Adam and his posterity are all guaranteed a resurrection.

This central thought of the resurrection is wholly overlooked by Christian people in general, who leave the *soul* out of the question,—out of redemption and out of the resurrection, whereas it is the all-important. It is because the Apostle Paul recognized this matter so clearly that he stated himself so positively on this subject in his great chapter on the resurrection. 1 Corinthians 15. He recognized that it was Christ's soul that died—that his very existence had ceased in death; that not merely his body, but himself, was absolutely dead three days, and this is our Lord's own statement, "I am he that liveth and was dead." He does not say, I am he who lived always and who never died, but whose body died for the brief space of a few hours. It was because Christ's soul (being) was dead that the Apostle could declare that unless his soul, being, were made alive again by a resurrection there could be no hope in him as a Savior and a Lifegiver—there could be no hope of his ever exalting his church to joint-heirship with him in his kingdom nor of his and their blessing all the families of the earth during a Millennial reign of righteousness—if he were dead, extinct, if he had not risen from the dead.

The Apostle Peter also marks this point well, that it was the soul of Christ that was dead—that went to *hades*, the grave, the state or condition of death. Note how the Apostle Peter, on the day of Pentecost, quoted from the inspired Prophet David, the words, "Thou wilt not leave my soul in hell [Heb. *sheol*, Gr., *hades*, English, the state or condition of death]." Peter informs us that the prophet spoke not of his own soul, but of Christ's soul, that it was not left in hades—that, on the contrary, it was raised up from the dead on the third day. (Acts 2:27, 30-33) Whoever sees that it was our Lord's soul that went into the state of death can see abundant evidence for all the stress which the apostles in their writings lay upon the fact of his resurrection. If Christ be risen it is an evidence of divine favor, and divine favor is an evidence of his perfection—that he did the work of sacrifice which he undertook, and in a manner acceptable to the Father; and these things being true, it follows that his exaltation to the Father's right hand of power means that we have in this a full assurance of faith that all the exceeding great and precious promises of God to the world and to the church, centered in him, shall have a fulfillment in due time.

As an illustration of the confusion which generally prevails on this subject by reason of false premises above criticised, note the following statement by a leading commentator, discussing this subject, and published widely in comments on this lesson. He says: "The resurrection of Jesus is the crowning proof that he is the Son of God. *If he could not conquer death and come back from heaven he could not prove that at first he came from heaven!*" Such is the ridiculous position into which ordinarily intelligent men are led through building upon false theories.

The Scriptures nowhere intimate that our Lord Jesus did or could raise himself from the dead. If it were merely his body that had died, and if he were more alive than ever, of course he could just as easily quicken his own body that had died as he could quicken the body of Lazarus, and it be no more of a miracle, and no more of a proof. But if, as the Scriptures declare, it was *his soul that died* then he was wholly dead, and could have no power whatever to resuscitate himself. To this the Scriptures agree, declaring in so many words that "God the Father raised him from the dead." (Gal. 1:1) Nor is this an exceptional statement of the matter. It is the united testimony of the Scriptures, in proof of which note the following: Acts 2:24, 32; 3:15; 4:10; 10:40; 13:30, 34; 17:31; Rom. 4:24; 8:11; 1 Cor. 6:14; 15:15; 2 Cor. 4:14; Eph. 1:20; Col. 2:12; 1 Thess. 1:10; Heb. 13:20; 1 Pet. 1:21.

Our Lord's figurative statement, "Destroy this Temple and in three days I will raise it up," is not to be understood as in conflict with the above literal testimony. "He spake of the temple of his body"—"which temple ye are"—the church. (John 2:21; 1 Cor. 3:16) Our Lord was living in the end of the fifth (thousand year) day, and on the seventh (thousand-year) day "early in the morning," the church, which is his body, is to be delivered by him from the power of death, and thus be made sharer in "his resurrection"—the first resurrection.—Phil. 3:10; Rev. 20:4, 5.

Neither are we to understand our Lord's words, "I have power to lay down my life and I have power to take it again" (John 10:18), as meaning that he could have any power whatever during the interim of death. Rather, we are to understand this in harmony with the many plain statements of the apostles under the inspiration of the holy Spirit, to mean that our Lord had authority or commission from the Father to make the declaration that tho he would lay down his life he would *receive it* again—this authority, assurance to this effect, I have received it from my Father. So understood, the whole matter is clear. So understood, the doctrine of the resurrection becomes next in importance to the doctrine of the ransom, and really a part and parcel of it; for as we have already seen, for our Lord to have died and not to have risen from the dead would have meant no hope for those whom he had promised to deliver, and whom the Father had promised he should have authority to deliver from the power of death by a resurrection through judgments.—John 5:28-30.

"IT WAS NOT POSSIBLE THAT HE SHOULD BE HOLDEN OF DEATH"—ACTS 2:24

It was not possible, because he had kept the divine law perfectly, and thus, according to divine arrangement and promise, he had accomplished two things: (1) The giving of the ransom price for the human family; (2) the attestation of his own fidelity and his worthiness of high exaltation to the divine nature and glory—"that all men should honor the Son even as they honor the Father." (John 5:23) The same justice which had operated for four thousand years against Adam and his race because of transgression was now operative on behalf of Jesus for his deliverance from death, into which he had voluntarily gone as man's redemption price. When we come to see matters from the divine standpoint and arrangement we can well rejoice that the Father's character is unchangeable, and our Lord's resurrection becomes an evidence, or, as the Apostle says, an "assurance," of the carrying out of every feature of the divine plan, all of which centered in him and was made dependent upon his faithfulness even unto death, even the death of the cross. (Acts 17:31) Now we know that he is the antitypical seed of Abraham, approved of God, through whom all the families of the earth are to be blessed. Now we know that the church of this Gospel age is called to be the bride, the Lamb's wife, just as Rebecca was called to be the wife of the typical Isaac, and to be his joint-heir in the kingdom and joint-participator with him in the carrying out of the promises and oath of God made to Abraham. "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise"—that in this seed all the families of the earth shall be blessed.—Gal. 3:29.

Coming to the narrative of our Lord's resurrection from the standpoint above set forth, realizing that all of our hopes of life eternal are dependent upon it, we come to it with much more and much deeper interest than we could approach it from any other standpoint or theory. And we are to remember that the disciples and followers of Jesus were Jews, and that the heathen philosophies had not yet made great inroads upon the people, to mislead them into thinking that the dead were not dead. As a people they believed the dead were dead, and placed their hopes in a resurrection. Thus it was when Jesus comforted Martha and Mary respecting their brother; he said not to them, Your brother is alive, but, "Thy brother shall rise again," clearly implying that he was not alive then in any sense of the word. Their answer was in accord with this: "I know that he shall rise again at the last day"—in the end of this age, in the great Millennial age of resurrection, lasting a thousand years. But Jesus, being the one who possesses the resurrection power, even then suspended temporarily the power of death, restoring Lazarus again, and thus illustrating the resurrection power which will be used in much fuller measure and degree, and generally, when the due time shall come, and "all that are in the graves shall hear his voice and come forth."

Similar were the views on this subject held by the apostles and others. They believed that whether or not Jesus was the Messiah, as they previously supposed, but as had seemed to be disproved by his ignominious death at the hands of his enemies, nevertheless he was a holy man, and they trusted that in due time under the divine arrangement, according to the promise to Abraham, he, as well as all the dead, would rise again. Great must have been their surprise when they learned through the angel messenger who sat at the tomb that the Lord was risen, was no longer dead.

The women, whose office it was to complete the work of embalming the body of Jesus, went very early in the morning of the first day of the week, "while it was yet dark," to perform their loving service. Our Lord was crucified on Friday, the sixth day of the week, and buried probably about four o'clock. This left no opportunity to complete the embalming arrangements, because, as Jews under the law, they were obliged to keep the seventh day (Saturday) as a rest day, and in it do no work of any kind: but the seventh day closed at sundown, and we may presume that immediately the preparation of spices began, and that all arrangements were completed, and that they were on their way to the sepulchre as early as possible. We may assume that it was not the custom to embalm all the dead. Evidently Lazarus had not been so embalmed in death. (John 11:30) And since the embalming process was only partly perfected on the evening of the burial, the women were in haste, as soon as the Sabbath was over, to complete their service, not realizing how unnecessary were their labors—not thinking for a moment of the Lord's resurrection. No doubt it was in order to better inculcate this lesson, and to prepare them for seeing Jesus, that the angels appeared and drew their attention to the fact that Jesus had foretold his crucifixion, and also his resurrection on the third day.

Infidelity has objected that the accounts of our Lord's resurrection given by the four Evangelists are not exactly alike; but we answer that this is another evidence that there was no collusion amongst the apostles in respect to their statements of the Lord's words and doings, and these subsequent scenes. Their testimony, therefore, should be considered really stronger than if they had word for word declared the

same thing. The fact is that each tells the story from his own standpoint, and, like any matter, it may be viewed from different standpoints, and the facts, related in somewhat different language and order, need not be understood to conflict. Rather, we are to understand that all the various things declared took place, and to do our best to find the order in which they occurred.

Nor is it unusual to find differences of opinion respecting many things in the testimonies of unimpeachable witnesses; for instance, there is a dispute to this day as to what hour the battle of Waterloo occurred, altho tens of thousands of men took part in it. "Two armies beheld the battle of Waterloo, but who can tell when it began? At ten o'clock, said the Duke of Wellington. At half past eleven, said General Alava, who rode beside him. At twelve, according to Napoleon and Druet; and at one, according to General Ney." We do not think of impeaching the credibility of any of these witnesses. Rather, we are to suppose that they all may have been correct in that the battle began in some places sooner than in others. Some would regard the battle as beginning with the first skirmish, and others probably ignore those skirmishes and speak of the time when the armies fully met in the clash of battle. We are to use similar reasonable judgment in considering the testimony of such unimpeachable witnesses as were the apostles—men who not only hazarded their lives, but sacrificed all of their earthly interests in the service of him whom they declare to us arose from the dead on the third day.

We might remark incidentally that the terms, "on the third day," and three days and nights, according to Jewish usage, would properly be applied to portions of three twenty-four-hour periods, and did not imply three full days and three nights. That the Apostles so understood their own words is evident, for they made no effort to harmonize the statements, as they surely would have done had there been any conflict between them. Some earnest people, failing to realize this fully, have written books endeavoring to prove that our Lord was crucified on Thursday afternoon, but they seemingly overlook the fact that even then they could not count three full days and three full nights, and that unless they accepted the view that a part of three days is what is meant they would be forced to suppose that our Lord was crucified on Wednesday afternoon, in order to have the three full days, and in that event it would not be true that our Lord arose "on the third day," but on the fourth day. Furthermore, unless it be conceded that our Lord was crucified on Friday, the sixth day, too late to complete the emblaming, which would be hindered by the seventh day, no excuse could be found for the women coming early on the first day of the week with the spices to complete the embalming. If our Lord had been crucified on Thursday afternoon there would have been all day Friday in which they could have completed the work of embalming.

Dr. Abbott points out that the Christian observance of Sunday is of itself a strong testimony in support of our Lord's resurrection. He says: "A singular and significant testimony to the truth of the resurrection is afforded by the change in the Sabbath day. It was changed, not by any express command in the New Testament, but by the almost universal consent of the church, which could not endure to observe as a day of joy and gladness that on which Christ lay in the tomb, nor forbear to mark as a weekly festival that on which he arose."

"THE FIRST-FRUITS OF THEM THAT SLEPT"

Our Golden Text calls attention to the fact that our Lord in his resurrection became the first-fruits of them that slept—the first-born from the dead. After God gave the promise to Abraham that in his seed all the families of the earth should be blessed, it was the custom of Israelites to speak of their dead as not dead, not extinct, but as asleep—waiting for resuscitation, resurrection. They realized that such a resurrection was unquestionably implied, tho not actually stated, in the promise made to Abraham. For how could all the families of the earth be blessed until the ransom price was paid, a resurrection provided for, that the curse of death might be rolled back from off the race? Again, as our Lord declares, the intention of God to resurrect the dead was shown in his declaration to Moses at the bush, that he was the God of Abraham, Isaac and Jacob, etc., for if they were dead, extinct, without hope of a resurrection, God would never speak of them in this manner. (Mark 12:26, 27) Israel in general, therefore, had come to speak of the dead as asleep, waiting for Messiah and the work that he should do, which would culminate in resurrection, hence the common use of the words sleep and slept in the Old Testament when referring to the deceased. The Apostle informs us that some endured torture for their faithfulness to the Lord, in hope of a *better resurrection*—a more favorable condition, when the resurrection time should come.—Heb. 11:35.

Our Lord also used this expression "sleep," in respect to the dead, declaring that Lazarus slept, and that he went to awaken him out of sleep. (John 11:11) Practically the whole world of mankind has gone down into this sleep, and it is called a sleep, instead of being called death, extinction, because in the divine plan, through the redemption, a provision has been made that "all that are in their graves shall come forth" at the word of their Redeemer, in the morning of the Millennial age. The "little flock" of "overcomers" who pass their judgment or trial now satisfactorily, come forth to life and joint-heirship in the kingdom; the great mass of mankind, blinded by the adversary, to a greater or less extent, will come forth, subsequently, to enlightenment—when Satan shall be bound, to deceive them no more,—that they may have an opportunity of coming into harmony with God and forming characters in accord with the laws of his kingdom, and so doing that they may have life everlasting.

Our Lord was the first-fruits of them that slept—none preceded him; hence the awakening of Lazarus and of the daughter of Jairus and the son of the widow of Nain were not full and complete resurrections Had they been such our Lord's resurrection would not have been the first—he would not have been "the first-born from the dead." His being born from the dead signifies that he was lifted fully and *completely out of death conditions* to the perfection of life, which was not the case with the others—they were merely awakened and left in the dead state with the remainder of the human family. The church of Christ, his body, is to share with him in "*his* resurrection," "the *first* resurrection," a complete and instantaneous lifting out of the state of death into the perfection and completeness of glory, honor and immortality, which God has provided for them who follow in the footsteps of Jesus, his joint-heirs. These are all called the "*first-fruits* unto God of his creatures." (James 1:18) The after-fruits of God's great plan will be developed during the Millennial age, yet there shall not enter into the approved condition any who will not use the means then within their grasp.

"BEHOLD, I AM ALIVE FOREVERMORE"

JOHN 20:11-18.—APRIL 14.

Not only was it necessary that Christ should rise from the dead and become alive forevermore in order to accomplish the great work planned of God and foretold in the prophets, and secured by his own sacrifice, but it was necessary also that indubitable proofs of his resurrection should be given to his disciples, for themselves and for us through them. The necessity for this lay in the fact that in the divine plan this Gospel age was marked out to be a faith age—for the selection of a special little flock, able, like father Abraham, to walk by faith and not by sight. But faith, in order to be faith, and not merely credulity, must needs have some reasonable foundation upon which to build its superstructure; and it was to provide this foundation for faith that our Lord remained with his followers for forty days after his resurrection, before ascending to the Father—as the Evangelist declares, "He showed himself alive after his passion by many *infallible proofs*, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."—Acts 1:3.

The disciples realized that great events were transpiring, tho how great and momentous was their character, they but slightly comprehended. They knew that their hopes as respects an earthly kingdom, and their Master as an earthly Lord, had failed. They had vague, indefinite hope that all that he had said to them would in some manner have a fulfilment, but how or when or where, was beyond their conception. They knew not that a change of dispensation was occurring;—that the rejection of Israel after the flesh, and the calling of a new Israel after the spirit, was commenced; and that they themselves were amongst the first thus privileged to pass from the relationship of *servants* of God to that of *sons*.—John 1:12:

As yet they knew nothing about spiritual things, not hav-

ing been begotten of the holy Spirit to sonship and the knowledge of things to come, Jesus not yet having been glorified, and it being impossible for the holy *Spirit of adoption* to come upon them until after his sacrifice for sins had been presented in the Most Holy, and accepted of the Father. They knew not that the new kingdom was to be a spiritual one, and that Christ, its Head, must pass from fleshly conditions to spiritual conditions in this resurrection, even as he had foretold, saying, "Flesh and blood cannot inherit the kingdom of God." They had much to learn, but they had a great Teacher, and, as we shall see, his arrangements for their instruction were specially adapted to their conditions as natural men, to give them such foundation of knowledge and experience as would subsequently be helpful to them when they should be begotten of the holy Spirit at Pentecost.

The Apostle informs us that Christ was "put to death *in flesh* and quickened (made alive) *in spirit*" (we give a literal translation). The Apostle's words being true, those who declare that our Lord arose from the dead a fleshly being at the time of his ascension are grossly in error. Indeed, it is evident that they have misconceived the entire subject of the atonement, for if our Lord, as the *man* Christ Jesus, gave himself a ransom, he could not be restored to *manhood* in a resurrection, without annulling the ransom—taking back the price he had paid for our sins. The Scriptural thought is that as man had sinned, and been sentenced to death, it was necessary that the Redeemer should become a man and should give his manhood as the ransom price for Adam and his race, and the Scriptural declaration is not that this ransom price was taken back, but that God raised him from the dead a *new* creature of a new nature,—not in flesh, not in human nature, but in spirit, a spirit being.—1 Pet. 3:18.

The Apostle Paul agrees with Peter's testimony that Jesus was quickened in spirit, saying that Jesus was "declared to be the Son of God *with power*, according to the Spirit of holiness, by the resurrection from the dead" (Rom. 1:4); and again, the same Apostle, describing the first resurrection, in 1 Cor. 15:42-45, says: "Thus also is *the* resurrection of *the* dead: it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural [animal] body, it is raised a spiritual body." The Apostle elsewhere declares that the church's highest ambition is to be a partaker in this first resurrection, which he denominates "his resurrection," the Christ-resurrection, the resurrection to spirit conditions, which came first to our Lord Jesus, and in which all of his body, his bride, is to have a share.—Phil. 3:10; Rev. 20:6.

There can be no question that the Apostle, in this description of the first resurrection, means us to understand his words just as they read—whoever interpolates and adds to the Word of God, and declares that it was sown a natural (animal) body and raised a natural (animal) body, and subsequently changed to a spiritual body, wrests the Scriptures to his own injury, to the darkening of his own understanding of the divine plan. In the same connection the Apostle declares that that body which thou sowest is not quickened, but in the resurrection God giveth it a body as it hath pleased him, to every seed his own body—*in* the resurrection, not after it. (1 Cor. 15:35-38) If the church belongs to the spiritual seed, to which is to be given the spiritual body in the resurrection, then unquestionably the Lord Jesus, the Head of the church, belongs to the same spiritual seed, and accordingly God gave him a spiritual body in his resurrection. Likewise, in a succeeding verse, the Apostle declares that our Lord at his resurrection became the second Adam, and then contrasting this second Adam with the first, he says, "The first man Adam was made a living soul [an animal or earthly being]; the last Adam was made a quickening [life-giving] *spirit* [being]."—1 Cor. 15:38-45.

The lesson to be learned by the Lord's immediate followers would necessarily be much more difficult to them than to us; because we have been begotten of the holy Spirit, and are thereby enabled to appreciate spiritual things. To meet the exigency it was necessary that our Lord, the spirit being, should be present with them for forty days,—invisible, as spirit beings are always invisible to men, unless through the operation of a miracle. It was necessary for them to know of his resurrection in order that they should have faith in his message, and act accordingly, as he desired; yet, had he appeared to them in the glory of his spirit being, opening their eyes to see the supernatural splendor as he showed himself in vision to John on the isle of Patmos, his face as lightning, his arms and his feet shining like molten brass in the furnace—the effect would have been to terrorize them, and their natural minds would have been unable to link such manifestations with their Lord, recently crucified; neither would he have had opportunity, under such conditions, to have given them instructions, for they could not have received them by reason of terror.

It was necessary, therefore, that our Lord, a spirit being, should manifest himself, as he had in the long past manifested himself to Abraham and Sarah, and as angels, under divine commission, had done on sundry occasions—*as a man.* (Gen. 18:1) He must lead their minds step by step, and their thoughts link by link, from the cross and the tomb to an appreciation of his present exaltation as a spirit being, respecting which he himself explained to them, contrasting it with his previous condition, "All power in heaven and in earth is given unto me." And this leading of their minds must be such as would gradually force upon them the conviction that he was *"changed,"* that he was no longer a man, and no longer subject to human conditions, as before his death. Having this thought in mind, we will have no difficulty whatever in seeing how our Lord inculcated these instructions during the forty days in his various interviews with his followers.

Mary Magdalene was honored in being the first to whom our Lord revealed himself. Scholars are generally coming to the opinion that it is a mistake to suppose that Mary Magdalene had ever been an unchaste woman—a mistake to identify her with the woman in Galilee in the house of the Pharisee, who washed our Lord's feet with her tears and dried them with her hair, and of whom the account says, "She was a sinner." The name Magdalene is now supposed to signify that this Mary was of or from Magdala, a town on the sea of Galilee. However, according to the Scriptural account, Mary Magdalene was a miracle of grace, for it is distinctly stated (Luke 8:2) that she had been obsessed of evil spirits, seven of them, whom the Lord cast out. Many think that she was a woman of wealth, and the evidences are that she greatly appreciated her benefactor, and esteemed it a privilege to follow him whithersoever he went. Not only had she come from Galilee to Judea, but she was near the cross at the time of his death, and the first at the tomb on the morning of the resurrection—"while it was yet dark." Such love and devotion commend themselves to every sincere heart, and are surely worthy of emulation on the part of those who receive at the Lord's hands spiritual favors, forgiveness, reconciliation, the spirit of a sound mind, new hopes and aspirations, etc.

To harmonize the various accounts we must suppose that the women charged with the work of embalming our Lord's body lived in various parts of the city, and did not all arrive at the same hour. Mary Magdalene arrived first, and finding the tomb empty hastened and first found Peter and afterward John, both of whom at once ran to the sepulchre, Mary probably returning more slowly to the same place, arriving there after they and the other women had gone. It was at this second visit that the Lord revealed himself to her. She had been weeping and then stooped down in order to see through the low doorway, as tho to reassure herself that it was empty, and then saw for the first time two angels in white, who inquired respecting her sorrow. The angels had doubtless been there when she was there before, but she had not seen them, because not of their choosing to "appear:" indeed, the Scriptures assure us, saying, "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation"? And again, "The angel of the Lord encampeth round about them that fear him, and delivereth them."

Doubtless holy angels had in charge not only our Lord's body, but also the interests of his bereaved followers; and now, and on other occasions, some of these *appeared*—appeared, because they could not be seen without appearing, without a miracle—appeared as "young men," tho they were not men, but angels; not flesh, but spirit beings—assuming fleshly bodies for a time, that they might render the service necessary. In Luke 24:4 these same angels appearing as men are said to have been clothed in shining garments—so that they might not be understood to be men, but might at once be recognized as heavenly messengers. On the contrary, when our risen Lord as a "quickening spirit" similarly *"appeared"* in the flesh, in order to come closer to his followers, he did not appear in shining garments, but in ordinary apparel, assumed for the purpose, and in order that he might have the better opportunity for giving the instructions which his followers needed.

The words of the angels to Mary would be calculated to assuage her grief, for they manifested no grief, and by their question implied that she had no ground for it. At this juncture something drew Mary's attention, and turning around she discovered another person near her, evidently in ordinary garments, whom she presumed to be a servant of Joseph of Arimathea, the owner of the garden—his gardener. She considered herself a trespasser to some extent, and assuming that our Lord's body was not wanted longer in the rich man's tomb she inquired where he had been taken, that she might take the proper steps to care for his reinterment. Then Jesus (for it was he who had "appeared" in the form of a gardener) spoke her name: "Mary!" At once she recognized the voice, and crying, "Master, Teacher!" she fell at his feet, grasping them as tho fearful that somehow, if she let go, she might never get the opportunity of touching his blessed person again. Our Lord's words to her "Touch me not, but go, tell my brethren," would more properly be translated, Cling not to me, etc.—for I have not yet ascended to my Father; I will be here a while yet, before I ascend, but your great opportunity for clinging to me and trusting in me will be after I have presented to the Father, and he has accepted, the great atonement for sins which I have just accomplished at Calvary. Mary's *touch* could do our Lord no harm, for others touched him subsequently, as the record shows, but our Lord would lead Mary's mind away from a mere clinging in the flesh,—to the higher relationship and intimacy of heart and of spirit, which would now be possible, not only for her, but for all his followers, not only then but ever since. In a spiritual way, the Lord's people may be exhorted not only to "look unto Jesus," the Author and Finisher of our faith, but also to "cling to Jesus," and by faith to place our hands in his that he may lead us all through our pilgrim journey, in the narow way until he shall bring us to himself, when we, like him, shall be changed, in a moment, in a twinkling of an eye and be like him, spirit beings and see him *as he is;*—not as he was, before his resurrection, nor as he "appeared" during the forty days after it. —1 John 3:2.

Our Lord gave Mary a message, a service to perform, and so it is with all who love the Lord and seek him and find him: they are not to merely enjoy him selfishly, but are given a commission in his service for the brethren. This seems as true today as ever. And by the way, this is the second instance in which our Lord ever addressed his disciples as "brethren," with all that word implies of fellowship and of all being children of the one Father. (Matt. 12:48) Now he emphasized this relationship by referring to the Father as his Father, and their Father, his God and their God. How close this brings our Lord to us in fellowship and relationship, not by pulling him down, but by realizing him as highly exalted, far above angels, principalities and powers, and every name that is named; it lifts us up, and by faith enables us to consider ourselves, as the Lord considers us, "brethren," prospective joint-heirs with him, who by and by shall be like him, our elder brother, sharing, through his grace and assistance, in his resurrection, and participating as joint-heirs in his "kingdom"—if so be that we suffer with him, that we may be also glorified together."—Rom. 8:17.

Mary departed with her glad message and was undoubtedly much happier in the delivery of it than if she had been permitted to remain clinging to the Lord; enjoying her knowledge somewhat selfishly. To find her Lord alive when she had supposed him dead meant to Mary a joy such as the Apostle Peter expressed when he said, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." We may well suppose from our own experience in such matters, that every time Mary told the good tidings to others and made their hearts rejoice also, it brought her a fresh increase of joy. The Master similarly sends all who recognize him as "he that liveth and was dead, and is alive forevermore," to go forth and tell others of the glorious fact that we have a living Savior, whose love and interest extends to every interest and affair of our lives, and who not only is full of sympathy and compassion, but is able also to succor those who are tempted, who are in trial, who are in distress of any kind; —one who is able to bring us off conquerors, to give us strength to endure hardness, and who by and by will receive to himself all the faithful.

BISHOP RYLE'S MILLENNIAL CREED

"First. I believe that the world will never be completely converted to Christianity, by any existing agency, before the end of this dispensation. In spite of all that can be done by ministers, members and churches, the wheat and the tares will grow together until the harvest; and when the end comes, it will find the earth in much the same state that it was when the flood came in the days of Noah.—Matt. 13:24-30; Luke 17:20-36; Matt. 24:37-47.

"Second. I believe that the wide-spread unbelief, indifference, formalism and wickedness which are to be seen throughout Christendom, are only what we are taught to expect in God's Word. Troublous times, departures from the faith, evil men waxing worse and worse, love waxing cold, are things distinctly predicted. So far from making me doubt the truth of Christianity, they help to confirm my faith. Melancholy and sorrowful as the sight is, if I did not see it I should think the Bible was not true.—Matt. 24:12; 2 Tim. 3:1-6, 13.

"Third. I believe that the grand purpose of the present dispensation is to gather out of the world an elect people, and not to convert all mankind. It does not surprise me at all to hear that the heathen are not all converted when missionaries preach, and that believers are but a little flock in any congregation in my own land. It is precisely the state of things I expected to find. The Gospel is to be preached 'for a witness,' and then shall the end come. This is the dispensation of election, and not of universal conversion.—Acts 15:14-19; Matt. 24:14; Romans 8:20-24, 28, 29.

"Fourth. I believe that the second coming of our Lord Jesus Christ is the great event which will wind up the present dispensation, and for which we ought daily to long and pray. 'Thy kingdom come,' 'Come, Lord Jesus,' should be our daily prayer. We look backward, if we have faith, to Christ dying on the cross, and we ought to look forward, no less, if we have hope, to Christ coming again.—John 14:3; 2 Tim. 4:8; 2 Peter 3:12; Titus 2:13; 1 Cor. 11:26.

"Fifth. I believe that the second coming of our Lord Jesus Christ is to be a literal, personal coming: that as he went away in the clouds of heaven, before the eyes of his disciples, so, in like manner, will he return.—Acts 1:11; 1 Thess. 4:14-18.

[As his going was known only to his faithful followers, so only such will have the eye of faith and that enlightenment which will permit them to discern the second *presence* of the Lord, while all others will continue about the ordinary vocations of life, ignorant of the fact that they are living *"in the days* of the Son of man,"—eating, drinking, planting, building, and *knowing not* of his *parousia*, his *presence*. Then, too, he went away quietly, unostentatiously, as well as unknown to the world, and the *manner* of his coming will be similar—he shall come in like manner. "Now the Lord is that *Spirit*," and tho we, the church, shall see him, it will be *"as he is,"* and not as he was. At first we will see him with the eye of faith through the prophetic word of promise only, but the promise is that we also in due time shall be "changed"—to spirit beings. *Then* "we shall see him as he is; *for* we shall be like him." (1 John 3:2)—EDITOR.]

"Sixth. I believe that, after our Lord Jesus Christ comes again, the earth will be renewed and the curse removed: the devil shall be bound, the godly shall be rewarded, the wicked shall be punished, and that before he comes there shall be neither resurrection, judgment or Millennium; and that not till after he comes shall the earth be filled with the knowledge of the glory of the Lord.—Acts 3:20-26; Isa. 25:6-9; Rev. 1:5-8; 20:1-6; Isa. 65:17 to end.

"Seventh. I believe that the Jews shall ultimately be regathered, as a separate nation, restored to their own land, and converted to the faith of Christ.—Jer 3:10, 11; 13:10; Rom. 11:25, 26; 2 Cor. 3:15, 16.

"Eighth. I believe that the literal sense of the Old Testament prophecies has been far too much neglected in the present day, and far too much neglected by the churches; and that, under the mistaken system of spiritualizing and accommodating Bible language, Christians have too often completely missed the meaning.—Luke 24:25, 26.

"I believe, finally, that it is for the safety, happiness and comfort of all true Christians to expect as little as pos-

sible from churches or governments under the present dispensation; to hold themselves ready for tremendous convulsions, and changes of all things established, and to expect their good things only from Christ's second advent."

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VIEWS FROM THE WATCH TOWER

MISAPPREHENSIONS CORRECTED

Some misunderstood an item in our March 1 View, namely, that we commended the course of the Boers and Filipinos and condemned Socialism. Nothing of the kind was meant.

(1) THE UNITED STATES AND THE FILIPINOS.

The Filipinos would have been much wiser to have thrown themselves upon the mercy and justice of the United States and, expressing thanks for deliverance from Spanish misrule, to have asked for civil and religious liberty under the protection of this great Republic. But their ignorant failure to take this course did not make it right to ignore their aspirations for liberty, and to treat them as enemies on this account. Rather they should have had from the very start distinct assurances and guarantees of as much liberty as they could show capacity for;—eventually full freedom. But the right policy was offset by land-hunger, commercialism and the spirit of empire building, willing to spend thousands of lives and millions of money for its gratification. This we condemn as being contrary to the spirit of Christ, the spirit of love, and as sure to bring its own reward in due time.

(2) THE BRITISH AND THE BOERS.

Others thought that we commended the Boers, because we rebuked the British Ministry's lust for empire extension that would give British capitalists the control of Boer gold and diamond fields, at, however, a far greater cost of British lives and money than they expected. No one is deceived by the claim that the war was precipitated by Mr. Chamberlain's desire to free the Boer slaves and correct the Boer morals: everybody knows that he had plenty of room to work along those lines at home, where thousands of white *children* are still the wage-slaves of commercial selfishness, and need deliverance and schooling and moral training. Neither are sensible people deceived by the plea that the war was precipitated by *love of liberty* and the desire to give the ballot to the assorted white foreigners, called Uitlanders. This was the pretext by which the statesman who engineered the war for commercialism and empire deluded the British masses and got their support. Indeed, the claim that Britain forced the war by insistance, that her own sons, known as "Uitlanders," should be allowed to *expatriate* themselves as British and swear allegiance and support to the Boer republics, is laughable. The Boers well knew that such an oath to such men who openly avowed their hostility would be meaningless—that at the very time they were ready to take the oath of allegiance these men were conspiring for a revolution. In refusing the franchise under such circumstances to such persons, they did what every Briton would have done if in their stead.

We by no means commend the Boers! We deprecate their low ideas of civilization, their practice of slavery of the native blacks, and their lack of liberality;—their narrowness and selfishness. But two wrongs do not make one right; and in our opinion the Boers should have been permitted to possess their land, and *gradually* improve its government as their ideas enlarged. It is but very few years since Britain took the step of giving the ballot, even under limitations, to her own sons. We love and respect British character far more than that of the Boers; and we refuse to believe that the British masses would have sanctioned this land-stealing war in South Africa, had they not been blinded and deceived by their trusted political and financial leaders. Our appreciation of the Britons does not mean a love for their rulers, but for the people who more than once have shown their sturdy love of principle to the extent of *compelling their rulers* to adopt at home the very liberal government which they now enjoy as a consequence. But as the "god of this world" is using Doctors of Divinity to blind many to the divine plan and its justice and love, so he uses Doctors of Finance and Doctors of Politics to blind noble and liberty-loving nations to the rights and liberties of others. Thank God, the liberty of "the prince of this world" will soon be curtailed, that he shall "*Deceive* the peoples no more."—Rev. 20:3.

However, it is not and has never been our wish to dabble in worldly politics. We are citizens of another country, even a heavenly, and have our Lord's Word for it that none of the earthly kingdoms are his; but that they all are under the domination of "the prince of this world"—"the god of this world;" Satan, who will continue to blind and deceive the masses until our Master, according to promise, takes the kingdom and restrains Satan. (Rev. 20:3) Then the blinding influences being removed and the true light shining, all men shall see clearly, and all the worthy will rejoice.

Our object, in these occasional Views from the Tower, of Babylon's matters and affairs, is to have all those who belong to the "holy nation" (1 Pet. 2:9) see how widely astray are all the kingdoms of this world, even tho they call themselves "Christian nations"—"Christendom." We who are in harmony with the Lord and his righteousness *must* realize that the entire social structure is out of joint, else we could not so honestly and earnestly pray, "Thy kingdom come, thy will be done on earth as it is done in heaven,"—knowing that the coming of God's kingdom means the utter wreck of earthly kingdoms, in a time of trouble such as was not since there was a nation.

Whoever sees no fault in present arrangements and conditions, but approves them, is not very fit for the kingdom, nor to be made one of the rulers under the new regime. On the other hand, however, we do not understand it to be the duty of the Lord's consecrated people ("the saints") to tirade and fight against the world, but to *submit* to its ordinances, except when conscience would be violated (1 Pet. 2:13), waiting patiently for the Lord's promised kingdom as the *only hope*. Such are to realize that the worldly are *blinded*, and not to expect any to see the truth except such as have been specially blessed of the Lord and called to joint-heirship with Christ in the kingdom, on condition that now they shall suffer with him for righteousness' sake.

(3) SOCIALISTIC PRINCIPLES APPROVED

Some supposed us to be antagonistic to Socialism. Quite to the contrary; we are very sympathetic toward its aims, and merely object that they are wholly impracticable under present conditions. Unquestionably the new age will see many of the ideas of the Single-Taxers and Socialists, modified, in successful operation, under the auspices and backed by the power of the heavenly King and his kingdom, then in full control, and Satan bound.

But we warn any of the saints against building their hopes upon any relief which Socialism now promises. That anchor and its cable are of sand, and will crumble into direst anarchy as soon as put to the test. Our faith and anchor, on the contrary, are sure—faith in the promises of God. This faith anchorage fastened in the divine power will endure every strain. In proportion as any look to earthly sources for the deliverance of the "groaning creation" (Rom. 8:19-23) they are turning their backs on the heavenly Deliverer. And in proportion as we trust in the deliverance that is to be brought about by the second advent of Christ and the glorification of his elect "little flock," to be the kings and priests of God's kingdom, in that same degree we must rest all our confidence in it.

True, if all the princes of earth, including the financial, the "captains of industry," were to combine to establish Socialism, its temporary success would seem to be assured; but no sane man dreams of such conditions. And if established all will admit that it would be but an *experiment*, with the strong probabilities, all would admit (with the certainty, we would claim), that it would frequently contend with anarchy and have a continual fight. With the spirit of selfishness entrenched in the hearts of the individuals, could we suppose that the endeavor to live collectively on the opposite basis of love would be very successful?

Socialism can only succeed to a limited degree at present—to the extent that it benefits the intellectual and wealthy as well as the poor. Any attempt to carry it further will precipitate anarchy. Present aggregations of capital and industry are favorable to Socialism—government control, by the people and for the people. The masses seeing this will ere long attempt to grasp the throttle, expecting capitalists to submit to save their lives. But they are mistaken. Money and brains and selfishness are a strong combination, self-confident, resourceful, powerful. The result, as the Scriptures foretell, will not be Socialism but anarchy, humbling to the pride of the rich and the poor, the reformer and the demagogue. But that extremity will be the Lord's opportunity, and on the

ashes of human avarice and pride and boastfulness and self-confidence will be erected the strong equitable government of Messiah for which we watch and pray, "Thy kingdom come."

We commend to the interested a fresh reading of MILLENNIAL DAWN, VOL. IV., *The Day of Vengeance*, in which we discuss this subject at considerable length.

JEWS LOOKING TOWARDS CHRISTIANITY

We have published several articles of late showing that Jewish teachers are gradually turning from a hatred of Jesus (as the originator of what they consider a false religious system) to an admiration of him as one of their race, whose teachings have benefited the world and influenced it for justice and mercy more than any other. Below, however, we give a few of the words of a prominent German Jew, B. Levita, recently published in the *Preussische Jahrbuecher* (Berlin), in which he advocates (merely nominal) Christianity as the only real relief for the Jews from the social ostracism under which they grieve.

After recounting that the Jew is now refused admission to many clubs and associations and rejected from offices in the Prussian army, he proceeds to point out that Jews are neither more nor less religious and conscientious than these nominal Christians; because both are *formalists*, but the forms and ceremonies of the Jews are sad, doleful, and relate mostly to the remote past—the exodus from Egypt, etc., and are national rather than personal,—while the nominal Christians practice rites and ceremonies which, however little they really believe them, are consoling or happifying; personal and cheering, rather than saddening. For instance, infant christening (for males and females) is a bright, sunny occasion, the reverse of the bloody circumcision of Jewish male infants; and nominal Christian marriage and death services and social functions are all bright and attractive and consoling as compared to Jewish customs. He argues that it is these links between Israel and the past that hinder his social progress, and that as people of little belief or no belief can and do associate under the name Christian, so may the Jew, who may equally maintain his unbelief or partial belief, become a Christian and share the amenities of life without prejudice. A free translation of the conclusion of his plea may be summarized as follows:—

"It is our religion alone that keeps us apart from the rest of the German people; yet we reject reform upon a Christian basis. We may say that we are no longer Jews,—yet we can not become Christians. We can not believe in the divinity of Christ. But do the progressive German Protestants, with their higher criticism, believe in it? No; yet they hold fast to the old forms. The same ministers who teach from the pulpit an undogmatic Christianity are compelled to pray to the Holy Trinity before the altar and confess their faith in the 'Son of God.' This cast-iron 'I believe' is still there, and we can not, will not, pronounce the formula, for we can not believe. A mere formula, a piece of paper, divides us from our most enlightened Christian German brothers.

"But what shall we do? Are we to found a new Jewish-Christian sect in which Christ is recognized as man only? That would only separate us again, and we are tired, so very tired, of separation. Back into Jewdom we will not go; into the German nation we can not go. The terrible cry of our forefathers is still fulfilled in us: 'His blood be upon us and our children.'

"Our children! Why should we transmit the curse to them? Why should they suffer for a cause which is no longer anything to us? I have it! If we find in Christianity the true religion with the exception of a single doctrine that has lost its force, then we must not educate our children as Jews. The piece of paper which hinders us does not exist for our children. Let them take part in the great spiritual battle which is being fought out in the ranks of Christianity. Ours was the prophet who destroyed the law and taught eternal love. Let the wandering Jew die. *Let our children become Christians.*"

* * *

How evident it is that when, shortly now, God shall turn away Israel's blindness they will be in as ready a condition to receive the truth as nominal Christendom will be;—yes, more ready. But not yet. The idea of worshiping Jew Jesus as *Jehovah*, is preposterous to him, and so arouses his contempt that he is unready to even listen to the truth—esteeming that this is the very basis of all Christianity. Hence the above suggestion of Levita is merely that, for the sake of their children's social future, they join the masses in mere outward profession of things they could not conscientiously consider for a moment.

The "great gulf fixed" still remains, and will remain unbridged until the special work of this Gospel age (to which Israel as a nation was blinded by divine decree) has been accomplished;—until spiritual Israel, the elect bride of Christ, has been "sealed" and "garnered." Then the individual blessings of the new age (the Millennium) will begin, and Israel will be first to receive the blessing of the "latter rain." "I will pour upon the house of David the spirit of grace and supplication [in the midst of "Jacob's trouble"] and they shall look [with the eye of faith, as we do now] upon him whom they have pierced. And they shall all mourn because of him, as one mourneth for his only son." Then and thus they shall all be saved from their blindness and be granted full opportunity of obtaining everlasting salvation through the Crucified One, then being installed as the King of Glory.—Zech. 12:10; Rom. 11:25-32.

Let us never lose sight of the fact that not until "the times of the Gentiles" expire, and not until "the fullness from the Gentiles" have come into the church and been glorified, can the *individual* blessings of the Millennium be expected; and then to the Jew first. Whatever of Millennial work precedes that time is general, pertaining to the nations and systems;—preparations for their overthrow and for the establishment of Messiah's kingdom upon the ruins of present-day systems.

COMMUNING WITH THE LORD

LUKE 24:13-35.—APRIL 21.

"Did not our hearts burn within us while he talked with us by the way?"

"A little talk with Jesus, how it cheers our lonely way!" writes the poet, and who that is a Christian has failed of this experience? And fortunate are those who early learn, that while we should greatly appreciate our privilege of talking with the Lord, in prayer, we are to recognize that it is not this that brings the full blessing; but our attentive hearing, understanding and appreciating what he says to us;—the Word of Truth. Our hearts burn while *he talks* and we listen, more than when we talk even to him.

Toward evening of the day of our Lord's resurrection, two of his followers, one of them apparently Simon Peter (vs. 34), the other Cleopas, passed along the country road leading from Jerusalem to Emmaus, about eight miles distant, evidently the home of Cleopas who would entertain Peter, whose home was in Galilee. Like all the followers of Jesus they had been greatly exercised and perturbed by the remarkable events connected with our Lord's last visit, in connection with the Passover—his triumphal entry into Jerusalem; the cleansing of the Temple; the routing of his ecclesiastical foes in debate; his remarkable teachings during those few days; his arrest, trial and crucifixion. The excitement of their hearts made other business for the time impossible, and they spent the day in Jerusalem probably without knowing just why, except that they desired to be in touch with fellow believers. They shared with all the Lord's friends in the considerable excitement, resulting from the reports given by the sisters who went to embalm our Lord's body, that the tomb was empty and that they had seen angels who said that Jesus was alive again.

Full of the subject so close to their hearts, they were discussing in animated conversation the likelihood and unlikelihood of the reports they had heard, and in general the Messianic hopes of themselves and their nation, which they had trusted would have been amply fulfilled by Jesus, whose death seemed to throw all of their expectations into confusion. It was at this juncture that Jesus was drawing near them, disguised in a body of flesh and ordinary clothing—with a face different from what they had previously recognized, yet nevertheless gentle, soothing, sympathetic. He inquired the occasion of their discussion, which seemed to be respecting some sad subject. This kindly interest was not resented as an intrusion, but rather their burdened hearts rejoiced to find a sympathetic ear to which their perplexities could be related. How much of human nature there is in all this! How favorable is a time of adversity and perplexity in which to approach those whom we desire to assist; but how necessary it is that we should learn of the Master how to approach with such sympathy in word and act as to gain the hearts of those whom we would serve and bless. Love is the secret of gentleness, of sympathy, of all real heart-helpfulness. In order to be more useful in life, the Lord's people need to become more and more filled with his spirit of love;—copies of God's dear Son.

It was no deception on our Lord's part to inquire what

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things they were sad about, altho he knew everything better than they. It is sometimes the part of wisdom not to tell all that we know, if we can the better help others by inquiring of them. In this instance we can see the wisdom of our Lord's course, for the minds of the two travelers were lifted from any points of disputation and drawn to a general review of the circumstances of the preceding days, and this furnished the best foundation for our Lord's exposition of the meaning of and the reason for the things which perplexed them.

Jesus did not reply to their surprised expression that he must be a newcomer in the city not to have heard of the wonderful things that had recently transpired. He let them proceed to declare their faith in him and how they viewed the situation. The portion of their conversation recorded implies clearly that however much their confidence might have been shaken respecting our Lord's Messiahship, and their hopes, that it would have been he that would have redeemed (delivered) Israel from the Roman yoke and exalted her as God's agency, the seed of Abraham, for blessing all the families of the earth, they still believed in him as a great Teacher, a prophet—"mighty in deed and word before God and all the people." This was a good confession, all that could have been asked, and quite sufficient for our Lord to use in rebuilding their confidence in himself, in his Messiahship—on a surer, a better, a more positive foundation.

While it was expedient for him to start the matter by questioning them, it would not have been wisdom to have continued thus to any great length; for he had the message, they needed the instruction: we, as his followers, may learn a lesson from his course in this also. A soon as he had their minds in the channel to receive the lessons he would give them, he began to *open* unto them the Scriptures concerning himself—to expound them, to show their true meaning and fulfilment. We here see the proper course of the teacher illustrated by the great Teacher himself. As he went to the Scriptures and brought forth from them evidences of divine foreknowledge and prediction respecting the things that were transpiring before their eyes, so we, if we attempt to teach others, should not be content with offering our views, our opinions, our conjectures, but should search the Scriptures and be able, from that source to give to every man a reason for the hopes that are within us—that his hopes, as well as ours, may be built up, not upon the theories of men, but upon the inspired teachings of God's Word. Higher critics, Evolutionists, etc., never follow the method which our Lord Jesus here emphasized as the proper one: on the contrary, denying any special inspiration of Moses and the prophets, they ignore them, and offer instead, as of superior value, their own conjectures. Let us not only ignore such teachers as blind guides, attempting to mislead the Lord's flock, but let us also, to whatever extent we have opportunity to teach others, see that we follow not in their footsteps, but in those of our dear Redeemer. "To the law and to the testimony; if they speak not according to this word there is *no light* in them." (Isa. 8:20) And those who follow such teachers as have "no light" are sure to get further and further into darkness.

We are not informed what features of the law and the prophets our Lord enunciated; but we can surmise that he pointed out to them in Moses' writings various features of the law which pointed to himself as the paschal Lamb, whose death must take place before the first-born and all Israel could be delivered from the bondage of sin, and from the great task-master, pre-figured by Pharaoh, and be led ultimately into the Canaan of promise. We can surmise that he recalled to them Abraham's sacrifice of Isaac, the typical seed of promise, and how this represented the actual death of Messiah, the antitypical seed, the Son of God. We may presume that he called their attention to various of the psalms, which prophetically spoke, not only of the glories of his reign, but also of his sufferings and his death, and his subsequent exaltation to the right hand of the majesty of God. No doubt he called their attention also to the utterances of Daniel the Prophet, respecting Messiah's being cut off in death, but not for himself. Undoubtedly he reminded them of the words of Isaiah, that Messiah should be led as a lamb to the slaughter, be despised and rejected of men, and how, nevertheless, in due time God would set him as his King upon his holy hill, Zion. Spellbound with this wonderful exposition of the divine Word, his listeners drank it in, realizing its truth by the manner in which it harmonized the various testimonies of God's Word—nor did they think for a moment of inquiring of their teacher whether or not he had an ordination from the scribes and Pharisees, with a license to preach. They perceived that he had a divine ordination, and this was fully attested by his ability to make clear to them what other teachers could not make clear.

The eight miles of the journey seemed all too short, as they reached their home, and they were loath to part with the wonderful teacher, whom they supposed they had fallen in with by accident, never dreaming to what extent divine providence was guiding their affairs. It was drawing toward evening, and the stranger was bidding them adieu, as tho intent upon a further journey; and indeed, he surely would have gone from them had they not been sufficiently appreciative of what they had already heard to constrain him earnestly to remain with them and partake of their hospitalities. So it is with all of us, as the Lord's disciples whom he is instructing, after we have been taught of him. If our hearts fail to burn with responsive love and zeal and appreciation, the blessing will pass from us and we will fail to reach the climax of joy in a full recognition of who our Teacher has been. While the Lord draws nigh to us with his grace and truth, without solicitation, he passes us by unless his message is appreciated so that we shall constrain him, urge him to abide with us, to continue the conversation—unless we shall proffer him in turn our hospitalities, our temporal things, in endeavoring to make some slight recompense for the spiritual favors showered upon us.

Our Lord accepted their urgent invitation and remained; supper was prepared, and recognizing their new acquaintance as a great teacher or prophet they requested that he should return thanks for their evening meal. It was while he was thus asking a blessing upon it and upon them that the eyes of their understanding were opened—it dawned upon them that their guest was no other than Jesus himself! Perhaps the language used in the blessing was such as they had heard him use before, or perhaps in some other way their understanding was opened.

Having accomplished his purpose, our Lord vanished from their sight. Thus, in addition to the instruction impressed upon their minds, he showed them by this vanishing that he was no longer the *man* Christ Jesus—that he was "changed" —that the resurrected Jesus was a *spirit being*, who could come and go like the wind, as he had explained to Nicodemus (John 3:8), appearing and disappearing, as he had never done previously, but as angels had frequently done. Moreover, they realized from this illustration that our Lord could appear in any kind of a body, and with any kind of clothing, as might best serve his purposes. They did not know him by the marks in his hands and his feet, nor by the seamless robe; for he had not appeared to them in these, but in *another form*, as an ordinary traveler whose features they did not recognize. Had he borne the prints of the nails in his hands and his feet they surely would have noticed them during their long walk; just as Mary would surely have noticed them when she grasped our Lord by the feet. But they had an explanation of the whole matter now; they understood why this stranger had been able to present the divine word with such clearness and force and beauty as to cause their hearts to burn with fresh love and zeal and hope. They were glad.

Let us pause here to note some of the conditions which evidently led up to this blessing, that we may apply the same to ourselves, realizing that our Lord operates very generally along the lines of fixed principles, and that if we would be the recipients of his special favor and instruction, and have our hearts burn with the spirit of his truth, we should expect such experiences along somewhat similar lines to those observed in connection with the two who went to Emmaus. We remark, first, that this is an illustration of our Lord's promise that where two or three are together in his name—considering him, his word, his promises, his blessings—there he will be in the midst, and a blessing shall result. This may be in a country road, in the home circle, or in the more general gatherings of the Lord's people for worship, prayer and study of the truth. How this reminds us of the injunction, "Forget not the assembling of yourselves—and so much the more as ye see *the day* drawing on." Who has not noticed the blessing that comes to those who remember these promises of the Lord's Word, and who act upon them? Who has not noticed in his own experience, as well as in that of others, the danger of neglecting these admonitions—the danger of doubts, fears, indifference, coldness, worldliness? It is undoubtedly true today, as much as or more than ever, that we need such fellowship, and it is to such who seek it that the Lord reveals himself.

Let us mark again the word of the Prophet, "They that feared the Lord *spake often* together; and the Lord hearkened and heard it," and noted it in the book of remembrance. Let us remember, too, that it is declared of such, "They shall be mine, saith the Lord, in the day that I make up my jewels." (Mal. 3:16-18) We are not saying that others will not be the Lord's, nor does the Lord say so; but we may be well

assured that those who have opportunities for meeting together, and speaking together, and who fail to use the opportunities, are manifesting a lack of interest in our great salvation; and that such are very likely to lose the remainder of their interest, and failing of the Lord's instruction given to such, that they may fail also to be amongst the "jewels" whom he will gather. If on the contrary one feels little interest in the heavenly things, little disposed to discuss the features of the divine plan and its promises, and happy only when conversing on worldly matters, business, etc., it is an unfavorable sign. The Lord is not likely to approach such and open their understanding respecting the Scriptures, as he surely is pleased to do to those who are hungering and thirsting after truth.

Many are so situated that they are unable to gratify the desires of their hearts in respect to assembling frequently with others of like precious faith, to talk over the good things of the Lord's Word of promise; but the isolated should not feel disappointed that the Lord's Word says that he will meet with the twos and threes, and does not promise the same to the solitary. They should rather look about them to see what provision the Lord has made whereby at least two can meet and discuss his Word together. We suggest, dear friends, that the Master has made special arrangements for all of his people in this respect in our day; for all, the world over, who so desire may have such a meeting at least twice a month, through the regular visits of the WATCH TOWER—and he that hath no money has the same opportunities as others (as will be seen by the terms on the second page of each issue). We believe this is a divine provision for the necessities of many, and we urge that all avail themselves of this as well as of every other privilege the Lord may grant for fellowship, for communion in spiritual things. The written message is not different from the spoken one.

The Editor of this journal, through its columns, is pleased to meet with those of the Lord's people who desire fellowship and communion respecting the Lord's Word; and the reading of expositions of the Scriptures in the WATCH TOWER differs nothing from hearing the utterance of the same words by any living person who might meet with you. We claim no infallibility for our presentations, nor do we simply offer our opinions and conjectures, after the maner of the scribes and Pharisees; but rather after the manner of the great Teacher, we seek to present to the minds of those interested the teachings of Moses and the prophets, and to voice the testimony of Jesus and the apostles, and to show the harmony of the Scriptures.

As soon as the Emmaus brethren recognized their guest, and he vanished, they understood well the meaning of the joy, the refreshment and the burning zeal in their hearts which his expositions of the truth had inspired. They had thus a confirmation of the words of the angels to the sisters in the morning, that Jesus was risen. The news was too good to be kept, even until the next morning. They must and did start immediately for the city, altho it was a journey of at least eight miles. How different their feelings as they set out in return from those when they left the brethren at Jerusalem, their hearts sad and their minds full of questionings! Now they were full of joy; for they saw that our Lord's crucifixion, so far from being the end of their hopes, was really the foundation for them; that as our Lord explained, "Thus it behooved Messiah to suffer before he would enter into his glory"—that unless he had suffered—died—the race would not have been purchased at the hands of Justice, and the condemnation of death would still rest upon it and make any permanent blessing impossible; but now, the redemption price having been paid, the way was open, first for the reconciliation of the royal priesthood who should be joint-heirs with Jesus as the seed of Abraham, and subsequently, in God's due time, would follow the times of restitution of all things, the blessing of all the families of the earth.

Some such thoughts as these engaged them as they returned to Jerusalem, and arriving at the upper room found the eleven (except Thomas—the term "eleven" being used in a general sense, and not a particular sense, as referring to the apostles in general and not the exact number) with others of the company assembled. Then there was general rejoicing in the information that Jesus had revealed himself to Peter, as they related their joyful experiences, and how the Lord had been known to them in the breaking of the bread and the asking of the blessing. Doubtless it was this experience that led subsequently to the custom of the disciples having a meal in common on every first day of the week, at which they again in imagination recognized the Lord present in their midst, blessing the bread and opening the eyes of their understanding. Thus each first day of the week they called to mind how he opened unto them the Scriptures and sought to keep the eyes of their understanding open and to grow in grace, in knowledge and in love.

AS SEEING HIM WHO IS INVISIBLE

JOHN 20:19-29.—APRIL 28.

"Blessed are they that have not seen and yet have believed."

As the news of our Lord's resurrection spread amongst his disciples it naturally drew them together seeking for fresh evidence respecting it. Then arose the fear that the spite of the priests, etc., which had seemingly been satisfied in the crucifixion of Jesus, would now extend to his disciples; and no doubt this thought was emphasized by the recollection that the Lord, speaking of his own sufferings and experiences, warned the disciples that they would be cast into prison and suffer persecution for his sake. No wonder, then, that when they met in the upper room that first Sunday night, the doors were shut for fear of the Jews, and we may safely conclude that this means that they were barred, bolted, locked in some manner.

Scarcely had the two from Emmaus finished their account of how Jesus had appeared to them on the way and at Emmaus, when suddenly they were all terrified at seeing a stranger standing in their midst. It was Jesus, and this was his third manifestation on this day of his resurrection (counting that of Matt. 28:9 and John 20:14 as the same; and that of Luke 24:15 and 34 as the same). He came into their midst, not by opening the doors, as some have suggested, but strictly as the narrative reads, *"the doors being shut."*. The security which was felt from having the doors fastened, caused the disciples to feel the more terror, when they beheld a stranger with them, but Jesus quickly assuaged their fears, saying, "Peace be unto you!" and then showed them his hands and his side, that they might note the marks of his crucifixion and the spear-wound, that thus they might identify him with the crucified one. This evidence, added to what they had already heard, was convincing to all who were present, and they were glad. No doubt our Lord's previous manifestations were intended to lead up to this general presentation. He had stimulated and cultivated the faith, not only of the ones to whom he had appeared, but also of the entire company, through them, by the method adopted.

Women seem to be able to exercise faith more readily than men; hence our Lord appeared first to Mary, and through her prepared the hearts of the others, as we have seen. It requires the masculine mind rather longer as a rule to reach the position of implicit faith; he calls for more evidences, more proofs, and our Lord was not unwilling to give these. However, had this appearance in the upper room in the evening been the first manifestation and information respecting our Lord's resurrection, we can readily suppose that it would not have produced the faith and joy it did produce. Wonder, astonishment and "reasoning" required the entire day for their exercise, and by the time our Lord showed his hands and his side this culmination of evidence was convincing.

After the disciples believed, Jesus again used the words, "Peace be unto you," but now as believers the words had to them a new meaning; they began indeed to find a peace for their troubled hearts which they had not known for some time. Since they realized their Master to be again alive they could afford to have peace, for they had learned to have confidence in him and in his love, and intuitively realized that all things would work together for good to them, under his care, tho as yet they knew not how. And so it is still. It is only those who realize in Jesus their Redeemer and Lord, who died and who rose on their behalf, and who have given themselves to him to be his disciples—only such can really receive of his peace—"the peace of God which passeth all understanding" ruling in their hearts. So today, as well as then, and even more abundantly under the holy Spirit's guidance, they can realize that they are not their own, and that all things are under divine supervision, working for their highest welfare.

"My peace I give unto you," were our Lord's words on the night of his betrayal, at the supper, and "Peace be unto you," were his words when he first met the disciples together after his resurrection. He is indeed the Prince of Peace, and the grace of peace which he gives to his faithful disciples is a blessing beyond all measure, such as the world can neither

give nor take away; but this peace is based upon certain conditions of the heart: first, faith, trust in God; secondly, obedience, on our part, endeavoring to do those things which are pleasing in God's sight. To such and such only comes the heavenly peace, and in proportion as either the faith is lost or the disobedience lacking, the *peace* flies away. Whoever, therefore, believes himself to be a child of God, trusting in Jesus and consecrated to the Lord's service, and seeking to walk in his footsteps, should expect the Lord's peace to rule in his heart, giving him rest, no matter what his circumstances or condition in life; and if any of this class are without the peace let them look to it and repair the difficulty, for they are lacking either in faith or in obedience, and with the revival of these the dove of peace will surely return. Another lesson here is, that however much strife and contention his message, the truth, stirs up among men, our Lord himself was always peaceably disposed and a peacemaker as respects others; and so all of his disciples are to be. "Blessed are the peacemakers; they shall be called children of God." Whatever of strife may come in contact with the Lord's people it is not to be of their production or cultivation; and even when they speak the truth, which will necessarily cause strife, they are directed to "speak the truth in love," in meekness, in gentleness, and with long-suffering and patience, and not in strife.

Then, saying to his disciples, "As the Father commissioned me so I commission you," our Lord breathed upon them, adding, "Receive ye the holy Spirit." The Father's commission to the Christ, the Royal Priesthood, was all addressed to the Head, the Chief Priest, we having no standing with the Father except through him, and no other commission than his for our service. Our Lord's words imply that we as his disciples are to be engaged in the same work that he is engaged in. He did not finish the work completely, but merely finished one part of it—the part which he was to perform in the flesh, the redemption. Another great part of the work is to be accomplished at his second advent in power and great glory; viz., the blessing of all the families of the earth with a knowledge of divine grace and an opportunity for returning into full fellowship with the Father and to eternal life. His commission covered this entire work, as represented in the promise of God to Abraham, "In thy seed shall all the families of the earth be blessed," and our Lord explained to the two brethren on the way to Emmaus that it behooved him to suffer for the sins of the world before he should enter into his glory, and ultimately begin the work of their blessing, because he could not have the power or the authority to bless until first he redeemed from the sentence of death.

And this is the commission which our Lord and Head has in turn committed to his followers. We are sent on the same mission, and hence it is declared that we are to suffer with him in the present life—to "fill up that which is behind of the afflictions of Christ"—and then to share with him in his glory in the blessing of all the families of the earth. How grand a commission! What a great privilege to be invited to walk in his steps—of trial and suffering now, and of glory, honor and immortality by and by! Whoever appreciates this privilege will show his appreciation, not only in words, but in deeds, in truth, by laying aside every weight, and the easily-besetting sin, and running with patience the race set before us in the Gospel.

The breathing upon them was evidently symbolical; an illustration of his words, "Receive ye the holy Spirit," by which, when, fifty days later, they would receive the Pentecostal blessing and adoption of sons, they might know that while the holy Spirit is *of* the Father it is nevertheless *by* the Son. And so the apostles understood it, as Peter subsequently explained.—Acts 2:33.

"WHOSESOEVER SINS YE REMIT THEY ARE REMITTED"

We are not to understand that either the Father or the Son gave over to the apostles or to others the *power* of remitting sins. We see, indeed, that sins could not be remitted by power, but only by the satisfaction of Justice, and that hence it was necessary for Jesus to die for our sins, and to rise for our justification, before those sins could in any sense of the world be remitted. The most that could possibly be understood from our Lord's words is that he would so supervise the words and writings of the apostles that in every instance they would lay down such directions respecting sins and their forgiveness as would be in full accord with the divine arrangement—that thus they might act as mouthpieces of God explaining to men the nature of sin and the terms of its forgiveness. This view we know is fully borne out by the facts in the case. The apostles did define sin and the terms of forgiveness, justification, reconciliation, etc., in a manner entirely satisfactory, in a manner in which our Lord himself never explained these things; because he left this work for his apostles to accomplish in his name and under the guidance of the holy Spirit.

This commission is grossly misunderstood and misapplied by Catholics, who claim for the pope, the bishops and the lower clergy of their institution the right, the power, the authority, to forgive sins,—to determine what penalties shall be inflicted, and to offer release from such penalties on certain conditions of their own making. It is in support of this claim, and as an adjunct to it, that Papacy has established "the sacrifice of the mass," by which it claims that all of its priesthood can so consecrate flour and wine and water as to make of these the actual flesh and blood of Christ, which then being broken they claim is Christ sacrificed afresh, as the basis or authority for *their* forgiveness of sins.

We claim, on the contrary, that all of the Royal Priesthood (under Christ, the Chief Priest, and under the directions given them through the chosen apostles), are fully empowered to declare to the world *the terms* upon which sins will be covered, cancelled, remitted,—and consequently the terms without which there is no remission. The right to do this comes, not through any power or authority enjoyed by the under-priesthood now, but as a result of the information which they receive of the holy Spirit, through the inspired utterances of the apostles. By these means "we have the mind of Christ," and know clearly the terms upon which he is willing to receive sinners; viz., upon repentance, and faith in him, and consecration to his service. Any and all of the royal priesthood are privileged to tell this good message to whoever may have an ear to hear it;—but we are instructed of the Lord not to expect that many will have the hearing ear now, but to know that the present is rather the time when only the few specially blessed of the Lord will be able to understand and appreciate this grace of God by faith.

"BE NOT FAITHLESS, BUT BELIEVING"

One of "the eleven," Thomas, was not with them on the evening mentioned. This would imply that he had disbelieved the stories told by the sisters respecting the message of the angels and the Lord's manifestation to Mary. He evidently thought them laboring under some delusion and excitement, which he ought to discountenance, and he therefore did not meet with the others to confer respecting their newly begotten hopes; they might enjoy such ephemeral hopes if they chose, but as for him, he could not do it. Having seen the crucifixion and the wound in the side, he could believe nothing else than that the Lord was still dead. And even when the apostles met him the next day, and told him how Jesus was in their midst and showed them his hands and his side. Thomas still disbelieved, and told them that he would not even trust to the sight of his eyes, which might be deceived. On his part he would want also an opportunity to feel the print of the nails and to thrust his hand into the spear-hole in the Lord's side. If he could have such evidence he could believe, but not otherwise.

Our Lord's followers today, as then, differ constitutionally to a considerable extent. Some find it easier to exercise faith than do others. It was right that Thomas should take care not to be deceived in the matter, but it was wrong that he should be so deficient in faith as to stand out stoutly in disbelieving when he had his evidence from so many of the brethren whose honesty he could not doubt. However, the Lord is very patient and long-suffering toward us all, and so he was with Thomas to the extent of granting him the very evidence which he had said would be satisfactory.

A whole week passed without any manifestation of the Lord to any of his disciples; however, the next first-day of the week (Sunday, "the eighth day," the Jewish method of counting including both days) found the Lord's followers gathered in hope of some further reports, evidences, etc., connected with his resurrection, when Jesus again "appeared," and we may well suppose them full of interest and suppressed excitement not unmixed with disappointment, and fear that they might see him no more. But all this was a part of the lesson they needed;—for meantime they must have reasoned out that a great "change" had come to our Lord, that he was no longer a man as before; but a spirit being, who exercised the powers of angels in respect to his appearing and disappearing—coming and going invisibly "like the wind." Thomas meantime, altho still sceptical, had become sufficiently interested to want to be present, to want to receive any proofs or evidences that could be adduced by which he would know that his dear Lord was now alive again. As before, Jesus came into their midst, the doors being shut, and again gave the word, "Peace." How beautiful and how blessed it would be if the Lord's people whenever they come together, to meet each other and to meet Jesus in spirit, would greet each

other with this salutation from the heart,—"Peace be unto you!" Uttered in the right spirit it should imply that their hearts were in a peaceable condition, seeking each other's peace and welfare and to avoid strife. This meek and quiet spirit would have a quieting and pacifying effect to a considerable degree upon any others present in such a meeting who had less of this holy Spirit. The spirit of peace is contagious amongst the Lord's people, even as the spirit of anger is contagious in the flesh. "My peace I give unto you," said our Lord; and hence whoever has not this spirit ruling in his heart lacks an important evidence of discipleship. The Apostle classes the contentions with those who are disobedient to the truth (Rom. 2:8); yet allowance is to be made for weakness of the flesh in this as in other respects; and to "contend earnestly" for the truth (in a spirit of love) is commended. (Jude 3) Whatever our natural dispositions may be, the indwelling of the Lord's spirit is sure to be manifest in "the *peaceable* fruits of righteousness."—Heb. 12:11.

Immediately our Lord addressed Thomas, thus indicating his thorough knowledge of his doubts and fears; he invited him to come forward and have the very evidences which he declared would be necessary. We presume that Thomas did as he said, altho the account does not mention it; it is implied in his prompt confession of his faith in the words, "My Lord and my God!" We are not to suppose that by this expression Thomas meant that he recognized the risen Jesus as being the heavenly Father, as some would suggest: on the contrary, we are to remember that amongst the Jews the word "god" signified mighty one, and was sometimes applied to angels, and sometimes to great, influential men, as well as to the All-mighty One, Jehovah. God, mighty one, was an appropriate title to apply to our Lord Jesus; but in no event should Thomas' words be understood either to be wiser or truer in any sense than our Lord's own expression of a few days previous, when he said, "I have not yet ascended to. . . . my Father and your Father; my God and your God." As the angels were *elohim*, mighty ones or gods, to mankind, so Jesus, God's beloved Son, was properly recognized by his disciples as being far more than man, as being a mighty one, a god; and Jesus, in turn, recognized the Father as his God as well as ours. With this view all is reasonable, consistent and harmonious. With any other view of the subject there is confusion.

Our Lord did not reprove Thomas for his hard-headed determination to have indubitable proofs before he would believe; but he did tell him of a more excellent way,—that while it is good to believe upon the basis of physical sight and physical touch, there is a still higher attainment of faith than that, which is able to see things that cannot be seen with the natural eye, and to feel things which cannot be felt with the natural touch. He would have Thomas and us all realize this well; so that we might the more cultivate this spiritual sensibility: not that he would have us credulous and ready to believe without evidence or testimony, but so filled with true faith and confidence in the Father's mighty power, and in Christ's own promises, that we would be ready to believe certain things upon the evidence of others, yea, to expect those things.

And this has been the condition of acceptance with the Lord throughout this Gospel age. We have not seen Jesus except with the eyes of our understanding; we have not heard his voice except as we have heard with the ears of our hearts; yet this is the more blessed faith;—the kind more appreciated by the Lord himself than the kind which would be satisfied with nothing but a tangible demonstration. A time is coming in which God will give to the whole world of mankind tangible evidences respecting all the features of the divine plan. Faith will then be swallowed up in sight, but when that time shall have come the rewards of faith which are now held out will no longer be open. Other rewards will be given, rewards of obedience; but they will not be so great as the rewards of faith.

Now, while it is dark, before the Sun of Righteousness has arisen with healing in his beams, to scatter all the doubts and fears and hindrances, the Lord puts a premium upon faith, and only those who can and do exercise it may and do have certain rewards, privileges, opportunities and blessings. Of the Gospel-age-little-flock it is written, "We walk by faith and not by sight." We endure, "as seeing him who is is invisible;" we run for a crown and a throne which we may see only with the eye of faith; we obey the voice of him who speaketh from heaven, but whose voice now is the still small voice, which only the few who exercise faith can hear, appreciate and understand. By and by the time will come when this voice shall shake the earth and cause the knowledge of the Lord to fill the whole earth. Obedience then will be proper and bring a blessing; but obedience now, even unto sacrifice of earthly interests in following the footsteps of him who set us an example, brings the greater blessings—the blessings which pertain not only to the life which now is. but also to that which is to come,—the blessings of glory, honor and immortality.

WORD FROM THE BRITISH BRANCH

DEAR BROTHER RUSSELL:—There is nothing special to narrate at present, but I shall drop you a line on general principles. The 13 cases came on Friday about 6 P. M. (By Saturday evening at 10, they were all opened and the contents properly stowed away. thanks to the fact that they were so far as possible packed in parcels. and thanks also to two brethren who came in to help—one on each evening.

The outlook for DAWNS is good this year, and if the 5,000 last ordered are sent *via* Baltimore I think they will not be here much in advance of the time they are needed. The lot just received came in the nick of time, so far as cloth and leatherette are concerned. I think we will not at present go very deep into the matter of volunteer work by secular hands, as a more excellent way seems to be available; *i. e.*, moving the colporteurs into some of the territory where at present we have no readers, and thus getting volunteer as well as colporteur work done there. They all do volunteering on Sundays, so it will be no new thing to them.

The church in E. London had their annual business meeting last Tuesday. They unanimously requested me to serve as pastor for the coming year (from March 1), and at my request as unanimously requested Bros. Bull (A. C.), Guard and Lightfoot to serve as assistants.

Some time ago you gave it as your opinion that the twentieth century would not have advanced far without showing some great "sign." I reckon you hit it pretty close, if the Morgan-Rockefeller-Hill Trust be taken as a "sign." The papers in England talk about Mr. Morgan "syndicating the world." What do you think of Isa. 5:8 in this connection? If the parable be taken as a representation of "Christendom." which was foreshadowed by the first "house of Israel" (v. 7). we see that God gave Christendom the advantage of the "choicest vine" (Christ. John 15), and when he looked for justice and righteousness as the fruits (Gal. 5:22), behold oppression and a cry. The combine seems to be losing no time in seeking to acquire control of the world's interests in various lines (Mr. Morgan is coming to Germany this month to combine his crowd with the German steel combine), "that they may be placed alone in the midst of the earth," and may make great profits out of it. But verse 10 should be a warning to them, and a comfort to God's people, for one bath equals only eight gallons, and one ephah is but a tenth of a homer. "Great will be the fall thereof" in anarchy, I presume.

Spoke last evening on Matt. 6:33, showing that the Lord here puts God and the things of this world as possible "masters" of his disciples. We cannot serve both, "therefore I say unto you," etc. If we serve the things of this world, as the nations do (cares of this life, etc), God's Word will be unfruitful in us; but if we serve God, seeking first his kingdom and righteousness (if we seek and find his righteousness, we shall also find his kingdom, 2 Pet. 1:5-15), all these things shall be added to us, and in fact shall be OUR *servants*, instead of we in bondage to them.

Notwithstanding the course of this world being opposed to those who seek God's righteousness, the Father will overrule in the affairs of his people that those who seek *first* his kingdom, etc., shall not be deprived of the necessaries for an honest living. Godliness has "the promise of the life that now is," etc. Showed how some misunderstood this passage to authorize an idle waiting for the necessaries of life to fall down on them, because they take the wrong thought from the Lord's reference to birds and lilies. It is true that birds do not sow or reap, and that lilies do not toil or spin, but also true that birds do not know how to sow and reap, nor do the lilies know how to spin. But the birds get their food in God's appointed way for *them*, and the lilies get their glory in God's appointed way for *them*. So man must get his food in God's appointed way for *him*, and any Christian who seeks to get it in another way is "*disorderly*." (2 Thes. 3:7-

11) The idea was to show that this passage does not authorize *begging* or idle waiting for the Lord's people to supply one's needs. Would you think these views correct?

Hope you are as well as usual. We are in fair health, and rejoicing in the Lord. With love to all, in which Sister H. joins,

Yours faithfully in Christ,

E. C. HENNINGES. [Manager British Branch.]

INTERESTING QUESTIONS CONSIDERED

EARTHLY TREASURES VS. HEAVENLY TREASURES

Question.—Since I find that the approaching time of trouble will mean anarchy and the destruction of all values, I feel little disposed to put forth energy for more than life's necessities. Is this right or wrong?

Answer.—In reply, we are sending you a TOWER of April 15, 1896, which contains some interesting items.

It is our opinion that the disorders prevailing during the time of anarchy will render title to property null and void, so far as transfer or sale will be concerned. Nevertheless, it would not be unreasonable to expect that a home of modest appearance would as likely be respected as anything. Rents and mortgages, we think, would be of little account as a reliance for income. Similarly, insurance will probably be of little value; the mutual societies failing first when the "hard times" come, and thus assisting in bringing the anarchy. People who are learning to depend on such assistance will be the more despondent and desperate when this reliance fails.

But all this, while it should properly hinder us from having the world's spirit of land and money hunger, should not hinder us from reasonable energy in our business; for surely even if money would lose all value at that time, there is still opportunity for using it wisely in the Lord's service in the interim, and should we not thus to some extent be conforming our course to the Master's words, when he admonished that we lay up treasures in heaven, where it will be safe?

NOT THE GOD OF THE DEAD

Question.—If the dead are dead, and an awakening, a reanimation, is necessary to future consciousness, in what way should we understand our Lord's comments on God's words to Moses, "I am the God of Abraham, Isaac and Jacob"—"Not the God of the dead, but of the living, for all live unto him?" —Luke 20:37,38.

Answer.—This is to be understood from the standpoint mentioned by the Apostle when he tells us that the believers should not sorrow for their dead friends, as do others, "For if we believe that Jesus died and rose again, let us also believe that *those who sleep in Jesus* will God bring [from the dead] by him." While the original sentence was not that man should sleep, in Jesus or otherwise, but that he should utterly die, lose all life and all rights to life, yet God shows us that it was his plan from the very beginning to provide a Redeemer, and that in the redemption sacrifice the ransom would be paid and mankind be released from the original sentence. It was in view of this plan that God spoke to all the faithful of the times past respecting his purposes. Thus it was that he said to Moses that he was the God of Abraham, Isaac and Jacob—the God who had made promises to these that would surely be fulfilled, promises which declared that in them and their seed all the families of the earth would be blessed, promises, therefore, which implied their awakening from the dead, and which implied, therefore, that from the divine standpoint they were *not extinct, not annihilated,* but merely resting in death until the due time should come, mentioned by Job, when he says, "O that thou wouldst hide me in the grave until thy wrath be overpast; then thou shalt call and I will answer thee, for thou wilt have a desire unto the work of thy hands." (Job. 14:13,15) The "wrath of God is revealed from heaven against all unrighteousness" now, and has been so revealed ever since father Adam's transgression. It is revealed and may be seen in all the sickness and pain, and trouble and dying, and just as the Apostle says, makes of the world in general a "groaning creation, travailing in pain together, waiting for the manifestation of the sons of God"—waiting for the establishment of the Millennial kingdom, under Christ the Head and the church his brethren, his bride, his body.

Our Lord was answering the Sadducees, who deny that there will be any *resurrection of the dead,* and he offered this testimony in proof, not that Abraham, Isaac and Jacob were not dead, but in proof that there would be a resurrection for them, which would have been an impossibility had they become, as the Sadducees claimed, extinct. Our Lord, in other words, tells us that all those who are in harmony with him are not, in his estimation, dead, in the full sense of the word dead, but merely for the time being sleeping and waiting until the morning. As the prophet declares, "Weeping may endure for a night, but joy cometh in the morning"—the resurrection morning. Had it not been his plan to have a resurrection, God would not have referred to Abraham and others in such a manner as he did.

WORDS OF CHEER AND ENCOURAGEMENT

DEAR BROTHER RUSSELL:—We have to report for "Volunteer" work for 1900 as follows:—

Churches.	TOWERS distributed.	Under direction of
53	8,000	Bro. W. J. Thorn.
317	28,672	Bro. A. M. Graham.
Total 370	36,672	

We still have about 1,000 TOWERS which we will distribute during the present month.

We are all prepared for a new campaign. At a meeting held Sunday p. m. Brother A. M. Graham was chosen "Captain" for 1901, with instructions to make requisition for necessary ammunition. I send you a copy of the new volunteer roll-call of 43 names—21 brethren, 22 sisters. We think the above report a good basis; we will certainly need as many as 36,000 as there is little doubt of our being able to accomplish as much as last campaign, as shown above. We did more last year than in the previous ones, covering more territory and giving out more TOWERS. We have reached every suburb within 10 miles, and in some directions going 14 miles out. It is 20 miles from extremes of this territory (Boston). The enthusiasm and zeal was inspiring; there was no grumbling and no shirking. Our last day's work was done with the thermometer at 3° above zero, some of the friends traveling 16 miles to get to the field.

The fact that this work is "doing with our might what our hands find to do" has stimulated the zeal of us all. No other service has ever seemed so fruitful in blessings to the Lord's flock. It was grand to note the tact and skill some of the Volunteers learned to use in managing the "rams" and "goats" in the Babylonish flock, who made trouble occasionally. Generally the "soft answer turned away wrath." We received many a "God bless you," and met many who had read and enjoyed the DAWNS. We found our Brothers Sherwood and Jones in the Babylonish camp. Both withdrew—Brother Jones becoming a volunteer. On one occasion a Bible class teacher came out and asked for TOWERS to give to his class, saying, "I want every one of my scholars to have one of those papers." Again, on another occasion, the Pastor of a church came out and asked to see the TOWER, and after looking it over said, "Stand right there on the steps; I will be glad to have my people read that paper." There is scarcely a week that we do not meet some one who read that TOWER and was blessed in the reading. It has been a blessed work, every way and no doubt the present healthy spiritual condition of the church here may be considerably attributed to this work—its influence is sancitifying.

Our yearly meeting on Jan. 2 was a love feast, and gave evidence of spiritual growth on the part of all. All hailed the news of another tract for distribution with joy and responded to the call heartily. During the past year Brother and Sister Black and Sister Mason, and quite recently Sister Mower, have entered the colporteur service, and we still pray the Lord of the harvest to send more laborers into the field. The past year has been one of spiritual growth and blessing under our dear Lord's leading, for which we praise him and gather fresh courage and confidence for new battles, and we trust, new victories—both within our hearts and without, as he may be pleased to send. Dear Brother, pray for us. Your brother in Christ,

ALEX. M. GRAHAM,—*Massachusetts.*

DEAR BROTHER RUSSELL:—I write to express, as well as I may in words, my thanks and love to you for this grand message of helpfulness to the church in the April 1 WATCH TOWER, on Rev. 3:10. It came to us in the "nick of time," and O, how it has cheered and strengthened our souls. It is a companion piece to "Pressing Toward the Mark," and I wish we had the two articles in pamphlet form together. I have

been thanking our heavenly Father and you over and over again (nor do I consider it a vain repetition) for those helpful, solicitous words. I am so rejoiced to believe that the Lord is directing your mind to the upbuilding of the "little flock," and we are getting in each issue of the TOWER just what each individual case requires. I read with pleasure and profit often those hymns in "Zion's Glad Songs."

We are still having severe trials in a business way, and also on account of the truth, but we have plucked from the orchards God's precious promises, hope, love and patience and, as a result, thank God, are still pressing on toward the mark of love, the perfection of character which is most pleasing to our Lord. My prayer for all the saints is that nothing shall hinder or separate us from the love of God, but that we may come off more than conquerors through him who hath loved us.

With much love from Brother Raymond, myself and the brethren here, I remain, yours in the one Faith,

MRS. G. B. RAYMOND,—*New York.*

VOL. XXII ALLEGHENY, PA., MAY 1, 1901 No. 9

"LOVEST THOU ME MORE THAN THESE?"

JOHN 21:15-22.—MAY 5.

We now come to our Lord's fifth manifestation of himself after his resurrection—some would say the seventh, not counting, as we do, that our Lord's manifestation to Mary was the same referred to in Matthew as his appearance to "the women," and that his showing himself to Peter was in the walk to Emmaus. All of these manifestations, whether we count them four or six, occurred within the first eight days after our Lord's resurrection—on the two first-days or Sundays, and were in or near Jerusalem. What we designate the fifth appearance was in another part of the country altogether—in Galilee—and was probably at least two weeks later. No account is given of the doings of the apostles in the interim, but we can surmise them. They probably waited in expectation at Jerusalem over the third and possibly over the fourth Sunday after the resurrection, and were disappointed that our Lord made no further manifestation. They then remembered, perhaps, the message which Jesus had sent by Mary, that he would meet them in Galilee.

Having no business further at Jerusalem, and their Master and leader having thus disappeared, "changed," so that altho they believed him to be no longer dead he was invisible to them except as he would appear for a few moments talking to them, and again disappear indefinitely, they were at a loss what to do, and decided to return to their home country on the Sea of Galilee. More than this, as active men in the prime of life, they must be doing. Several of them had been fishermen, and Jesus had called them from their nets to be "fishers of men," and they had left all to follow him; but now they could no longer follow him. Everything was changed when he was changed, so far as they could see. They could not carry on the work longer, for what could they preach? How could they tell others of their hopes in a King who had been crucified, and whom they, altho he was risen, could no longer see nor point out to others? They had not yet received their new commission; nor were they quite ready for it.

It is not surprising that under these circumstances seven of them with one consent, under the lead of Peter, determined to reëngage in the fishing business. This was the one business in which they had experience, and that only three years before. They fished with nets, and the habit seems to have been to do the fishing at night. This was the very occasion Jesus was waiting for. He wished the disciples to reach the extremity of thinking and reasoning on the matter of his resurrection, and what they should now do, in order that they might be prepared to receive definitely and profitably the instructions he had to give respecting their future course. The reactionary tendency to turn from preaching to the fishing business would be sure to come; and he considered it expedient that it should come while he was with them, that they might be profited to the utmost in respect to it. Now that they had reëmbarked in the fishing business the time had come for our Lord to demonstrate to them two things: (1) That he had a mission for them to perform in connection with the fishing for men which they had not yet accomplished, and which his death and resurrection would not interfere with, but rather stimulate and make really effective. (2) It would enable him to demonstrate in a most practical manner that the divine power by which he had hitherto provided for their necessities, and had at times fed multitudes, was still his, and would be continually exercised in their interest if they would continue to obey him.

It is interesting for us to note thus that while our Lord was invisible to the disciples they were visible to him, and all of their plans, arrangements and doings were fully known to him; and he was ready to take advantage of every circumstance and to make all things work together for their good. Thus, by miraculous power exercised in some manner unknown to us, he hindered fish from going into their nets that night. They, not knowing the true situation, were no doubt greatly disappointed, grieved, vexed, at their poor success, and perhaps classed it as a part of failure and tribulation which had in some respects followed them ever since they had espoused the cause of Jesus. And there is a lesson here for each and all of the Lord's people today: We know not what is for our highest welfare. Sometimes those things which we crave and desire to grasp, considering them to be good, might really be to our disadvantage. Blessed are they who are able by faith to pierce the gloom of every trial and difficulty and perplexity, and to realize that "The Lord knoweth them that are his," and that he is causing all things to work together for their good. So it was with the apostles: their disappointment became a channel of blessed instruction.

In the dawn of the morning Jesus appeared to them as a man, standing on the seashore. He called out to them to inquire if they had any fish, as tho he would purchase. They replied that they had toiled all night and caught nothing. The stranger then suggested that they cast the net on the other side of the ship, and so humbled were they by their disappointment that they did not stop to argue the question and to declare that they were old experienced fishermen, and that they did not know if he had any experience whatever; they merely concluded that as they had been lifting and casting the net all night they might just as well do it again, and thus demonstrate to the stranger that there were no fish in that vicinity. But behold! immediately the net filled with great fish, so that these seven strong men (Peter, Thomas, James, John, Nathanael, and two others whose names are not given) were unable to draw it and were obliged to drag it ashore.

Immediately the disciples grasped the thought that the stranger on the shore was Jesus, and none of them more quickly than loving John. The devoted and impulsive Peter whose heart still burned as he remembered the Lord's words, and perhaps as he remembered also his own weaknesses in connection with our Lord's last night of earth-life, could not wait for the boat to take him to the shore, but swam,—apparently fearing lest the Master should disappear again before he would have another opportunity to see and converse with him. When the disciples got to shore with their net full of fish they found, not only Jesus, but a fire and fish thereon already cooked. Here they had the lesson that under the Lord's care and supervision they could either be successful or unsuccessful in the fish business, and that he had the power, not only to give them fish in the ordinary way, but to provide cooked fish by miraculous power if it better served his purpose so to do.

They breakfasted with Jesus, for they knew him—not by any marks of nails, but by the miracle which he had performed. We read rather peculiarly, "None of them durst ask him, knowing it was the Lord;" they were so sure that it was he that they could not think of even seeming to question the fact by inquiry. The conversation while they breakfasted is not recorded, the Evangelist coming directly to the important words by our Lord addressed to Peter, the senior and leader of this new fish-business partnership. He addressed Peter, not as he had been accustomed, by his new name, Peter, but by his old name, Simon, possibly as an intimation to Peter that he had not manifested in the last few day the rock-like qualities implied in his surname and was now inclined to leave the work for the Church for secular business. And the inquiry was most pointed, "Lovest thou me more than these?" —boats, nets, fishing tackle, etc.? You started out to be my disciple, and now I ask the question, In which place is your heart—with me in the service of the kingdom, or in the fish business? Peter's answer was prompt, "Lord, thou knowest

that I love *thee*." Jesus responded then, "Feed my lambs" —my little ones—instead of longer following the fish business. Then Jesus said the second time the same thing, and Peter made the same reply, and then our Lord answered, "Take care of my sheep"—give your thought, attention, care, to them, rather than to these fishing implements, boats, etc. Jesus asked him the third time the same question. Peter was grieved with this: it seemed to imply doubt on the Lord's part and perhaps the third time reminded him that he had denied the Lord three times, and that now the Lord was requiring him three times to confess his love for him. It touched a very tender spot in Peter's heart and experiences, and we may be sure that it was not done by our Lord, even in this delicate manner, with a view merely to pain Peter, but with a view to his blessing, his profit. Peter's confession this time was still stronger: "Lord, thou knowest that I love thee." Jesus said to him, 'Feed my sheep."

It is worthy of notice that our Lord's words on these three occasions were not exactly the same altho the Common Version so represents them. In the New Testament Greek two words are used for 'love," *agapee* and *phileo*. When our Lord said "lovest" in the first two inquiries, he used the former word, *agapas*, which signifies kind *love* in its strongest, purest and most disinterested form; but in his third inquiry our Lord used the other form, *phileis*, which signifies attachment. duty-love, the obligatory love such as relatives bear toward each other, even when the other, deeper, love is lacking. Peter in all of his answers uses the latter form of the word, thus asseverating his personal attachment and devotion to the Lord, but, in view of recent experiences, he refrained from claiming the highest love for which our Lord inquired. This humility was an excellent sign, as showing that Peter had learned a needed lesson and had ceased to boast, but rather to fear his own weakness. Our Lord's use the third time of the word indicating duty-love grieved Peter specially because by changing the word he implied—Are you sure that you have even the duty-love, Peter? This discrimination as between these two words is borne out by other uses of the same in the New Testament.

DUTY-LOVE (PHILEO) ILLUSTRATED

"He that *loveth* father or mother more than me is not worthy of me, and he that *loveth* son or daughter more than me is not worthy of me."—Matt. 10:37.

Duty-love to our family relatives is right, but it must not equal our duty-love toward the Lord, else we can never follow him as "overcomers."

"He that *loveth* his life shall lose it."—John 12:25.

It is our *duty* to *love* life, in the sense of appreciating it and being unwilling to destroy it or waste it foolishly; but he who has become Christ's disciple and who is pledged to walk in his footsteps even unto death is to remember that he has already surrendered his life as a man, exchanging it for the hope of life as a "new creature," a spiritual being. He is no longer to be controlled by *phileo* or duty-love toward earthly life, but, moved by *agapee* love, he is to willingly lay down his natural life in the service of God—"for the brethren."

"For the Father himself *loveth* you, BECAUSE ye *have loved* me."—John 16:27.

In both of these cases *phileo* signifies duty-love. This was the highest form of love the disciples as a whole could as yet appreciate, as Peter testified. And the Father's love for them was the same duty-love: the disciples had not yet received the holy Spirit and its *agapee* or highest disinterested love and its character, and hence the Father could not love them for themselves but exercised a duty-love toward them merely *because* they had attained a duty-love toward Christ and had become his friends and disciples.

"If ye were of the world, the world would *love* his own." —John 15:19.

Phileo or duty-love is exercised by the worldly parent and child and neighbor on the selfish basis.—"*his own.*"

"If any man *love* not the Lord Jesus Christ let him be *Anathema Maranatha* [—he shall be accursed or condemned to the second death when the Lord comes]."—1 Cor. 16:22.

An appreciation of the work of Christ will be expected of all when brought to a knowledge of the salvation which God has provided in him: and whoever refuses to respond in *phileo* or duty-love will be cut off from life early in the Millennial reign. But those who exercise the *phileo* or duty-love will be expected to press forward and to attain the "mark" of *agapee* love, true, disinterested character love,—if they would attain life everlasting. Thank God that the present life does not close the door of opportunity to any that have never known *phileo* or duty-love, nor to *many* who have known this, but have not yet attained *agapee*.

"*Love* of money," "*lovers* of their own selves," "*loveth* to have preëminence," *lovers* of pleasure," "*lover* of hospitality," and *friend*, are from *phileo* duty-love or a love which has a cause or demand upon it. Peter exhorts that we add to brotherly *kindness* (*phileo*) the next and higher grade of *disinterested love—agapee*.—2 Pet. 1:7.

DISINTERESTED LOVE (AGAPEE) ILLUSTRATED

"God so *loved* the world that he gave his only begotten Son."—John 3:16.

The love prompting man's redemption was not *phileo* or duty-love for God had not wronged his creatures in the sentence of death; nor had man ever done anything for his Creator which could put the latter under obligation or duty-love in return. God's love prompting to our redemption was *agapee*, or disinterested charity, benevolence, love.

"God commendeth his *love* toward us in that while we were yet sinners Christ died for the ungodly."—Rom. 5:8.

This *love* (*agapee*) which God exemplified is the kind he sets before us as the highest standard or "mark" toward which we must run if we would gain the prize;—a mark which is impossible to our fallen flesh, but which is attainable by our renewed minds, wills, hearts. This standard is expressed in the words:—

"Thou shalt *love* the Lord thy God with all thy soul, mind, strength; and thou shalt *love* thy neighbor as thyself." —Luke 10:27; Rom. 3:9.

"The end of the commandment is *love*."—1 Tim. 1:5.

That is to say, the object of all instruction and discipline on God's part is to bring us to this character likeness to himself represented in this word *agapee*—love; for "God is love [*agapee*], and he that dwelleth in love [*agapee*] dwelleth in God and God in him."—1 John 4:16.

We are to recognize as "brethren" those who have only the *phileo* degree of duty-love, as Paul did when he wrote, "Greet [for me] all that *love* [*phileo*] us in the faith" (Titus 3:15); but we are to see to it that we "*love* the brotherhood" (1 Pet. 2:17) with *agapee* or higher love, which counts not present life precious and to be saved, but gladly lays down life for the brethren—in daily and hourly sacrifices of time and money and all earthly interests on their behalf.—1 John 3:16.

Peter contrasts the two loves in one verse, saying, "Seeing ye have purified your souls in obeying the truth through the Spirit unto [the extent of] unfeigned love [*phileo*] of the brethren, see that ye [go on to] *love* [*agapee*] one another with a pure heart, fervently."—1 Pet. 1:22.

"Love [*agapee*] worketh no ill to his neighbor: therefore love [*agapee*] is the fulfilling of the Law."—Rom. 13:10.

It is *agapee* that is mistranslated "charity" in 1 Cor. 8:1 —"Knowledge puffeth up, but *agapee* buildeth up."

It is *agapee* that is misrendered "charity" in the Apostle's great discourse on love in 1 Cor. 13:1, 2, 3, 4, 8, 13; 14:1. Here he styles *agapee* love the principal thing of Christian character, the crown of all Christian graces, telling us that without it all sacrifices and self-denials would be valueless in God's esteem, while with it as the inspiring motive our feeblest efforts are acceptable through Christ.

PETER WISELY AND GENTLY REPROVED

So far as the record shows these questions respecting his present love were the only reproof our Lord gave Peter on account of his temporary deflection and denial of his cause; and here we have a lesson which many of the Lord's people will do well to lay closely to heart. Many feel as tho they must exact from a brother or a sister a very decided apology for any act of discourtesy, even tho much less important than Peter's misdeed. Let us learn well this lesson of reproving others very gently, very considerately, kindly, by a hint rather than by a direct charge and detail of the wrong—by an enquiry respecting the *present* condition of their hearts, rather than respecting a *former* condition, in which we know that they have erred. We are to be less careful for the punishments that will follow wrongdoings than for the recovery of the erring one out of the error of his way. We are not to attempt to judge and to punish one another for misdeeds, but rather to remember that all this is in the hands of the Lord; —we are not in any sense of the word to avenge ourselves or to give a chastisement or recompense for evil. This is not to be understood as annulling parental obligation to judging and chastening children; tho the principle of love is to have full control there also, to the extent of our judgment. We are to have kindness, love and benevolence toward all, especially toward those who are followers of Jesus. As for

Peter and his denial of the Lord, and as to the offences which may come to us through brethren, we may know that under divine providence some corrective penalty or discipline, direct or indirect, always follows; but we are not to attempt to inflict those penalties, nor to impress a condemnation, upon those who are in error and who realize their error, but rather to sympathize with them wisely, by helping them to learn the good lessons.

On the other hand, however, we would all have considered it a noble act on Peter's part had he fallen at our Lord's feet at his first opportunity and entreated his forgiveness for the weaknesses of the past. We would have loved and honored him the more for so hearty a manifestation of his repentance: indeed, altho the account does not so state, he may have done this. And brethren who at any time trespass upon the rights, interests or feelings of others, however unintentionally, should be prompt and hearty in their apologies; even tho brethren filled with *agapee* would not demand this as a condition of fellowship.

In replying to Peter our Lord uses three different Greek words in his three different exhortations: the first time he exhorts him to feed the lambs; the second time to care for or tend the sheep; the third time to feed the weak or delicate sheep. This gives us three views of the Lord's flock. There are the young, the beginners, the lambs, the babes in Christ, undeveloped in Christian *character*, and who need special feeding with the truth,—"the milk of the Word." Secondly, there are the more matured sheep of the Lord's flock, of riper knowledge and character, who have learned to attend to their own feeding upon the precious truth, but who, nevertheless, need tending or guidance, direction, oversight. Thirdly there are the weak sheep, who for the time ought to be strong, ought to be able to feed themselves upon the bounties which the Lord has graciously provided in his Word, but who, through weaknesses of the flesh, or besetments, or bad provender, or some reason, have not made progress, and are therefore weak in the faith. These are to be fed, cared for. And all of these matters are parts of a bishop's or overseer's duty in the Lord's flock.

While the Lord's words were addressed specially to Peter, as the leader of the group, undoubtedly the instructions were meant also for all the "eleven," for the apostles were all bishops, all caretakers of the Lord's flock. And the same message is applicable, tho not in the same degree, to all ministers of the truth today; whoever, by the grace of God, is placed in a position of opportunity to feed the Lord's flock should consider it one of the highest privileges of life, and should gladly lay aside every weight and hindrance, that he might thoroughly enjoy and perform this service. Thus the Apostle said to the elders at Ephesus, "Take heed, therefore, unto yourselves, and to all the flock, over which the holy Spirit hath made you overseers to feed the church of God." —Acts 20:28.

These three classes of the Lord's flock are to be found today: the young, the advanced and strong, and the weak and delicate, who need special assistance. Of this latter class many today are in Babylon, and need the helping hand which the Lord's people are able to extend to them—they are weak, impoverished through lack of nourishment, through a famine, not of bread nor of water, but for hearing of the word of the Lord. (Amos 8:11) They have been hearing the words of human theory and "tradition of the elders" for a long time, and have been starving upon its inconsistencies; and so, wherever found, they are hungering and thirsting for the truth, and need that Peter and all of the Lord's followers shall do with their might what they are able to do to deliver such from the chains of error and darkness by which they are held—to liberate them and bring them in contact with the spiritual food which the heavenly Father is now so abundantly supplying.

In view of Peter's prompt and unhesitating answers respecting his filial or duty-love, the Lord gave a prophecy indicating that he would indeed be faithful to the last; and implying that he would be a martyr by crucifixion, his hands being extended. And tradition tells us that Peter was faithful even unto death, and that being ordered to be put to death by crucifixion by Nero, at his own request he was executed head downward, as being unworthy, according to his own statement, to be crucified as was his Lord.

Our Lord's words, "Follow me," referred not merely to a spiritual following, but he walked along the shore of the sea, the disciples following. Peter having heard the Lord's prophetic declaration respecting himself, seeing John near, inquired respecting his future—What will he do? What will happen to him? Will he be faithful unto death, and will he also be a martyr? Our Lord's refusal to answer may be considered rather in the light of a reproof to Peter and a lesson to us all. We are not to question divine providence, but rather to submit ourselves thereto. It seems to be a trait of human nature to think of companionship even in trouble, persecution, etc., and many, like Peter, have wondered why they should have trials and difficulties different from those which came upon some others of the Lord's flock. The Master's answer to Peter is his answer to all such: "What is that to thee? Follow thou me." Each of us should learn the lesson of reliance upon the Lord's wisdom in all of our affairs, whether he has particularly indicated them or left them still obscure. We may know of his love and wisdom and power, and may trust him where we cannot trace him, and be contented whatever lot we see, since we know it is his hand that it is leading.

"IF I WILL THAT HE TARRY TILL I COME"

These our Lord's words respecting John, seem to have raised the suggestion in the minds of the disciples that John would not die—that while the others would die he would remain alive until the second coming of Christ. But John himself tells us that Jesus said nothing of this kind; it was purely an inference on the part of the disciples. We may see in John a figure of some of the church living in the end of the Gospel age—unto the second presence of the Lord. John is not alive, but a class whom he represented has continued and still remains and will then be "changed," etc. Let us who are privileged to remain to this time of favor and blessing and enlightenment give glory to the Lord, and see to it that the loving disposition of John is manifested in us, and also his energy, his zeal; for while he is called the loving disciple we are to remember also that he was, because of his impetuous zeal, styled, with his brother, Boanerges—sons of thunder. Let us be full of energy, full of sacrifices which love prompts, that we may glorify our Lord in our bodies and spirits which are his. To this end it will be well that we remember the Lord's words, which applied to the entire seven as well as to Peter, tho he was spokesman for the entire number: "Lovest thou me more than these?" The same question arises with all of the Lord's people today. It is necessary that we have more or less contact with the world, with business, with home duties, with social amenities, etc., and the question is How shall we discharge our duties, balancing them with our duties toward the Lord, as "new creatures," his "royal priesthood"? Shall the Lord see that we love the earthly things better than him? If so, he declares that we are not worthy of him, and he will not recognize us as members of his bride. He will have in that select little flock only such as love him supremely—more than they love houses or lands, husbands or wives, or children, or any earthly thing. —Matt. 10:37.

THE CHURCH'S GREAT COMMISSION

MATT. 28:16-28.—MAY 12.

"Lo, I am with you alway, even unto the end of the world [age]."

Our Lord's next manifestation to his disciples was near the close of the forty days of his invisible presence after his resurrection. It was, according to our reckoning, the sixth occasion of the kind, and much more marked in some respects than previous ones, for, in common with others, we believe that at this time our Lord manifested himself not only to the eleven apostles mentioned in our lesson, but also to the whole multitude of believers whom the Apostle Paul mentions as being "over five hundred brethren." (1 Cor. 15:6) This meeting, we are informed, was by special appointment of time and place; hence there was an opportunity for all the deeply interested ones to be gathered together. Dr. Bordman suggests some of those composing this number to have been "the eleven apostles; the seventy evangelists; Mary of Nazareth; Mary of Magdala; Mary of Bethany; Mary the wife of Cleophas; Mary the mother of John Mark; Martha, and Joanna and Susanna, and the woman of Jacob's Well; Peter's wife's mother and the impotent man of Bethsaida;

the centurion of Capernaum and the widow of Nain; the penitent woman of Simon's feast and the woman healed on the way; Jairus and his daughter and Bartimeus; the Syro-Phœnician woman, and the deaf mute of Decapolis; the grateful leper of Samaria and the woman bound with the spirit of infirmity; Zacchæus and Lazarus, whom he raised from the dead; and the blind and deaf and mute and halt and palsied and lunatic whom he had healed; and Joseph and Nicodemus." We would certainly expect these to be amongst our Lord's friends who had great confidence in him, and who, after experiencing great disappointment respecting his death would have great hopes enkindled in their hearts through the reports of the apostles of his resurrection and his manifestations to them.

Wise was the plan which gave to his followers the "infallible proofs" of his resurrection, and the instructions necessary to appreciation of the same, in so gradual a manner as we have seen. Three manifestations on the day of our Lord's resurrection; one a week later, on the eighth day; the fifth probably two weeks later on the 22nd day after his resurrection, and now the sixth manifestation, probably ten days after that, about the thirty-second day. Thus gradually the two lessons necessary were taught: (1), the *fact* of our Lord's resurrection, that he was no longer dead but alive; and (2) that he was "*changed*," that he was no longer "the *man* Christ Jesus," but that he was now "a quickening *spirit*," manifesting the powers and attributes which they knew belonged to spirit beings—invisibility and power to appear in various forms as a man—power to come and go as the wind, none knowing whence he came or whither he went.—John 3:8.

We note the wisdom manifested in the order of the appearances also; first to Mary, who seems to have been a woman full of faith as well as full of zeal, and one whose word would have influence with the apostles; next Peter, a leader amongst them, was convinced; then the remainder of the eleven, except Thomas, who doubted; then the eleven, Thomas included, and perhaps some of the women with them, not mentioned; then what would seem to them the long interim of non-appearance, in which some of them started back again to the fishing business; then the convincing of these that the risen Lord had all the power that he ever possessed, and was as able to be with them and to guide them and to provide for their necessities as when he was a man, and with them daily in the flesh; then the instruction of them that their mission should still be to feed his sheep and his lambs; and his appointment for this general meeting, which would be rendered doubly forceful by reason of its previous appointment.

The time had come; the friends of Jesus were gathered; for nearly five weeks they had been studying the great lessons of divine providence connected with the death and resurrection of the Lord, and how all these could happen to him and he still be the promised Messiah—yea, as he explained, how all these things were necessary to him in order that he might be the Messiah, and accomplish all the great and wonderful work predicted in Holy Writ—how he must first suffer to redeem mankind, before, as the King of Glory, he should be fully authorized and empowered to bless them with eternal life and all the privileges and blessings proper to the redeemed and reconciled.

When they saw him they worshiped him, "but some doubted." The ones who doubted we cannot reasonably suppose to have been any of the eleven apostles, for they were fully satisfied, thoroughly convinced, and had so expressed themselves previously. Those who doubted must, we think, have been of the "five hundred brethren" present at this appointed meeting, who had had no previous intercourse with him since his resurrection, and some of whom, we may reasonably suppose, were much weaker in the faith than the apostles and the special friends already communed with. The statement that "some doubted" is an evidence of the candor of the Evangelist's record. It shows us, too, that the Lord's followers were not over credulous, but rather disposed to sift and weigh the evidences presented, and the subsequent zeal, energy and self-sacrificing spirit of those who believed gives us abundant evidence of the sincerity of their convictions respecting our Lord's resurrection, which they as well as we recognize to be the very keystone of our faith in him. If Christ be not risen our faith is vain and we are yet in our sins.—1 Cor. 15:17.

When our Lord appeared his message was the very one they needed to have impressed, and which he had been to some extent impressing at his previous appearance. It was that all *power* in heaven and in earth had been given unto him. We are not to understand by this that the Father had abdicated or surrendered any of his own power or authority, but rather are to remember that, as the Apostle Paul elsewhere states, in any such declaration the Father is always excepted. (1 Cor. 15:27) Nor are we to understand that our Lord meant that power and authority were given him to set aside or overrule or violate any feature of the divine law and plan.

We are rather to understand his words to mean this: I came into the world to do the Father's will, and by manifesting my obedience to that will, and fulfilling its demands, to not only redeem mankind from the sentence of death through Adam, but also to secure to myself the title and *authority* promised of the Father to belong to the Messiah. From the time I made my consecration I was *reckoned* to be the Messiah, but my Messiahship depended upon my faithfulness even unto death—even the death of the cross. I was faithful in this, and as a reward the Father has raised me up from the dead, a partaker of the divine nature, and the heir of all the gracious promises and blessings before mentioned as pertaining to Messiah. All this Messianic power and authority that was once mine reckonedly or prospectively is now mine *actually;* for I have finished the work which the Father gave me to do, and that acceptably; and its acceptance has been manifested in my resurrection to my present condition of spiritual glory and power—Acts 17:31.

"*Therefore* go ye, disciple all nations." Their commission to go and spread him as Messiah was based on the fact that the Father had accepted his work, finished at Calvary, and had *recognized* him with full authority as Messiah, by his resurrection from the dead: *therefore* we may preach Jesus, the power of God and the channel of all his promised mercies and blessings to all who have "an ear to hear," to all nations, and not, as previously, to the Jewish nation only.

Following the assurance of his *authority* as the Messiah, our Lord, addressing especially the eleven apostles, but indirectly, with and through them, addressing all his followers, gave them and us the great commission under which we, his people, have since been operating. It might be termed the *ordination* of his apostles and all his followers as preachers, ambassadors, members of the royal priesthood, speaking and teaching in the name of the Master, the fully empowered Messiah. The commission divides itself into three parts: (1) "Make disciples of all nations;" (2) "baptizing them;" (3) "teaching them." The word teach, in the Common Version (vs. 19) is not from the same Greek word rendered "teach" in vs. 20. The word in vs. 19 signifies proselytizing or making disciples of. The word "teach" in vs. 20 signifies instruct.

A wrong thought is derived from this text by many students of the Scriptures, when they consider it to mean, Go and convert all nations. This is not the thought, but rather, Go ye and gather converts from all nations, and baptize them and teach them, etc. This view is in accord with our Master's declaration on other occasions, in which he testified that they would not be converted at his second coming, but quite the reverse: "When the Son of man cometh, shall he find faith on the earth?" This interpretation is in harmony with our Lord's statement in Matt. 24:14, "This Gospel of the kingdom shall be preached in all the world for a *witness* unto all the nations; and then shall the end come." Whoever gets the wrong thought respecting the commission is apt to take the wrong action in his endeavor to comply with it. Those who have concluded that the Lord intended the conversion of the world are led to various subterfuges, both in mind and in conduct, in order to attempt to carry out the commission they misunderstand. This is leading some at the present time to ignore the Scriptural definition of the terms of membership in Christ's kingdom—to lower the standard both of faith and of conduct, in order to admit a larger proportion of the human family and in order to, if possible, convince themselves and others that the world is growing better and being converted. Some have not only concluded that the preaching of the cross of Christ and faith in the redemption is unnecessary but have even gone further than this, and have claimed that even a historical knowledge of Christ is unnecessary, and that heathen religions are to be esteemed as part of the preaching of the Gospel, and that the heathen obedience to their religious customs is to be esteemed as obedience to the Gospel. Thus more or less false views of the commission are leading astray many who see no hope in any other way of ever attaining to that which our Lord commissioned nearly nineteen centuries ago, and which otherwise they would feel has thus far failed most miserably, and has no hope of ever being accomplished.

On the other hand we hold that the commission rightly read and understood has been fulfilled; that the message of Christ and the kingdom has been proclaimed, directly or indirectly, with more or with less force and energy, in every nation under heaven, and that as a result some from every nation have been made disciples; and that incidentally a "witness" has been given to all the peoples of the earth respecting the redemption and the divine provision for salvation through the Redeemer. Of these disciples gathered out of all nations by the message of the Lord a "little flock" will be found to whom it will be the Father's good pleasure to give the kingdom, in joint-heirship with Jesus in glory as the seed of Abraham, through whom, in the Millennial age to follow this, all the families of the earth shall be blessed. From this standpoint only can our Lord's commission be properly appreciated and its fulfilment recognized.

DISCIPLING THE WORLD

The work of the evangelist comes first—Go make disciples of as many as will hear your message. The word "disciple" signifies pupil, and those interested through the evangelist are only supposed to be pupils in the school of Christ, in the primary department. As they become instructed in righteousness their full consecration is in order, as represented in *baptism*—death to self and to the world—buried with Christ by baptism into his death. (Rom. 6:3-5) Then comes the third step, *teaching* them to observe all things whatsoever Christ commanded. Any neglect of this commission and its order of procedure means comparative failure; and yet on every hand we see that its specific features are neglected. We find the majority of professed Christians giving the baptism first, in a wrong order as well as of a wrong kind. Secondly, they disciple them into sectarian denominations and make them members of these, and get them to consecrate their money and energies to these rather than to the Lord. Thirdly, having thus gotten them into sectarian bondage they neglect them, and go out after others, failing entirely to give them the "*teaching*" which the Lord indicates is necessary as a preparation for joint-heirship in his kingdom—*teaching* respecting the divine character and plan, and the graces of the holy Spirit and the necessity for rooting out the spirit of worldliness and selfishness, and developing the Spirit of the Lord,—meekness, gentleness, patience, brotherly kindness, love.

To follow the Lord's instructions the royal priesthood should first, when discipling, inform those who have ears to hear that they are sinners through the fall;—imperfect in thought, in word and in act; and consequently unacceptable to God and under sentence of death, extinction; but that God has made a provision for their rescue, and their return to harmony with him and to life everlasting: that Christ Jesus, in harmony with the Father's plan, paid the penalty of Adamic sin and condemnation, and thus purchased the whole race of Adam, and proposes to set at liberty all who obey him. That now he is offering *release by faith* to as many as have the hearing ear—"even as many as the Lord your God shall call," that such as hear and accept the call may reckon themselves as "justified by faith," as having their sins covered, and as being thus reconciled to the Father through faith in Christ; and that now, if they become followers or disciples of Christ they may become joint-sacrificers with him, and by and by be made joint-heirs in his kingdom, and its great work of blessing the world.

So many as are interested in the message will inquire the way by which they can attain this, and the answer must be that the full acceptance of discipleship must be indicated by a full consecration, heart, mind and body, to the Lord—even unto death; and that this submission of the will to the Lord is counted as a *baptism*, a burial, an immersion with him into death; and that as soon as they have performed this real baptism or immersion of the will they should submit themselves to an outward immersion in water, which would symbolize this, portraying their death and burial to self, to sin and to the world, and their resurrection to newness of life and conduct as members of the body of Christ.

They are to be urged to take this step of consecration unto death, not in their own strength or name, nor in the name of their instructor; but are to be pointed to the fact that this course is authorized by the Father, by the Son and by the holy Spirit. It is thus to be done "in the name of" or by the authority of the Father, Son and holy Spirit, and not in the name of a sect or denomination or any human teacher. It is a mistake on the part of some to consider this text to mean that converts are to be baptized *into* the name of the Father, Son and holy Spirit. On the contrary the "Apostle distinctly declares, that we are baptized *into* Christ as members of *his body*.—Rom. 6:3-5.*

Those who go thus far, who respond to the preaching of the Gospel, and inquire concerning the way, the truth and the life, and who, with true repentance from sin and contrition of heart, desire to become disciples of Christ, and who then take this step of consecration are baptized thereby into the *Church*, "the body of Christ"—not the Baptist church nor any other human institution, but the one true church, the church of the living God, whose names are written in heaven. (Heb. 12:23) They need not that their names should be written in any earthly roll or register. The names of such, we are told, are written in the Lamb's book of life, and if they are faithful to their covenant he will not blot out their names, he assures us. The seal of their acceptance is the holy Spirit, whose leadings and instructions and marks of character become more and more discernible to them and to others daily, as they thereafter seek to walk in the footsteps of Jesus.

But still they will need instructions: in fact, all that has gone before in their Christian experience has merely prepared them to receive instruction; and when they have reached the condition of justification by faith, and then of sanctification (consecration to the Lord, baptism), they have merely become "babes in Christ." As such they are ready for spiritual food, and should first be fed with the sincere milk of the Word, that they may grow thereby, and as they make progress the Lord himself stands pledged to it that they shall have "meat in due season," and as they are able to bear it the "strong meat" which belongs to them that are developed, strong in the Lord and in the power of his might, "overcomers," soldiers of Christ, having on his armor and fighting a good fight, lifting high the royal banner, and active in helping others to attain the same condition.

To Satan, our wily foe, we must credit the perversion of this great commission, so explicitly stated; making it meaningless as we have seen: first by making it mean the conversion of the world; second, by destroying the real idea of baptism; third, by confusing the Lord's people as to the matter of discipling, and to make them think that it is gathering membership into sectarian bundles; fourth, to make them think that this is all that is necessary, and that teaching in the church is a waste of time, which should be devoted to what the adversary calls "saving souls," but what in reality is an endeavor to gather unregenerate people into sectarian systems and to delude them into thinking that they are in any sense of the word members of the true church of Christ, and saved; fifth, by misleading those whom he cannot thus delude, but who realize that there is to be a growth in grace and in knowledge, into a misunderstanding of the Apostle's statement (mistranslated in our Common Version), "The anointing which ye have received of him abideth in you, and ye need not that any man teach you."—1 John 2:20, 27.

Under this last delusion many are turned aside from the instruction which the Lord designs should be given through teachers whom he would raise up—turned aside to vagaries, to dreams and imaginations and misinterpretations of Scripture which they fancy are whispered to them by the holy Spirit, but which frequently give evidence of being the suggestions either of their own minds or of the fallen angels.

Let us, as the Lord's people, seeking for the old paths, note well the Master's instruction in this connection, and let each one of us who seeks to serve his cause labor exactly along the lines here marked out—not thinking that his own imperfect judgment or that of fellow-mortals is superior to the Lord's, but to the contrary, that the Lord, the Head of the church alone was competent to give the proper commission which must be followed implicitly.

That our Lord gave this commission not merely to the apostles but to all who should believe on him through their word is clearly shown by the words with which he closed the commission,—"Lo, I am with you alway, even unto the end of the age." The apostles did not live to the end of the age, and hence the Lord's words signify that he will be with all of his followers who avail themselves of his commission, and who endeavor to present his message to those who have ears to hear out of all nations. He of course did not mean that he would be personally present with them, for he had already told them that personally he would go away, and that personally he would come again at the end of the age (John 14:21), and his words are not to be understood as contradic-

* See our issue of June 15, 1893, "Baptism and Its Import," a sample copy of which will be loaned free upon request with promise to return it.

tory. His meaning in the present instance evidently was that he would supervise their work, he would be the real Head of the church, he would oversee all of their affairs, he would be with them in the sense of supporting and guiding and counselling those who would walk in his way and proclaim his message—and in proportion as they were faithful to the charge. This assurance of the Lord's presence was intended to give the apostles courage for the work he was committing to them. While he was with them in the flesh they merely followed his direction, and as soon as he was smitten they felt as sheep having no shepherd, and now he was going away, but he wished them to realize that his power would be with them and his supervising guidance of their affairs would be granted them, as surely as while he was with them in the flesh—tho apparent only to the eye of faith. According to their faith it should be unto them a strength, a power.

And all the way down through the age the Lord's people have similarly been required to walk by faith and not by sight, and the lesson no doubt has been valuable to them in spiritual upbuilding, much more so than had he remained in the flesh with us. And if the thought of the Lord's spiritual supervision of his work was to be a source of encouragement and strength to those who would attempt to teach in his name all through the age, much more may we of the present time realize his actual presence in the harvest of this Gospel age, altho we see him with no other than the eye of faith, yet, believing, we have joy unspeakable and strength and courage for the work. He is with us in the harvest work as he was with the apostles in the sowing of the seed.

Surely he who was careful to supervise the sowing work is not less interested and careful in respect to the reaping. Let us then thrust in the sickle of truth with energy and courage, remembering that we serve the Lord Christ, remembering that we are not responsible for the harvest but merely for our energy in gathering what ripe "wheat" we can find. If the labor be great for the finding of few grains of ripe wheat we are to rejoice the more in those we do find, and learn to love and appreciate the more that which is scarce and precious. Let us remember, too, while using all the wisdom we can in this service, that the Lord's object in giving us a share in his work is not so much what we can accomplish as in the blessing that the labor will bring upon us. This will be an encouraging thought to the dear ones who are engaged in the "Volunteer" work: and if they find many discouragements and but small results the reflection that the Master knoweth them that are his, and that he appreciates every sincere effort made to serve his cause and to lay down our lives on behalf of the brethren, will give courage and strength to those who otherwise might faint by the way.

INTERESTING QUERIES ANSWERED

IS FAITH THE GIFT OF GOD?

Question.—I have always considered that faith is what each individual must personally exercise and develop, but according to Romans 12:3 it would seem that this is something we get in a measure at least from God. Can God impart what he himself does not possess? In what way, then, does God give us a measure of faith? God having told us a truth in his Word, is it not entirely a matter resting with us as to whether or not we have confidence in it—have faith in it? "Faith cometh by hearing of the Word."

Answer.—The word here rendered "faith" (Rom. 12:3) is from the Greek *pistis*, otherwise translated fidelity, assurance. As you say, we have much to do with our own faith and assurance and exercise a certain amount of it before we are begotten of the Spirit at all, else we could not be justified by faith, for justification precedes our presenting of ourselves living sacrifices and our acceptance and begetting of the holy Spirit. This much of faith is our own evidently, but after we have received of the Lord's Spirit our faith may grow exceedingly, so that we will be able to walk by faith and not by sight—to accept the things that are not seen, and to sacrifice for them things that are seen and temporal. It may be said with propriety that the attitude which permits us to receive God's message of grace unto justification is all of God, in the sense that all of our blessings are from above—"every good and perfect gift." But it is especially true that faith in spiritual things which we develop after we are begotten of the holy Spirit is the result of divine instruction; as it is written, "They shall be all taught of God," and the faith which will enable the consecrated ones to come off victors is not merely the natural faith with which they started, and with which they laid hold upon the Lord and justification, but a higher attainment of faith, the result of being taught of God through his Word and by his providence.

In the text under consideration our sober thinking must depend upon the time we have been under the Lord's instruction, and the degree of attention we have given to learning the lessons intended for the increase of our faith. This development is in the Scriptures spoken of as a "gift," also as a "fruit" of the Spirit of God in us, and again as God's "workmanship," for by his truth and by his providences he is working in his children, not only to will but also to do his good pleasure—he is working in us faith, hope, joy, peace, love and all the graces which he approves; and if we will be obedient to his teaching and leading he will complete the work eventually and we shall be copies of his dear Son our Lord, and joint-inheritors with him.

WHO WERE THOSE SAINTS?

Question.—Who were those "saints," mentioned in Matt. 27:52, 53, who arose and came into the holy city after the Lord's resurrection?

Answer.—(1) The persons mentioned could not have been the ancient worthies, perfected; because of those the Apostle declares that "they without us [the Gospel church] shall not be made perfect." In other words, their resurrection will not be due to take place until after the first resurrection of the church has been completed.—Heb. 11:39, 40.

(2) The class mentioned cannot have been saints of the Gospel church, because the church had not been selected—even the beginning of its acceptance with God had not yet taken place, and did not occur until the day of Pentecost, nearly fifty days later.

(3) The record seems to imply that the earthquake which occurred at the time of our Lord's death opened these graves—produced the awakening mentioned; but that the awakened ones tarried and did not manifest themselves in the city of Jerusalem until after our Lord's resurrection.

At very most it was an awakening similar to that which Lazarus experienced, and the daughter of Jairus, and the son of the widow of Nain, to die again, later on. We may be sure of this because the express declaration of 1 Cor. 15:20 is: "Christ is the first-fruits of them that slept"—the first one *resurrected to perfection of being*—the first one lifted *completely* out of death to perfection of life. The persons mentioned could have been no more than merely aroused from the slumber of death temporarily, and for some purpose of which we have no knowledge. We were at first inclined to doubt the genuineness of the passage, but find that a portion of it at least appears in the oldest Greek MSS. yet discovered.

SEVEN, SIXTY-TWO AND ONE EQUAL SEVENTY

Question.—In Dan. 9:25, 26 we have different periods given—seven weeks, and sixty-two weeks: some things are said to happen after the sixty-two weeks, and again something is said about one week, and altogether the matter seems to be confused. Please give us the harmonizing view.

Answer.—We must take into consideration the statement of vs. 24; *viz.*, that the entire period under discussion is seventy weeks (symbolical). This is divided into three parts; *viz.*, seven weeks, sixty-two weeks and one week—total, seventy. The first seven weeks marked specially events connected with the Temple; the end of the sixty-two weeks were to mark Messiah's appearance. But we are to remember that the sixty-two followed the seven, hence the end of the sixty-two weeks would be the end of the sixty-nine weeks as respects the whole, and the one week following would be the seventieth week. It was this last, or seventieth week of years, that constituted the Jewish time of favor. It (seven years) began with our Lord's baptism, was marked in its middle with our Lord's crucifixion, and ended three and a half years later, after the ripe "wheat" of the Jewish age had been gathered into the Gospel age; and immediately at its close the Gospel message began to be sent to the Gentiles upon equal terms with the Jews,—Cornelius being the first Gentile convert.

MEMORIAL CELEBRATION REPORTS

From every direction come reports of interesting and profitable commemorations of our dear Redeemer's death, on the anniversary of his "Last Supper," April 2nd. Our hearts have been greatly refreshed by these letters, and we doubt if the space of our columns could be better used than in holding of a "testimony meeting" and hearing from representatives of all classes of "brethren." We can, of course, only publish a small sample lot of letters—being forced to omit some of the very choicest. Up to time of going to press we have received 171 reports of meetings, the average attendance being twelve. Last year the average reported was ten.

Beginning at home: The church at Allegheny (Pittsburgh, across the river, included) had a most delightful season of fellowship and communion with the Lord and each other. The attendance was about 325, of whom about 310 partook of the elements representing our Lord's broken body and shed blood. The meeting opened at 7:30 p. m., with appropriate hymns, and prayers by various brethren, after which a short discourse was preached, setting forth prominent features of Israel's passover and showing that these were typical of Christ our Passover, slain for "the church of the first-born whose names are written in heaven;" whose deliverance now means ultimately the deliverance of all who, when brought to a knowledge of the truth, shall demonstrate that they are God's people, "Israelites indeed," glad to escape the bondage of sin and Satan, typified by the Pharaoh of Egyptian taskmasters, etc.

We rejoiced together in the death of Jesus, the Lamb of God, which taketh away the sin of the world, while deeply sympathizing with his sufferings on our behalf. We discussed the necessity of the "blood of sprinkling" upon the door-posts of faith structure, and that none of the "first-born" could be safe from the "destroying angel"—the second death—except as the saving blood was thus publicly confessed. We saw, too, that only by eating the lamb—appropriating the merits of Christ, feeding upon him in their hearts, can any have the strength needful for the journey out of Egypt, the world.

Then followed a reminder of how our Lord instituted the memorial of unleavened bread and fruit of the vine, to take the place of the literal lamb and to represent the antitype; and that only those who partake of the realities which these symbolize have part or lot with the Lord in the elect first-born class, now being sought. The secondary feature was also set forth;—that (as the Apostle explains, the one loaf represents the complete church which must be broken, and the cup symbolizes the covenant of the Lord's people to share his sorrows and sufferings—death—with their Lord.—1 Cor. 10:15-17.

Then asking blessings of God upon the bread and the cup, as did our Lord, we partook of the emblems with reverent and grateful hearts and sang a hymn and went out—avoiding unnecessary conversation, and seeking to meditate upon the incidents connected with our Lord's betrayal and death; remembering his words to his faithful eleven, "Watch and pray lest ye enter into temptation," and applying the lesson to ourselves, remembering that this is always a time of special temptation and testing and for remembering our Lord's words to Peter: "Satan hath desired to have thee that he might sift thee as wheat;—but I have prayed for thee, that thy faith fail not." The same Lord is interested in each of us, and we, as members of his body, also pray one for another, and seek to assist one another in the narrow way. The Lord's scattered sheep everywhere were remembered in our petitions to the throne of grace, as we are sure we at Allegheny were remembered by you all.

The emblems were sent to 21 who were unable to be with us.

"THIS DO IN REMEMBRANCE OF ME"

DEAR BROTHER RUSSELL:—About fourteen of the friends met at my house last night to celebrate the Memorial Supper. We felt our Lord's presence and received a great spiritual uplifting. Brother Smith, formerly a Baptist clergyman, was with us, as were also his wife, two daughters and one son. They were very much impressed and said they had never understood it in the light in which it was presented to them last night. This same brother with his wife and two sons symbolized their consecration last Sunday, in Boston, by immersion. Altogether, from Lynn we had six immersed. The church at Lynn is prospering wonderfuly, and never since I have been here has the spiritual condition seemed so good. Tho in time past our work did not seem to bear much fruit, we have kept on, and now we can see the results. I had the pleasure of meeting a sister who came out of Babylon into the truth through a WATCH TOWER that I gave her while serving one of the out-of-town churches in the Volunteer service. The interest here seems to be increased and we have a good attendance at our services.

We received a great spiritual blessing during and since our dear Brother Samson's visit. I praise God for such men as he. Oh! it is blessed this fellowship with the saints and I can never thank our Father enough for it and for his wonderful goodness in bringing me into the light. I am enjoying the walk with my blessed Savior each day, and tho some times I pass through shadows I am striving to say "Thy will be done." We desire your prayers, dear Brother, that we may learn more perfectly the lesson our heavenly Father would teach us.

The article in April 1, TOWER on "Patience" was just what I needed. May God bless and keep you in his love is the prayer of your brother in Christ.

C. P. BRIDGES,—*Massachusetts.*

DEAR BROTHER RUSSELL:—The churches of Bethlehem and Allentown, Pa., joined in "remembrance" of him last evening (12 being present), and renewed their consecration to our blessed Lord. It was a profitable occasion to us all.

Your Brother in the glorious hope,

E. C. REMMELL,—*Pennsylvania.*

DEAR BROTHER RUSSELL:—I wish to inform you that the memorial last evening was a very impressive one, and one long to be remembered. There were 25 present, willing to accept and share our Redeemer's death and sufferings. With love in Christ,

S. J. ARNOLD,—*Ohio.*

DEAR BROTHER RUSSELL:—I just wanted to write you a few lines concerning the good meeting we had on the evening of April 2nd. We surely enjoyed a blessed season of commemoration of our dear Savior's suffering and death. There were eleven present this year, about double what we have ever had before. We opened our meeting with hymns 23 and 13. Then we all knelt in prayer led by Bro. Towne. And tho we were saddened in recalling the scenes of Gethsemane, were rejoiced that we were ransomed and that Jesus was exalted to such a glorious position, "with all power in heaven and in earth." As some were present who had not met with us before on a like occasion, a few words were said in explanation of the occasion of our meeting, why meet tonight, and what it takes the place of. Then concerning the emblematical bread and juice of the vine, and the real, we read from pages 69, 70 and 71, TOWER 1898. Then followed testimonies in which all took part, expressing our deep appreciation of what our dear Savior accomplished for us. After offering prayer for the blessed "bread from heaven" that was broken for us, the emblem was served. And after a few moments meditation and communion with the Master, and prayer for the precious blood represented by the cup, it was passed. In closing we sang hymn 276.

We seemed to realize more than ever what a great work the Lord did for us, our unworthiness without his merits, and the opportunity of ourselves now becoming a part of the great Sin-offering, laying down our lives jointly with him, being broken with him, that we might also have a part in his resurrection, and jointly reign with him, in blessing all the families of the earth. We remembered you all at Allegheny and were very thankful for the "meat in due season" which the Lord has so graciously provided through you. We prayed the Lord's blessing might be with all the little companies throughout the world, met in memory of his broken body and spilt blood.

Praying the Lord's choicest blessing upon you and his harvest work, in which all the brethren and sisters here join.

Yours in his service, JOHN HOSKINS,—*Illinois.*

DEAR BROTHER RUSSELL:—We met last night to memorialize the sacrifice of our dear Redeemer. Six of the dear friends partook of the emblems. (Sister Herr met with the friends at Scranton.) It was a blessed meeting and a season of great refreshment to all. Yours in His love and service,

M. L. HERR,—*Pennsylvania.*

DEAR BROTHER RUSSELL:—On Tuesday evening of this week the church at Buffalo celebrated the Lord's Supper at the home of Sister Eckhardt. The participants were only twelve, but, counting Christ's presence with us, of which we all felt assured, it made up the same number comprised in

the little company who were present on that memorable occasion centuries ago, when our Savior as a man celebrated the Passover with his disciples. We trust however, that Judas was not represented.

Although few in number, each one seemed animated by the same Spirit, and I think all felt like saying with Paul, —"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." I believe each one present was strengthened by that true Bread from heaven, and that all departed with a stronger determination, if possible, to "run with patience the race which is set before us," and to "press toward the mark for the prize of the high calling."

The church here unite in expressing their Christian love to you. We all pray that the Father may strengthen and keep you, enabling you to give to his loved ones the "meat in due season."

With best wishes, I am your brother in Christ,

E. F. CRIST,—*New York.*

DEAR BROTHER:—Sister Black and I partook of the emblems with Sister Hasson, at her home. We had a blessed season, entering into fellowship, in our thoughts and prayers, with the different groups and single celebrants all over the field. As a result we hope to take up our work with added zeal and courage.

Your brother in the blessed hope,

W. W. BLACK,—*Massachusetts.*

DEAR BROTHER RUSSELL:—Have just concluded Memorial service this evening. Myself and wife only. We have had a profitable hour and have been greatly blessed, as I hope many of the little circles of the household have been this evening. We purposed going to Clifton to meet the friends there for this occasion, but snow storm and muddy roads rendered it out of the question. Please accept our very kind regards and believe us to be yours in Christ.

F. J. & E. CHAPMAN,—*Kansas.*

DEAR BROTHER:—The church at Portsmouth celebrated the Memorial Supper last night. There were present eight brethren and one sister, besides another lady who does not hold with us. Great solemnity and profound joy pervaded every heart. All agreed in saying it was "good to be there."

Yours in him, WM. W. MURRAY,—*Virginia.*

DEAR BROTHER RUSSELL:—I write also to tell you of the great blessing which all received in the celebration of the Lord's Memorial Supper last night. We met in a parlor and had the comfort of having with us many who live too far to attend our regular meetings. There were probably twenty-five in all present. All seemed fully consecrated to the Lord, and many were the moistened eyes, as all whom the time would permit gave testimony of their gratitude to the Master for his great gift of himself for us. Our thoughts were especially prepared for the Memorial by a good-sized meeting Sunday morning, when Brother Wyndeltz, in a marvelously clear manner, brought out the subject of the ransom, the Passover; and how it is our blessed privilege to be joint participators in that one loaf. We had you and the Allegheny work in memory to the Lord in prayer that he may graciously guide and preserve you, and continue the blessings you have heretofore bestowed.

All join me in love to you and the dear brethren at Allegheny. Yours in our dear Redeemer,

S. H. HUSTON,—*Texas.*

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FRESH ATTACKS UPON THE BIBLE

"Wounded in the house of its friends," is certainly true of the Bible today; for it has no outside foes one-half so antagonistic, so injurious. But it is not the Bible's friends who thus attack it—but enemies, who under guise of being its friends have received honored positions in the household of faith,—who, from the vantage point of its pulpits and colleges and editorial chairs, insidiously stab the Bible, while professing to love and reverence it.

Three volumes have just issued from the press, each one calculated to undermine, shake and overthrow the faith of many of God's people, who could not be reached or shaken by the same testimony if it reached them from disreputable or infidel sources. The first of these is volume III. of the series being published by the higher critics. The second is by Rev. Lyman Abbott, D. D., successor to Henry Ward Beecher in Plymouth pulpit, but now editor of the *Outlook*. The third is by Judge Charles B. Waite. It is not for us to judge that these essayists are dishonest; nor that they are seeking rewards of fame as leaders of thought, in a direction toward which all but the very few will shortly follow them, "as sheep having no shepherd." Rather, we will suppose these writers to be thoroughly honest—intent upon telling the truth as it appears to them. Indeed, we see in this movement a fulfilment of the Bible's predictions respecting our day, the ending of the present age.

We may not state the matter too strongly when we declare that God is back of the many present-day movements which are ensnaring many and making shipwreck of their faith, in the sense that he designedly does not hinder such erroneous presentations, but, on the contrary, permits circumstances to foster and prosper them. Thus the Lord declares through the Apostle, "God shall send them strong delusions that they may believe a lie: that they all might be damned [condemned, as unworthy a place in the Bride of Christ] who believed not the truth, but had pleasure in unrighteousness;—because they received not the love of the truth that they might be saved."—2 Thes. 2:10-12.

The very men who are thus becoming blind leaders of the blind into the ditch of unbelief are men who have had first-class opportunities as respects education and opportunities for Bible study; men who, had they loved the truth and sought it, would have found it clear, convincing, precious; but who, rejecting the Lord's leading, and leaning to their own understandings, have become vain in their imaginations; have cut loose from their faith-anchorage, and are helplessly drifting—they know not whither.

Does some one say,—It is strange that God should prosper rather than oppose these strong delusions! Yes, and the Lord himself calls it "his strange work," "his strange act." (Isa. 28:21) Describing this "strange" prospering of error and unbelief the Lord says:—

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lip do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder [miracle]: for the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid."—Isa. 29:13, 14.

This language was applicable to typical Israel at the first advent, and consequently is applicable to nominal, spiritual Israel in the present "harvest" time of this Gospel age. The above is merely a rehearsal of what the Prophet explains more in detail in the previous chapter. (Isa. 28) In verses 9 to 12 the Lord explains the preaching of his message through imperfect human lips, and that this message, rightly received, should have brought rest and refreshment for the weary and heavy laden: yet to the majority its blessed influences were lost, so that as a whole Christendom or churchianity is about to go backward and fall and be broken and snared and taken in the general *unbelief* that is even now sweeping over the civilized world.—Verse 13.

The secret strength of this delusion, which has made the Word of God of no effect through human tradition, and prepares the way for this great falling away, is mentioned in verses 15 and 18. It is the covenant made by the great teachers with death, and their agreement with hell (*sheol*—the grave, the state of death). Under this agreement or covenant, which all the creeds of Christendom endorse, *death*, which God's Word styles an "*enemy*," is accepted as a friend; while the *grave*, the Bible teaches us, is the great *prison-house* of mankind, from which in due time the glorified Christ will deliver all of the prisoners who will accept his righteous terms—by restitution processes.—Luke 4:18-21; John 5:28, 29; Acts 3:19-21.

"Hear the word of the Lord, ye scornful men [disdaining teachers] that rule this people." You have thought it *wise* to teach the people that death and the tomb are not enemies—that the dead are more alive than ever they were, either in a place of bliss or of torment. You feared to tell the people the truth, that the dead are dead, lest this should decrease your superstitious hold over the minds of the people. You said: The people will prefer to think of their friends going at once to glory, without waiting for the second coming of Christ,

and a resurrection of the dead, and it will heighten our influence over sinners to tell them an untruth—to misrepresent to them the words *sheol* and *hades* and to make them believe that these words represent a flaming torture-chamber, presided over by legions of furious demons, and that at any moment they may by accident be dropped into that eternal torment if they are not members of some of the sectarian systems, which we have organized, but none of which were or will ever be recognized by Jesus or his apostles. You have thus practically in effect said, "We have made lies our refuge and under falsehood have we hid ourselves," and are safe—no matter how great a storm may arise;—even though an overflowing scourge of infidelity come, we are safe in the ignorance of our people, and in their dependence upon our dictum for their faith and hopes of the future: as we have succeeded in "bamboozling" them in the past, we shall continue to do in the future.—Isa. 28:15.

But the Lord's answer is No! This very error shall work your ruin, and the overthrow of your system, and all identified therewith shall suffer loss. (Vs. 18; 1 Cor. 3:15) I have laid the only sure foundation, Christ Jesus, and he that trusteth him, and he alone, shall not fall, but "be able to stand" in the great time of testing, near at hand. For "judgment also will I lay to the line and righteousness to the plummet: and the hail [hard, cutting truth] shall sweep away the refuge of lies, and the waters [truth] shall overflow the hiding place," and force you to show your subterfuges. (Verse 17) The falsehood respecting death and the death-condition will fall with all that you so carefully built with this hay, wood and stubble of falsehood. The *fire* of that day shall test it and destroy it; and when it goes down you will go down with it, and will no longer have influence and preferment with the people.—Verse 18.

This falsehood has been at the bottom of the various errors which have confused you; and because you had wilfulness of heart and drew near me with lip-service, rather than a full consecration of heart, ye deluded and blinded yourselves (as teachers) as well as those whom you "rule," so that to all of you my Word has become as a sealed book—understood and appreciated neither by the learned nor by the unlearned. (Isa. 29:10-12) Hence the fall of both leaders and followers into the ditch of unbelief—infidelity. This calamity will pursue you continually until you come to "understand the report [doctrine, truth]."—Isa. 28:19.

Why so? Because the creed-beds you have made for yourselves are too short for men to *rest* upon. They would serve the purposes of infants in thought and reason; but as knowledge, growth, comes, the bed is found too short, too uncomfortable. The covering, too, is insufficient for the developed mind, though sufficient for the infantile. No thinking person can wrap himself securely in the narrow hopes of any "orthodox" creed: if he gets under the covers of the Calvinistic creed-bed and endeavors to consider himself one of the elect, as therein taught, he is harrassed by the chilling air of doubt, and cries:—

"'Tis a point I long to know,
Am I his or am I not."

If he removes to the trundle-bed creed of Arminianism, and seeks to cover himself with the hope that there is no election—that the door is open and that "whosoever will" surely includes himself, he cannot get warm because the chilly doubt comes to him again with the suggestion that the Scriptures certainly do mention a "little flock" and an "elect" class and a "narrow way." And he reasons that if God deliberately planned and prepared an eternity of torture for the vast majority of his creatures, he must be a loveless if not a conscienceless being—on whose mercy no reliance is to be placed. The larger he grows mentally the more uncomfortable the short beds and narrow creeds, until he resolves to get out of them in disgust. The difficulty is that it is not merely respecting human creeds that he loses faith; but believing that they represent God's Word, the thinker becomes a general skeptic, and viewing the Bible from the outside only, and in the light of the traditions of the elders, he is deaf to every influence and appeal for the truth during the present age, and until in the new dispensation the voice of the Son of man shall declare the truth with no uncertainty—when all the deaf and dead shall hear and, obeying, may have "life more abundant."

The theory, that the dead are not dead, is the basis for the false doctrines of hell and purgatory, and these monstrous absurdities are the rocks upon which the entire system of Babylon is being wrecked; and only those who learn *in time* that these are unscriptural, and who learn the true Gospel as illustrated in the divine plan of the ages, will be able to stand the *shock* of skepticism, higher criticism, evolution theory, etc., now sweeping down upon churchianity.

Rev. Heber Newton, D. D., of New York City, a leading man in "Orthodoxy," more courageous than some of his associates, boldly states his agreement with death and *sheol*, over his own signature, as follows:—

"Death is the true resurrection. No other resurrection is conceivable.

"He who dies awakens into consciousness the same being as of old.

"The threads of the old existence are not cut at the touch of death.

"Death ushers us into no foreign world. All that is essential to human life here will be found there."

REVIEWS OF THE BOOKS MENTIONED

The fact that the first named is gotten out by the higher critics, tells in a word of its antagonism to the Bible as a *divine* revelation, and it will probably circulate chiefly among theologians already well saturated with doubts, and too conservative to circulate such books among their people to arouse doubts and questions they could never hope to answer. But the other two books are of a different caste—intended for the people, and likely to be well advertised, and "pushed" upon public attention by their publishers, and will work havoc among those resting their faith upon sects and creeds. We must notice these, to guard our readers against them. Remember, however, that we do not expect to be able to help any to "stand" except "the very elect," and them not so much by outward as by inward evidences of the Bible's divine authorship. Remember that it is our understanding, as outlined in these pages for the past twenty-two years, that Babylon's sudden fall, as a great millstone, is to result from such influences.

Dr. Abbott's work is styled, *The Life and Literature of the Ancient Hebrews;* and we have come across what we consider an excellent and very moderate review of it in *The North American*, from which we make extracts, which we believe will interest our readers, as follows:—

BOOK SHOULD HAVE GREAT INFLUENCE

"Coming at this particular point of human mental history, when so many of us are religiously unsettled, unwilling either to accept materialism, or to believe what never can be proved, the book may be expected to exercise no little influence upon our decision. . . . If Dr. Abbott's book be the last and authoritative word of the Higher Criticism, then its opponents at least know where they stand, and where issue should be joined.

"The present reviewer is bound to mention his profound dissent from the position which Dr. Abbott has taken. If what the reverend essayist pronounces to be the final truth about religion be so indeed, then it seems to me that religion is not worth attending to. We have practically not advanced beyond the religious state of the ancient Egyptians, or of classic paganism. Religion is morality softened a little by an illogical suspension of judgment regarding some so-called religious mysteries. Dr. Abbott does not state his opinion in these words; but after examining his argument I cannot see what else to make of it. He does not believe that the Bible is the inspired Word of God; he does not believe that Christ is God made flesh.

NO SUBLIME PASSION IN IT

"What he does believe on these points is common-sensible, plausible and ingeniously argued; but it is poignantly disappointing to those who look for the glow of supersensual faith; there is in it no lift, no sky, no sublime passion. I do not see how such a creed can hold and combine men; how it can do anything but loose and disperse them. It makes no demand upon us, except to be amiable and keep the commandments. It makes the straight and narrow path only too smooth and facile. It engenders no misgivings as to the competence of human intellect to solve all important religious problems. It ventures to call Herbert Spencer's Unknown Energy at the background of phenomena by the name of Deity; but it supplies us with no adequate reason for loving him, or for a conviction that he, in any comprehensible, vital way, loves us. It denies that he has ever vouchsafed us any first-hand, incontestable revelation of himself.

"According to Dr. Abbott, he (God) always permits himself to be colored, modified, and arranged, as it were, according to the limitations and bias of his human prophets; and we have nothing for it but their own personal persuasion that they were not wofully deceived in their assumed function. In short, the Bible is a remarkable and superior kind of literature; and God is an august and lovely possibility. Christ is, or was, a man in whom the divine Spirit was powerfully and perhaps uniquely manifested. But nothing has really happened in religious history which could not be paralleled in

kind, if not in degree, with what happens in the experience of any one of us. And yet Dr. Abbott states everything so softly and sweetly that we hardly feel, at the time we read him, that he is depriving us of religious essentials. It is only when we think him over afterwards that we perceive that we have nothing but husks to eat, and that the immortal springs have run dry.

HERE IS THE KEYNOTE OF IT

"The keynote of his attitude is in a chance sentence in the preface: 'What will the New Criticism do with the Bible?' Why shall we not rather ask, What will the Bible do with the New Criticism? As a matter of fact, it turns out that the New Criticism does not and cannot touch the Bible, in its divine essence, at all. It is occupied entirely with a minute and learned examination of the outside or shell of the Bible—with its letter, as we say. It makes certain discoveries, or arrives at certain theories, with regard to this letter; and then proceeds to judge of the Word of God upon the basis of these external discoveries and deductions.

"The conclusion reached is that the Bible is not divinely—that is, directly—inspired; is not the authentic and eternal Word of God; and, since no other book claims to be that, it follows that there is no such thing extant as a full divine revelation. Now, obviously, God can never be found out by man, working with his finite human faculties; if he do not reveal himself, he will never be revealed, and must always remain a mere surmise or plausible deduction from facts which man is capable of discerning. There is nothing—absolutely nothing—divinely authoritative upon which we can take our stand.

AUTHORSHIP OF THE BIBLE DISCUSSED

"The Bible is nothing more than an adventitious collocation of writings, composed by Hebrews of salient intellectual, moral and emotional gifts, who lived some thousands of years ago. We are to take it for what it seems to us to be worth, and for nothing more. It is full of errors, chronological, geographical, scientific; it is full of fairy tales, lyrics, imaginative stuff of all kinds, which, however, possess the common peculiarity that they do contain constant references to the Hebrew Jehovah. If there do not live among us today poets, story-writers and 'prophets' just as remarkable as these old Hebrew ones, that is only because it happens so; and on the other hand, our historians and scientific writers are far more trustworthy.

"As regards the prophets, we are to understand that they were not prophets in the sense that they foretold things to come; if Isaiah or somebody else used a form of words which might be regarded as a foretelling of the coming of Christ, that is a mere coincidence, nothing of the kind was in the prophet's thoughts. Upon the whole, were a number of devout, pure-minded, highly gifted men to get together today, they might turn out a very respectable Bible of their own, entitled to just as much respect as this ancient volume or library, which has been so painfully handed down to us from antiquity.

"I say, they might; no doubt, on the other hand, they might not; but at any rate, there is no apparent reason in the nature of things why they should not.

WONDERS AT DR. ABBOTT'S CONCLUSIONS

"Now, I do not suppose there are many to question that the Bible has all the imperfections that Dr. Abbott finds in it. But many must be at a loss to discover why, admitting the imperfections, and conceding that the Bible is nothing else at most than an attempt to show that God is reckoned with in human history, Dr. Abbott should regard the Bible as in any sense a divine book.

"If the Bible be not something infinitely deeper and more vital to mankind than this, it is practically nothing; and that it should have survived all these years, and have so powerfully influenced mankind, is extraordinary, to say the best of it. It leaves us destitute of any certain knowledge of God, and entirely free to deny that any Supreme Being exists.

"In truth, unless we are prepared to make assumptions, at the outset, far outstripping any possible conclusions or discoveries of human knowledge or science, we cannot hope to have any God or Bible whatever. If we are to credit a divine Providence at all, we must credit it without any reservations whatever.

"If I could prove my belief in God by any process of logical demonstration, I should cease to believe in him. It is a certainty miraculously implanted in the soul, or it is nothing.

"I believe that the Bible is the inspired Word of God. I do so in virtue of reading the Bible, and being convinced by a spiritual and mystical process that it is the divine revelation. I then perceive that the trivial and often revolting historical details of a depraved and infidel people which it recounts; the songs which it sings, the apostrophes which it records, the allegories, the stories which it narrates, have not, in their literal significance, any divine or external meaning whatever.

"But all these are a mask, cover or body, under or within which is a soul or spirit, answering part to part to its material envelope or instrument, and conveying the spiritual truths concerning the Creator and the human being which he has created, which are essential to that creature's integrity and salvation.

"Though its compilation seems to have been governed by chance, it was not so, but it was divinely ordained from the beginning. And whether or not the writers thought they were inspired, every word which they set down had already existed in the divine mind, and their hands were divinely guided so to write it and not otherwise.

"The true alternatives between which we must make our choice are the view stated by Dr. Abbott, which gives up religion; and this, which demands the surrender of the judgment of the human senses. His book may precipitate this choice, and thus do a good beyond what he had himself foreseen."

JUDGE WAITE'S CRITICISM OF THE NEW TESTAMENT

This book is ably reviewed by the New York *Tribune*, from which we give the following extracts:

"Of the numerous gospels in use in the church in the second century, the author says that only three were probably apostolic, namely, the Gospel of St. Paul, the Gospel or Recollections of Peter, and the Oracles or Sayings of Christ, attributed to Matthew. These, as well as numerous other sacred writings now unknown, were reserved as sacred scriptures in the early church, until they were suppressed in the interest of the present four gospels. 'I found myself,' says Theodoret (A. D. 430), 'upward of two hundred such books held in honor among your churches, and, collecting them all together, I had them put aside and instead introduced the Gospels of the four Evangelists.' Many of the early Fathers refer plainly to these suppressed writings, and some of these references indicate that writings now unknown to the church were regarded as authoritative. The three writings mentioned above probably did not teach the miraculous conception of Jesus or his physical resurrection. But it is the contention of the author that these and other beliefs gradually grew into shape in the church, and that then the present Gospels were written, many of the materials in the older writings being used, the Gospel of Paul was thus the germ of the Gospel of Luke; the Gospel of Peter of the Gospel of Mark, and the Oracles of the Gospel of Matthew.

"Holding thus as to their origin, the author naturally rejects the Gospels as unhistorical. Undoubtedly, he says, there was a moral and religious teacher that came to be known as Christ. This teacher, who had devoted followers and disciples, was put to death in the reign of Tiberius, and after his death Paul, the chief of his disciples, founded a new religion on his doctrines and precepts and on the belief in his resurrection. Both Peter and Paul, in the opinion of the author, were responsible for much of the cruelty, bigotry and fanaticism which came later to characterize Christianity. The apostolic fathers emphasized most the supernatural elements in Christianity, and in a credulous age new supernatural additions could easily be made without exciting any protest."

THE FOUNDATION OF GOD STANDETH SURE

Replying to the Judge's arguments, we notice first, that their weight depends greatly upon the attitude of the mind receiving them. If we will imagine a mind (and they are legion) already disgusted with the din of the jarring and contradictory creeds of Christendom's sects, numbering more than a hundred; and if, additionally, we will imagine that mind awakened, in part at least, to a realization of the injustice, unmercifulness, lovelessness, pitilessness, heartlessness, of the doctrine of eternal torment of all except a "little flock" of "saved" ones; and if we will remember that this awakened and disgusted mind has from infancy been taught that the Bible is the foundation for that slander upon the divine Creator, then we can easily see that to such a mind the weight of Judge Waite's book would be immense. Such an one is prepared and waiting for an excuse for utterly repudiating the Bible, and getting rid once and forever of harrassing fears respecting the future of himself and millions of others, which as a nightmare had haunted his soul since infancy.

To the mind thus prepared and fertilized with the rich compost of the errors of centuries, including the "dark ages,"

every argument of this book will doubtless bring conviction and seem utterly unanswerable. The seeds of doubt, once sprouted, will make reverence give place to contempt, and every item that is obscure is classed as an inconsistency and contradiction, and speedily faith's anchorage is wholly lost. And in the case of the majority there is no real *faith*, but merely credulity, which vanishes still more rapidly.

But, on the other hand, note the position of those who approach these questions and suggestions of doubt from the opposite standpoint;—like those mentioned by the Prophet, saying, "The people that do *know* their God shall be strong and succeed." Suppose this one to have "tasted that the Lord is gracious," in realizing the forgiveness of his sins, and that being thus justified he has made a full consecration of himself to the Lord—even unto death; and that thus he was begotten of the holy Spirit and realized the new life begun in his heart, and making progress in all the fruits of the Spirit;—one in whom old things had passed away and all things become new.

Suppose, additionally, that this one was living today, and consequently privileged to partake of the "meat in due season" provided for those of the household of faith who are Israelites indeed, and in a proper attitude of heart to receive it. Suppose that he had been a faithful student in the school of Christ and learned of him, being "taught of God." Suppose that now he saw clearly the divine plan of the ages;—the fall of our first parents, the promises through the patriarchs and the prophets of a great Redeemer out of Israel, who, dying, should thus redeem or purchase all men, not from torment, but from death, and who, since his resurrection, has waited with the work of restitution (resurrection) for the world until, as appointed by the Father, he shall have first selected his "elect" church, his bride and joint-heir in the kingdom, which is to bless and restore all the willing of the purchased race.

Suppose this one, who has *seen* with the eyes of his understanding the wisdom, justice, love and power of God portrayed in God's Word in respect to the divine plan, as it shall ultimately shine forth as the sun,—would it be easy to convince such an one that he had followed cunningly devised fables? Nay, verily; he would say with one of old, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him."—2 Tim. 1:12.

Ask such an one what he thinks of the fact that the New Testament was not handed down from heaven in book form, but grew, as one after another added his testimony, and he would answer, Why, yes! How else could it come to us and yet have us "walk by faith and not by sight"? Inquire what he thinks of the fact cited above, that Theodoret declared that in the churches of one province he found over a hundred different manuscripts, by various authors, dealing with the events of our Lord's ministry; and that he, Theodoret persuaded them to accept as authoritative the four Gospels we now use,—relegating the remainder to less prominence, as unauthoritative. Ask if this would shake his faith in the narratives of the four Gospels, accepted now as well as then?

His answer would be, No; this does not shake my faith. I know very well that none of the Gospels were written until after Pentecost; and that later on there were numerous presentations of the matter by more and less competent writers. I know that of the four accounts so long canonically recognized by the Lord's people two (Mark and Luke) make no claim to having been written by apostles. I can well surmise that all accounts in that day of scarcity of books would be costly, as to time of preparation; and on this account, as well because of their sacred theme, all such would be kept in more or less honor, by the Lord's people. I can readily see the wisdom of deciding which of these versions were the more accurate in detail and desirable in style of diction: and I agree that a council of believers would be a desirable way of reaching a conclusion on this subject that would be beneficial to all. And I fully endorse the selection made, and conclude that in this, as in all of his people's affairs our Lord supervised. Furthermore I am the more convinced of the honesty of the records, as well as of those who decided upon them, by the fact that two of them do not claim to have been made by eye-witnesses, nor by apostolic writing, but were by St. Paul's contemporaries and assistants; and one of those says most modestly:—

"Forasmuch as *many* have taken in hand to set forth in order a declaration of those things which are most surely believed among us [primitive Christians], even as they [apostles, etc.] delivered them unto us—[they] who from the beginning were eye-witnesses and ministers of the Word; it seemed good to me also, having had perfect understanding of these things from the very first, to write unto thee in order, most excellent Theophilus."—Luke 1:1-3.

Could there be anything less like deception than this? Would it not have been easy for dishonest men to have omitted the introductory words of Luke's Gospel, and to have given it the name of James, or Paul, or Andrew, or Peter, or Nathaniel? And could they not have done similarly with the Gospel by Mark? Moreover, it is evident from the above words of Theodoret, as well as from other records, that the general recognition of the four Gospels we now recognize took place long before Theodoret's writings. He mentions the matter in a manner that implies that the province thus instructed and advised was an exception to the rule—different from the churches of other provinces. And this, and the evidences against the rejected ("apocryphal") books, and the evidences in favor of the four Gospels we still recognize were so weighty with the churches that Theodoret evidently had no difficulty in convincing them of the propriety of the course he advised.

No secret has been made of the fact that certain records respecting that time were rejected, and some Bibles, especially old Family Bibles, contained numerous of those rejected books, separated from the accepted ones, and styled as a whole The Apocrypha. And we have no hesitation in saying that the difference between these rejected records and those accepted and kept are so great that not one of our readers would be unable to quickly detect the wide differences between the style and general presentations of these and the simple, grand, unostentatious presentations of our four Gospels.

But, some one may ask, If these Gospels were not *selected* in the apostles' days, but long afterward, how do we know that they were inspired? We answer, that in the apostles' days most of the evangelizing was done by word of mouth, few people knew how to read, even if they had books; and the Lord evidently did not intend to fix matters so that there should be no room for doubts and doubters, and no room for exercise of faith in his supervision of his own cause. He undoubtedly did supervise the matter, so that we have in the four Gospels a very full record of the facts. Nor are we to think that inspiration is requisite to the telling of the truth; and these Gospels make no claim to having been inspired or needing inspiration;—they are histories. We read Macaulay's history of England and believe its records without thinking of asking whether Macaulay was inspired to write it. We trust it even though we have no reason to assume that God supervised its statements, as we have good reason to expect he did with the Gospel records.

As for the Epistles, their case is different,—they are not merely historical records; they are doctrinal treatises; respecting the authority, the inspiration, of their writers we have good reason to inquire. And whoever will examine the rejected or Apocryphal epistles will find that they are wholly inferior to those retained, and in addition, that no apostolic epistle was rejected and no unapostolic epistle retained. The conclusion of the early church was the same that ours now would be. (1) That Paul was the Apostle chosen of God to fill Judas' place (the uninspired and undirected action of the eleven in choosing Matthias, previous to Pentecost, being entirely ignored by the Lord). (2) That all of the apostles were specially selected and specially inspired and directed of the Lord for the work given them to do; and that they have no successors in office and authority;—even though Papacy has since claimed, to the contrary, the same inspiration and authority for its popes. The last book of the Bible sets its seal to the thought that the twelve were special representatives of God, and that the number could not be added to,—by showing the glorified church of the future, under the symbol of a city—whose *twelve* foundations had in them written the names of the *twelve* apostles of the Lamb.

It is objected further, that some of the books now recognized as parts of the New Testament were regarded with suspicion by some of the churches for quite a while, and openly rejected by some for a season;—among others the second Epistle of Peter, and Revelation. We answer, that this is not surprising; and so far from being an unfavorable item it is favorable;—showing clearly that whatever indifference might have been manifest in some congregations at first, some were very critical, very exacting as to the proofs of genuineness of what they received. And as for the Book of Revelation, it belonged less to that day, anyway. It is specially ours of today, and contains abundant internal evidence of its one-ness with the remainder of God's Book.

However, as at first stated, all these things, while clear as crystal to those possessed of and taught by God's Spirit, are obscure to all others who will find abundant opportunity for "stumbling at the Word, being *disobedient*." It is still as true

as when our Master said it, that—"If any man will do my Father's will, he shall *know* of my doctrine." Whoever will not *do* this, whatever else that is good he may do, will not know,—not being of the kind "to whom it is given to know the mysteries of the kingdom." (Matt. 13:11) To all others the matter may be foggy, at best; even as the Prophet declared, "None of the wicked [unfaithful to their covenant] shall understand." The Scriptures are for and addressed to the church —the saints and the household of faith; and their evidences are internal, not external; just as the symbolic vessels and furniture, etc., of the Tabernacle and of the Temple were completely hidden from outsiders, and could be fully seen only by the typical priesthood, in the light of the typical oil and lamp.

Does some one ask, What can we do for friends whom we may expect more and more to see drifting off into skepticism? Must we let them go without endeavoring to help them?

We answer, No; we should do all we can for each one, even though we know that it will avail nothing for the vast majority. Give them the following treatment, asking divine wisdom to know how to approach them wisely. (1) Let them read this paper, and (2) loan them MILLENNIAL DAWN, VOL. I., the first four chapters of which were specially written for the assistance of truth-seekers, who need first of all to have faith established in the Bible as a *whole*. If they are in the proper condition of heart, that is to say, if they have the "hearing ear," they will get a start at least in that volume, which perhaps has converted more infidels than any other book in print today. If they love the truth and appreciate the divine character as set forth in the *Plan of the Ages*, they will want to go on and on in the green pastures of truth, and by the still waters they will be refreshed, and doubtless the great Shepherd will by his rod and staff guide them to the kingdom. But the record is that a thousand to one shall fall.—Psa. 91:7.

WHENCE THE PRESENT GENERAL BLINDNESS?

Prevalent blindness and loss of faith in the Bible are attributable to the various so-called Orthodox creeds of Christendom; formed during the "dark ages," these are full of superstitions and falsehoods, and vain attempts to reconcile these with the holy Scriptures. Now that reason is awakened it does not occur to the devoted sectarian that the fault is wholly with his creed, and that it really is in violent conflict with God's Word as reverently and reasonably interpreted. On the contrary, he loses faith in his Bible in proportion as he loses faith in his creed; because he considers them to be in harmony —identical in their teachings.

He has a reverence for his Bible as an antique, as a remembrancer of the past,—intimately associated with his earliest experience at a pious parent's knee; and he has a similar reverence for the creed and denomination to which his parents and himself have long been attached. But he has lost *faith* in both. He can see at a glance the inconsistency of the teachings of the various creeds, that God is either *incapable* of extending the knowledge of Christ to all mankind, and giving all a fair opportunity for believing and obeying the Gospel, or else that he is *unwilling* to do so to any but an *elect few;* and that the vast remainder are to be tormented to all eternity;—which, if God knew the end from the beginning, implies that he provided them with eternal life with the foreknowledge and intention that they should thus suffer.

Men could stifle reason in this manner once, but they can do so no longer. It is to their credit as reasoners, and to their credit as men and women of heart and sympathy, that they reject such theories as impossible of belief, and declare that such testimony bears on its face the evidence that it is untrue; that it is a blasphemy against the true God and a dishonor to the conscience and reasoning powers of every one who so professes; and that they had rather trust to a theory of their own construction, built on love and reason, than stultify themselves longer by such professions.

And not seeing that their creeds malign the Bible as much as they do the Creator, they reverently lay aside Bible and catechism as relics of their thought-infancy. Nominally they still adhere to their denomination as being "as good as any, and as correct as any;" and the denomination still adheres, nominally, to the creed and the Bible and the accustomed forms and ceremonies: believing them to have a salutary effect upon the young and a restraining influence upon the immorally inclined.

However it may be kept secret, the "broad-minded" and "intelligent," "up-to-date" ministers and members of the various denominations have taken, or are rapidly taking, the view advanced by Dr. Abbott, set forth foregoing: that *morality*, and not *faith* in Christ, is the divine test. The tendency of many is to universalism; but the majority, having lost faith in the Bible, have no guide whatever except their own or other men's reasons, and are full of doubts. They have lost their anchor and are being driven to shipwreck on the rocks of infidelity by the increasing winds of reason.

These all need help; but there are none who can render aid except such as by the grace of God have gotten their own eyes open to see that the Bible has been unintentionally traduced in the house of its friends—that it is loyal to God, and most beautifully grand and self-consistent to the sanctified reason, and able to stand the test today and to come off victor, as much as in the past; while, on the contrary, the sectarian creeds can find no defenders among reasonable men.

The bolder infidels tell us that the Bible was made up by priests and knaves. We inquire, which priests and knaves?—of which denomination?

Was it made by Methodist priests and knaves?

If so, why did they not add a dozen or so more texts to support their special tenet—that divine grace is free during this Gospel age? And why did they not omit those texts which mention "election" and the "elect"?

Was it the Presbyterians who made the Bible?

If so, why did they not add more texts on election, and omit the three or four which appear to be contrary to the doctrine of election, and which they cannot explain away?

Was it Lutheran priests, Episcopal priests, or Baptists? No! for similar reasons.

Oh! Finally they conclude that it must have been made by the priests and knaves of the church of Rome! Well, let us see whether its internal evidences favor that view. What object did they serve by such a fraud?

If the Roman Catholics made the New Testament, and pretended that they gave the words of Jesus and the apostles, so as to furnish a foundation for their teachings, how comes it that they are and have long been the bitter foes of the Bible—Bible readings, Bible Societies, etc.? And how comes it that they did not make a Bible which would support their theories? Why did they not put into it clear statements to the effect that Peter was the first pope; that our Lord's mother was the "Mother of God," and that she should be prayed to; that saints are to be prayed to; that images, crucifixes and pictures are to be adored? Why did they omit mention of "holy water," "holy candles," "extreme unction," consecrated cemeteries, and the invalidity of any but priestly marriages? Why did they not insert commands respecting the wearing of "scalpels," the necessity of masses for the dead, to get them out of purgatory? Why did they not insert instructions to all to apply to the priests for indulgences, and fix liberal prices at which they should be supplied? Why was Purgatory left unmentioned when it is the mainstay of their church treasury? Why did they not throw in at least a dozen or so texts amongst the epistles of Paul, Peter, James and John describing hell and purgatory in vivid colors, instead of omitting a single mention of either? Why did they not insert a dozen texts or so on the doctrine of Trinity, instead of leaving the entire Bible without such a text, until the seventh century, when *one* text was corrupted, so as to indirectly imply something of the kind? (1 John 5:7—admitted by all trinitarians to be corrupted, and omitted from the Revised Version). Why did they not insert a passage to show that the *"clergy"* are separate and distinct from the *"laity"*?

Why, on the contrary, did they insert passages which say that there is no such class distinction as "clergy" or "laity" in God's church, but that—"Ye are all one in Christ Jesus"? Why did they permit that their favorite, the Apostle Peter, should be made to contradict their theory and practice, by saying, not of the "clergy," but of the whole church, "Ye are a royal priesthood"? (1 Pet. 2:9) Why did they permit the oft repeated statements that the *end* of the wicked would be "destruction"—"second death," etc., which would be wholly contradictory to their theory of *"eternal torment"*?

We answer, that the evidence is conclusive that the Bible was not made by any of the sects, and is in antagonism to them all, and that in justice it should be judged by itself—by its own internal evidences. And all who have seen its beauty from this standpoint, praise God for the light:—for his wonderful plan of the ages, of which the ransom at Calvary, *once for all*, is the center, the election of the Gospel church a grand incidental, and the blessings of the Millennial age, bringing opportunities for obedience unto eternal life to all the redeemed, is the grand outcome.

Whoever knows this Gospel and does not desire and endeavor to spread it to others about him who are blind to it, but hungry for it, surely lacks the spirit of Christ, whatever may be his profession. How dwelleth the love of God in him?

"HE ASCENDED UP ON HIGH"

ACTS 1:1-11.—MAY 19.

"While he blessed them he was parted from them and carried up into heaven."—Luke 24:51.

Luke, the writer of the Acts of the Apostles, in its introduction refers to his Gospel narrative of the life of Jesus—respecting "all that Jesus began both to do and to teach until the day in which he was taken up." It was no doubt of divine intention that he should express this matter in this particular form, and refer to the personal work of Jesus as merely the beginning of his work. Only those who grasp this thought; *viz.*, that the body, or the church, "the body of Christ," in the flesh, is a continuation of the work of Jesus, the Head of that body, in the flesh—only such can grasp with clearness the divine plan. We are to consider the name, Jesus, as the personal name of our Lord and Head, and the name Christ, or Anointed, as the official name, applicable to him as the head, and to the whole church as his body. From this statement the two advents of Christ are brought close together, for the work of the first advent, the sacrifice of Christ in the flesh, will be little more than completed, until the work of the second advent begins, the blessing of all the families of the earth with restitution privileges and mercies, at the hands of the glorified Christ, Head and body. Indeed the *preparation* for the new age and its work laps upon this Gospel age and its work.

It was in harmony with this thought (that the work which he had begun, his apostles and all his footstep-followers, were to carry on) that the Master so particularly instructed them during the forty days after his resurrection. We have already noticed that he appeared to them in all some six or eight times, and now in the present lesson we have an account of his seventh (or ninth) appearance, at the end of the forty days. It was probably at least a week after he had seen seven brethren in Galilee that he appeared to them again at Jerusalem, where he evidently had appointed the apostles to assemble. Here he met with them and gave them his final parting instructions, which were perfectly in harmony with his previous teachings, that their mission was to continue to be a spiritual one, to feed his sheep and to feed his lambs—to continue the work which he had begun, and to follow in his footsteps. But he impresses upon their minds the fact that they are incompetent for this work until first they shall have received of the Father through him a special power from on high, for which he bade them wait at Jerusalem. He reminded them that this blessing for which they were to wait was the same that he already had mentioned before his crucifixion,—telling them that the Father would send the holy spirit in his name, that it would bring to their remembrance all things that he had spoken unto them, and guide them into all truth, etc.—John 14:16, 26; 15:26.

He would impress his disciples with the importance of the blessing for which they were to wait, and with the fact that it meant to them a new era, a new dispensation: as they knew of the reformation movement instituted by John the Baptizer, and that the repentant sinners were immersed in water, he would have them know that now he was instituting a church on a much higher plane, and that all who would be received into it would be immersed in holy Spirit,* holy power—come under an influence of power from on high. His declaration that this would be not many days hence, was indefinite purposely; first, that they should expect it soon, and not be disheartened or discouraged, and yet he left the exact number of days unstated, so that they might be continually watching for it. This left the apostles in a waiting attitude, and, as Luke informs us, in an attitude of prayer and expectancy, very profitable to them at this juncture.

Slowly, during the forty days, the disciples were learning to expect very different things from what they had in mind at the beginning and throughout the Lord's ministry: they were learning that the kingdom glories and honors were not to be distributed immediately; but that a new dispensation, and a new kind of work in harmony with it, was set before them to be done; and gradually their minds reverted to the prophecies in which the blessings of the Lord upon the nation of Israel are set forth, and the intimation given that the blessings upon the whole world are to flow through the children of Abraham in some national capacity. They had confidence in these prophecies, and now they would ask the Lord respecting them. How could these prophecies be fulfilled under the new arrangement, which seemed to ignore the nation and to merely use themselves, the Lord's followers, a mere fragment of the nation. Hence their inquiry of the Master whether now or soon or when the prophecies would be fulfilled, which promised the restoration of Israel to divine favor as God's kingdom, thus implying its release from the power of Rome and all other dominions.

Our Lord's answer was not to the effect that they had misunderstood these prophecies, and that they would all have some kind of spiritual fulfilment; on the contrary, by his answer he implied that their conception of the prophecies was quite proper, but that the time for their fulfilment had not yet come, and that they must not press the question as to the times and seasons; they must trust to God, who has these in his own keeping, and who will abundantly fulfil every promise he had ever made in its due time.

Our Lord, then, drew the minds of his disciples back to their own work, to which he had called them—to the work which they were to accomplish as members of his body in the flesh. He informs them that they shall be specially empowered through the holy Spirit, which the Father would send in his name; and that using this power, this influence, they would be privileged to be his witnesses—his representatives—representatives of his character, his teachings and his work, not only in Jerusalem and throughout Judea and Samaria, but also eventually to the utmost parts of the earth. He would have them see that a great work was being committed to their care. God would attend to all of his promises in due time; now they, to be his co-laborers and witnesses, must be attentive to the work to which they had consecrated themselves, and for which they now were to be thoroughly empowered and quickened through the holy Spirit. With this parting lesson, while he was walking with them and talking to them on the Mount of Olives, going in the direction of Bethany, he began gradually to ascend from them, a cloud receiving him out of their sight.

One error leads to another; and the failure to note that our Lord's change of nature from human to spiritual took place in his resurrection, and that his presence during the forty days was that of a spirit being, unseen except when he for a few times very briefly appeared to his disciples for the purpose of instructing them, and these different appearances in different forms, in different kind of clothing, etc.—has led some to very peculiar ideas respecting our Lord's ascension. Thus we find one doctor of divinity saying on the subject: "The ascension was a noble and fitting close of the earthly career of Jesus; far better than to die again, as Lazarus did, or to remain always on earth in his body—the only alternatives!" Poor man! How tightly error has blindfolded the eyes of his understanding, that he should think thus.

From the Scriptural standpoint, that our Lord was raised "a quickening *spirit*," invisible to mankind, and that he merely "*appeared*" in forms of flesh, the matter has an entirely different aspect. From this standpoint we see that this last appearance of our Lord to the disciples, like the other appearances, was intended for their instruction, and to help natural men, not yet begotten of the holy Spirit, to understand deep things, which otherwise they could not so well have comprehended. Our Lord's ascension was simply another way of *disappearing*. When he appeared to them in the upper room, the door being shut, and talked to them and convinced them, having finished his lesson he "*vanished*" as suddenly as he had "*appeared*." The body of flesh and its clothing, which, by miraculous power, he had organized within the room, he could and did disorganize again by a power beyond our comprehension—the same power which turned the water at Cana into wine; by the same power by which angels had frequently appeared as men for a purpose,—disappearing when the purpose had been accomplished. Indeed, in one of these instances narrated in the Scriptures, an angel accomplished his disappearance in very much the same manner in which our Lord disappeared on this last occasion of his ascension.—Judges 13: 19-21.

The propriety of *thus* terminating his intercourse with the disciples is evident: they would have no further expectation of his appearing to them again as a man, in different forms, after such a farewell: they would understand that he was gone from them now as a spirit being, as he had previously said: "It is expedient for you that I go away, for if I go not away the Comforter will not come." The confusion of the D. D. from whom we quote foregoing, is the more manifest from the fact that in further writing upon this subject he recognized the "two men" of vs. 10 as being angels who, for the time being, had assumed human form for the purpose of communicating with the disciples, and impressing upon them a certain valuable lesson. Why could not the gentleman see that our Lord, having finished the work which the Father had given him to do (*viz.*, the laying down of his life as the man Christ Jesus) was no longer a little lower than the angels, a fleshly being,

* "Ghost" is old English for "spirit"—the word is really obsolete, and had the American Revision Committee had its way it would never have appeared in the Revised Version, we are told. It is not used in the American Committee's Version; it is misleading.

but was now "changed," and as he was, previous to coming into the world, a spirit being of the highest order, so now, as the Apostle declares in his resurrection, he was a life-giving spirit? (1 Cor. 15:45) And if the angels had power to appear as men, and did so appear, why should not their chief and Lord have power so to appear to his disciples in various forms, for the purpose of convincing them that he was no longer dead, but risen,—no longer a man, but "changed"?

Our Lord's words, "It is expedient for you that I go away," lead us to inquire, Why was his ascension expedient? Let us consider the matter. Had he remained with the disciples, present but invisible, and appearing to them and to all of his followers occasionally throughout this Gospel age, of what special advantage would it have been? What could he do for us in this manner that could not as well be done for us from his high station in the heavens with the Father? And again, had he remained with the church it would have seemed all the more inexplicable that he should have permitted his representatives to be misused, slandered, abused in various ways, and that he should seem to take no part in the management of the affairs of the world, while claiming the legal right through purchase, by his own blood, to be its prince and Savior from the power of sin and Satan. For all these reasons it was appropriate that he should not be with us, but that we should know that he was with the Father, and should wait for him until the time appointed of the Father—until all of his faithful disciples had been called and proven acceptable, and the foreordained number of the elect fulfilled;—and that he should then come to receive them to himself, and to establish them as his joint-heirs in the kingdom; and to assume the rulership of the world, to bind the Adversary, to overthrow his dominion, and to establish truth and righteousness on a permanent basis by the divine authority and power which he possesses.

But there was another and all-important reason why he should ascend to the Father, and it is that which our Lord mentions, "Except I go away the Comforter will not come." (John 16:7) Why not? We answer, that the whole world being under divine condemnation, none could be recognized by the Father and adopted into his family, begotten of the holy Spirit as his sons, so long as they were sinners. And the death of our Lord Jesus, while it was the ransom-*price*, had not as yet affected any of those for whom it was intended. Before it could benefit them he must ascend to the Father and must present that sacrifice or *price* as on behalf of those to whom it would be applicable: that they, being justified by faith and sanctification or setting apart to holiness and divine service, even unto death, might receive the Spirit of adoption into the family of God's spiritual sons.

This was the reason, and it is in full harmony with the Apostle John's statement: "The holy Spirit was not yet given because Jesus was not yet glorified." (John 7:30) He had received his glorious body in the resurrection, as the Apostle shows us in 1 Cor. 15:43, 44; but it remained for him to be glorified (honored) after he would appear in the presence of the Father and present before him his complete work, and officially receive divine approval; then he was honored, glorified, with a name that is above every name, "that at the name of Jesus every knee should bow and every tongue confess, to the glory of God the Father."—Phil. 2:10.

We can imagine the eleven apostles (all Galileans) standing looking after the disappearing Master, and endeavoring to peer into the cloud that had received him from their sight, and endeavoring to comprehend the meaning of the various lessons of experience through which they had recently passed; and their perplexed thoughts respecting the promised coming of Christ again, and the interim of loneliness which he had promised should be compensated for by the promised holy Spirit which should comfort them. Then appropriately, at the needed moment, under the divine providence, two beings stood by them, "men" in appearance, but in garments which indicated that they had only assumed the form of men for the occasion, and which told the apostles that these were really angels. These in cheerful tone and impressive manner assured them that they need not continue to look into the sky, but to remember that he would so come again in like manner as they had seen him go.

How strange that so many of the Lord's people, even amongst those who fully believe in, and with deep interest long for his second coming, should overlook the particular features of this angelic testimony! First, that it was the *same* Jesus that should come again—not the former Jesus, whom they knew in the flesh, but the same Jesus, who was taken up from them, and whom they recognized as so thoroughly "changed" from the time of his resurrection—the spirit Jesus, "a quickening spirit." This is the one promised to come again, not in weakness, as "in the days of his *flesh*," but a spirit being, clothed with full plenitude of divine power to establish them as his kingdom, and through them to bless all the families of the earth.

How strange, too, that the other important fact which the angel noted, *viz.*, the "*manner*," is so often overlooked by the same class! What was the manner of our Lord's going? Was it with great ostentation, with the sound of a literal trumpet calling the attention of the whole world? Was it in a manner known to the whole world? Or was the *manner* of his going an extremely quiet one, known only to his most faithful followers? His second coming is to be "*in like manner!*" Those who give to the words of the angels their true weight and force, laying the emphasis upon the right words, will receive a blessing in so doing, and be the better prepared to understand the character of our Lord's *parousia*. They will be less surprised to know that it fulfils all these conditions; that he is now seen only with the eye of faith, and only by the most consecrated of his people. It will be after his second coming, that he (unknown to the world) will reckon with his own servants, his saints, exalting the worthy, faithful over a few things, to be rulers over many things. (Matt. 25:14-30) It will be still later on that he will restore the kingdom again to Israel—to the worthy ones of that people, through whom, as the earthly agents of the spiritual kingdom, the blessing of divine grace and truth shall flow to all the families of the earth. And in connection with the giving of the kingdom to the elect the great time of trouble will reveal the new ruler to all the families of the earth in the fiery judgments upon all iniquity, until every eye (of understanding) shall see him—revealed as King of kings and Lord of lords.

PENTECOST—THE DAY OF JUBILEE

ACTS 2:1-11.—MAY 26.

"When he, the Spirit of truth, is come, he will guide you into all truth."—John 16:13.

Pentecost signifies fiftieth, and was used amongst the Jews as the name of one of their most important feasts or religious celebrations. As their fiftieth "Jubilee" year followed a cycle of seven times seven years, so Pentecost, as a jubilee day, followed a cycle of seven times seven days, from the time of the gathering of the sheaf of first-fruits, which was presented before the Lord as a "wave-offering." This sheaf of the first-fruits evidently typified our Lord in his resurrection on the sixteenth of Nisan—he having been slain as the Passover Lamb on the fourteenth of Nisan.—Lev. 33:5, 6, 15, 16.

In our last lesson we noted the fact that it was the eleven apostles that were witnesses of our Lord's ascension, "men of Galilee;" and it was these, who were to be his special representatives, and through whose word others were to believe, that he instructed to tarry at Jerusalem until endued with power from on high. The present lesson shows us the same eleven apostles in the upper room complying with our Lord's injunction, waiting in an attitude of prayer and expectancy, and in readiness to begin their mission of feeding his sheep and lambs. In harmony with this view is the statement, a little later on, when the preaching began, that "all these are Galileans." And again, "Peter standing up with the eleven." (Acts 2:7, 14) We are not positively informed that any others were present at this time, but from previous statements, to the effect that others (to a total of one hundred and twenty) met with the apostles, "continuing with one accord in prayer and supplication," we may reasonably infer that they were present at the time of the Pentecostal outpouring of the holy Spirit, and that the whole company was thus baptized, immersed in the holy Spirit, which filled the place where they were assembled. There is no good reason, however, for questioning respecting the cloven tongues of fire—that these sat upon any but the apostles. The statement is that "It sat upon each of them, and they were all filled with the holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." The subsequent statement is that all those who spoke, all to whom the spirit gave utterance or tongues, were Galileans; but whether or not the apostles were thus specially recognized at this time, we are assured, not only from our Lord's words, but also from his subsequent revelation, that

the apostles occupied a special place in connection with his kingdom, his church, assigned to no others.—John 6:70; Rev. 21:14.

The Pentecostal blessing signified divine acceptance of the sin-offering which, finished at Calvary, our Lord at this time had presented before the Father. The outpouring of the holy Spirit upon the consecrated believers constituted their begetting of the Spirit to the new nature, and implied thus, that the condemnation upon them as the children of Adam and under the Law Covenant was cancelled, and that now they were accepted in the Beloved, counted as children of God, and if children then heirs of God, joint-heirs with Jesus Christ their Lord, if so be that they would suffer with him, that they might also be glorified together—Rom. 8:16, 17.

As is implied in our Lord's statement and in his promise, this was a new thing. No such outpouring of the divine Spirit had ever occurred before as respected the children of Adam. Indeed, no such acceptance and new begetting on God's part was possible until first the sin-offering had been made and accepted. The only thing corresponding to it was the descent of the holy Spirit upon our Lord at the time of his consecration at baptism in Jordan. He there received the holy Spirit of adoption in the same sense, but "without measure," he being perfect; those who received this holy Spirit at Pentecost received it by measure, that is, in limited degree. (John 3:34) Although they were all "filled" with the Spirit, yet, because of weakness and imperfections of their organisms, they could only receive limited measures,—these differing one from the other according to natural temperaments, etc.

God's holy spirit had indeed been manifested in various ways previously, but all of them differed from this manifestation. For instance, it was the holy power of God which moved upon the waters in connection with the world's creation. (Gen. 1:2) Again, as the Apostle Peter declares, "Holy men of old spake and wrote as they were moved by the holy Spirit" —mechanically. (2 Pet. 1:21) He further explains that what they spake and wrote they did not comprehend; because their utterances and writings were not for themselves, but for us of the Gospel age. We are, therefore, to recognize the fact that the spirit dispensation had its beginning in Jesus, when he was thirty years of age; but so far as others were concerned its beginning was in the sanctified ones at Pentecost, as recorded in this lesson. Neither are we to think that these Pentecostal outpourings and baptisms require a repetition, for the holy Spirit thus once poured upon the church was to abide, to continue, with the church, not to be withdrawn and poured out afresh repeatedly. Some have concluded that there were times when the holy Spirit was not in the world at all; but this was because they were looking for it in a wrong direction or under-wrong conditions. At times the nominal church of outward professors has been so overgrown with the "tare" element that the true "wheat" could not so readily be discerned, yet we are confident that the Lord never left himself without a witness, and that even in the darkest hour of the dark ages there were some of God's true people in the world; some representatives of the body of Christ; some, therefore, possessing the holy Spirit; some who therefore constituted the salt of the earth and the lights of the world, even though the darkness was great around them and its influence so powerful that no record of the true church is to be found, but only the records of the apostacy.

The holy Spirit, in harmony with our Lord's promise, was sent only to the consecrated class, and was to *abide* in the true church class, "the body of Christ;" and we, and all others who since have come into fellowship and union with our Lord, "the Head of the body which is his church," have thus come into and under the influence of the holy Spirit, our rightful portion and privilege. By this Spirit we were begotten to the spiritual nature, and became heirs of all the exceeding great and precious promises which belong to "the body of Christ."

It was appropriate that the giving of the holy Spirit should be with certain outward demonstration and manifestation; not merely to impress and convince the apostles and the early church, but also for the benefit of those who should subsequently come into relationship with the church. Faith must have a ground to rest upon; an assurance that there was at the beginning such a direct recognition of the Savior's sacrifice and of the divine acceptance of the consecrated ones who trusted in him. The rushing wind fitly represented this holy Spirit; indeed the words "spirit" and "wind" are both from the same Greek word; a wind is the best illustration of God's Spirit, because it is powerful, and yet it is invisible. The cloven or split tongues "like as of fire" or *light*, was also fit symbols by which to teach the church something respecting the divine power that had come upon her.

As a tongue it represented the influence which God would use during this Gospel age as the agency of his spirit in accomplishing the work he now designs to do; for "it pleased God by the foolishness of *preaching* to save them that believe." (1. Cor. 1:21) This way of preaching is not a foolish way, since it is God's way; but it is so different a way of effecting a work from what the natural man would have chosen that it seems to *him* to be an unwise way. True, at the beginning of this age the tongues, the preaching, was supplemented by miraculous "gifts" among the Lord's people, but these were not designed to be permanent, as the Apostle explains (1 Cor. 18:8); and after the apostles who alone had the power to confer these gifts had died, the gifts themselves of necessity gradually vanished; since which time the preaching tongue has been practically the only instrument which the Lord has used in connection with his great work of calling out and sanctifying the peculiar people to be the bride, the royal priesthood, the body of Christ.

Some have incorrectly identified the fire-likeness of these tongues with the prophecy of John the Baptist, respecting Christ, saying, "He shall baptize you with holy spirit and with fire." (Matt. 3:11, 12) John's words were not addressed to the disciples, but to the promiscuous company of his hearers, some of whom were Israelites indeed, and some, as he declared, a generation of vipers. The Pentecostal blessing was indeed the fulfilment of a part of John's prediction; *viz.*, the baptism of the holy Spirit (Acts 1:5); but this was not the fulfilment of the latter part of John's prophecy respecting the baptism of fire. The room wherein the disciples were assembled was not filled with fire, and they were not immersed in it, either literally or figuratively. The cloven tongues which appeared upon their heads were not fire, but light, a fitting symbol of the holy Spirit, and the message of light and truth and blessing which the apostles were proclaiming. The baptism of fire, which John predicted, came later, not upon the faithful Israel, but upon the class whom John designated, a "generation of vipers"—upon the class of whom the Apostle Paul says, "Wrath is come upon this people to the uttermost." The trouble, the *destructive* trouble, the fiery trouble, in which that whole nation was figuratively engulfed and baptized, and which ended in A. D. 70, after witnessing the destruction of millions of lives, millions of property, and the complete overthrow of Israel's national polity, was the worthy fulfilment of John's prediction of a baptism of fire.

The fact that the holy Spirit upon the apostles was accompanied by miraculous manifestations or gifts, tongues, etc., does not imply any greater favor of God toward the primitive church, which had those gifts, than toward the Lord's people of a later day, after those gifts had ceased; for, as the Apostle points out, it was possible for some to have those gifts without having much of the real spirit of the Lord. He says, "Tho I speak with the tongues of men and of angels, and have not love, *I am become as sounding brass* or a tinkling cymbal. Though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not love, I am *nothing*." (1 Cor. 13:1, 2) We are, therefore, to esteem love for the Lord and for the brethren and for the neighbor—active love, which does as well as wishes and says—to be the best evidence of an acceptable condition with the Lord, the best evidence of a filling with *his holy Spirit*—a far better evidence than the possession of the "gifts" described. Far greater, far more precious gifts of the Spirit, then, are the gifts which the Spirit develops in us—the fruits of the Spirit—joy, peace, faith, love, etc.

The news respecting the miraculous manifestation of divine power spread rapidly through the city of Jerusalem, which, in addition to its general population, had at this season of the year visitors from all the neighboring countries, speaking various languages and dialects. And this furnished the opportunity for the Lord's humble disciples, "unlearned men," to begin their great work for which now they were fully commissioned and empowered. Quite possibly by this gift of tongues the Lord made up to his disciples the lack of larger education and fitted them for the work; at all events, not only on this occasion do we find that they were able to discourse in all the various languages, but subsequently, when traveling in various quarters, we have no mention of any difficulty encountered in respect to the languages or dialects, though these were many amongst the different classes and nationalities.

The concourse of the people at Jerusalem attending this feast was of a religious kind—the most religious Jews from all the surrounding countries and nations (where more Jews resided than in Palestine), gathered on such occasions to do homage to the Lord, to render thanks and to pray for the

promised blessings and kingdom. In addition to this, it was the custom for many of the most religious to permanently remove to Jerusalem in their old age, that they might die there; and thus we see that the Lord's arrangements, and the human arrangements which his providence had favored, all coöperated at this time for the favorable presentation of the good tidings that Messiah had come, and that he had redeemed Israel and the world, according to the prophets and the types; that he had ascended to the Father as the great High Priest for his people; and that this Pentecostal blessing represented the divine favor bestowed through him, and open to as many as would really receive him and become his followers—disciples. When we consider the class of hearers, and the miraculous power resting upon the speakers, it need not surprise us that so many were converted in so short a time—three thousand.—Acts 2:41.

We are given but a meagre account of the preaching; *viz.*, an extract from Peter's discourse; but from the number of converts it is evident that all of the apostles engaged in the service. A summary of their preaching is given in vs. 11, where the hearers are represented as saying, "We do hear them speak in our tongues the wonderful works of God." These wonderful works we have already referred to as relating to our Lord's death and resurrection, and his commission to his apostles, which they were now carrying out. True, it is said that the apostles used other words, amongst them, "Save yourselves from this untoward generation"—thus intimating the condemnation of the Jewish church and polity, and the fire of divine wrath, the trouble, shortly to come upon them.

But the main part of their discourses was not a tirade against the Jews, but rather a showing forth of the wonderful features of the divine plan; and even in the charge against the rulers and the people for the great crime they had committed in crucifying Jesus, the Apostle puts the matter as kindly as possible, saying, "I wot that in ignorance ye did it, as did also your rulers." Herein we have a valuable lesson for all the followers of Christ who preach in his name and who would win souls from the darkness of error to harmony with God. The proper, the effective preaching, today and then, is that which tells of the wonderful works of God in man's redemption, and not that which tirades against the nominal church—even though it be necessary occasionally to point out the errors of Babylon, as the apostles pointed out the errors of Judaism. Our course, like theirs, should be one of great moderation and kindness, as well as plainness of speech, "speaking the truth in love."

The harvest work of the present time reminds us much of this gathering of the harvest in Israel. Now, as then, those who are addressed by the holy Spirit are the Israelites indeed—"devout men out of every nation under heaven." And so prominently is this the direction in which the holy Spirit is guiding in this harvest work that one of the charges against the work is, that we are not going after the drunkards and harlots and gamblers and thieves and vagabonds, but are seeking to feed the Lord's sheep and lambs,—seeking to present present truth, meat in due season to the devout of every nation. And such, we believe, is the will of God concerning us; and so we advise that all of the Lord's people, as they seek to proclaim the grace of God, remember the words of the Lord, that we are to feed his sheep and his lambs, and not spend unnecessary time with the goats and the wolves, as soon as we recognize their kind, except it be to drive them off or to expose their true character to the sheep.

Our commission is to "preach the Gospel to the *meek*," not to the froward and the vile; to bind up the broken-hearted, not to seek to break the hard hearts. The Lord has his own plan for dealing with the stony hearts in the time of trouble which is near, and during the Millennial age, in which the necessary force will be used to restrain the evil and to open their eyes and ears of understanding. Now our commission is to go to those who have an ear. "He that hath an ear let him hear." Those who have not the ears to hear the message, and who have not the hearts to appreciate its beauty, should not be argued with or wrangled with, but wisely left as quietly as possible in their ignorance and blindness until the Lord's due time for scattering the pall of darkness, the gross darkness which Satan has brought upon the people. We had rather leave in ignorance and under the bonds of superstition those who manifest no appreciation of the grace of God; for doubtless, if their superstitions were loosed in the present time, it would be nothing to their advantage; perhaps to the disadvantage of others. Let us remember that the Gospel message is to gather out the Lord's peculiar people, a little flock, and that so far as the world is concerned the Gospel is only a "witness" now.

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A HIGH PRIEST OF COMING GOOD THINGS

HEB. 9:11-14; 24-28.—JUNE 2.

GOLDEN TEXT:—"*He ever liveth to make intercession.*"—Heb. 7:25.

No signature is attached to the Book of Hebrews, nor does the writer of it in any way identify himself, except as we see in its style, close reasoning, deep penetration and wide knowledge of the divine plan, strong evidence that it was written by the Apostle Paul. Who but he could have written it? It is not addressed to Jews, as if with the intention of converting those who did not believe in Christ—but to the Hebrews—to those who were the children of Abraham according to the flesh, but who had accepted Christ.* The Apostle would strengthen and establish the faith of these (and indirectly of all others who would come to a similar knowledge of God's dealings with Israel). In this epistle he seeks to show that, so far from the new dispensation repudiating the old one, it was merely an advance step which was being taken because its due time had come. The Jewish system was not being repudiated as a divine institution, but was being established as such, everything in the new dispensation having an analogy to the things in the old one, but on a higher plane.

Thus all the Mosaic arrangements were honored, and shown to be of divine institution, good for the time, and serving a noble purpose as types and lessons of instruction and preparations for the Gospel. The time had now come for the establishment of the antitype—the antitypical Covenant through the antitypical Mediator, sealed with the antitypical blood of the Covenant, and to be followed by the antitypical Day of Atonement, preceding the antitypical blessing of the people and their full and permanent release from sin and condemnation.

In line with the foregoing, the Apostle, in the lesson before us, is pointing to Jesus, ascended and in the heavens, as the antitype of the earthly high priests when they went into the "most holy" on the day of atonement to sprinkle the blood of the atonement upon the mercy seat. It will be remembered* that on the day of atonement the high priest put on his linen garments (not his glorious garments) and with the blood of the sacrifice went into the most holy to present it as the ransom price—the atonement. While he was within the people had no evidence of divine favor resulting from his sacrifice, but waited on their faces in the dust, representing the prostrate and helpless condition of mankind in degradation, needing and waiting for the divine blessing. So now, our great High Priest comes forth with the promised blessings the blessings of restitution until all the work of atonement be accomplished, and until all the members of his body shall, with their Head, have put on the garments of glory and beauty, typifying honor, majesty and authority. Then the blessing will quickly follow, from the uplifted hands (manifested power), of our great High Priest; then, indeed, restitution blessings will prevail toward the whole creation now groaning and travailing in pain together.—Rom. 8:22.

It is in respect to this coming blessing that the Apostle declares our Lord to be a High Priest of coming good things—coming blessings—obtained of God in a higher tabernacle or temple than the Jewish earthly one—a tabernacle, the Holy of Holies of which is heaven itself, from which in due time our great High Priest comes forth with the promised blessings of restitution, etc.

* Nevertheless, we believe the Book of Hebrews to be a presentation of the Gospel specially suitable as a message to unbelieving Jews—superior in its influence to anything which we or others could present. Accordingly, we are preparing a booklet giving this Epistle in the *Hebrew-Jargon*, familiar to Jews of all nationalities, for use among them,—hoping that through the assistance of our readers in all lands it may be the means under divine providence of blessing and enlightening some, and preparing them for the mercy future, mentioned by the Apostle in Romans 11:31. We will send a copy of this brochure when issued to each WATCH TOWER subscriber, and trust that few if any will be wasted;—the stewardship then will be yours.

* See *Tabernacle Shadows of Better Sacrifices*—this office.

In order to appreciate this matter we must see that not only was the High Priest superior to the high priests of the Aaronic order—their antitype—but also that the sacrifices which he presents are of a superior character—his own blood, his own life; having sacrificed it on our behalf he entered into heaven itself, the holy place—"having found [procured] lasting ransom-deliverance [for those whom he as high priest represented]."—Verse 12.

The Apostle urges that these conclusions are logical and reasonable, they recognized the fact that the typical sacrifices had served in a measure for purification, and made the creatures represented thereby *typically* acceptable with God for a time, and this, which was all that the most zealous Jew could claim for the Law, being accepted as true, how much greater must be the blessing which the greater, the antitypical, High Priest would bring, would secure, as the result of his better, more precious and wholly acceptable sacrifice. Our Lord Jesus offered up himself; the offering took place at his consecration, which was symbolized by his baptism at Jordan; his dying, his sacrifice, began there, tho it was not "finished" until he breathed his last at Calvary. His flesh which he offered was "holy, harmless, undefiled," an acceptable offering, a full offset or *ransom-price* for father Adam, through whose disobedience the condemnation of death came, not only upon himself, but also upon all his posterity. The man Christ Jesus was begotten again, begotten to the spiritual, the divine nature, through the holy Spirit which there came upon him, and which constituted him the Anointed—the Christ, the Messiah. From that moment onward this Anointed One, Messiah, the new creature, was the anointed High Priest, whose business for the time was that of offering up himself —offering up or sacrificing himself as the man Jesus, even unto death. Meanwhile, as a "new creature," he was growing in grace and gaining all the experiences necessary to fit him for his office as man's High Priest in all things pertaining to God. Jesus, from the time of his anointing of the holy Spirit, was reckoned as having begun the new life, as having been begotten of the Spirit to be a spirit being (which was perfected in the resurrection, when he arose from the dead a quickening spirit)—it is to this spirit begotten High Priest that the Apostle refers, saying that our Lord (the new creature) offered himself (the man) without blemish unto God through, or by, the eternal Spirit by which he had been begotten.—Verse 14.

TO WHOM WAS THE RANSOM PAID?

Some have inquired sarcastically, "To whom was the ransom paid?" asserting that if paid at all it must have been paid to Satan. Our answer to this question is found in the Apostle's words in vs. 14 of this lesson;—that our Lord Jesus offered himself *to God* in sacrifice; that the ransom price was paid to Justice, that it was not Satan who gave the law under which Adam was tried, and under which, on his failure, he was condemned to death; but as that was God's law and God's condemnation, so the ransom price which God provided for in Jesus must be paid to God—to divine Justice—"that he might be just and yet be the justifier of him that believeth in Jesus."—Rom. 3:26.

The Apostle urges that this clear view of how "Jesus died and paid it all," how he *bought* us with his own precious blood, giving the exact sacrifice which was necessary, according to the divine law, should purge or free our consciences from a sense of guilt, and that forever. We should see that if God, who counted us justly condemned, has provided now in this sacrifice a ransom price acceptable to himself, "He is just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9) And since this is a matter of faith, our blessing and good conscience toward God, and realization of the full reconcilation through the precious blood, will be in proportion as we exercise faith in this great fact which God has revealed in his Word. According to our faith it will be unto us; he who exercises the faith may go on realizing his acceptance with God; but he who fails to exercise faith will be hindered from approaching God, and using the blessed opportunities put before us in the Gospel, as truly as those who know not of the ransom.

The Jewish Covenant was one which required perfect works, and not merely a perfect heart or will; and since, as fallen men, the Israelites could not perform *perfect* works, even their best endeavors must be works which could only result in death. Now, however realizing the better sacrifices which Christ had accomplished, and realizing that a new order or dispensation had come in, based upon a New Covenant, of which Christ is the Mediator, they were to realize that he, having paid the *ransom-price* for the "sins of the whole world," could accept their will, their intentions, their righteous endeavors, as fulfilling their Law Covenant, and thus they might thereafter enjoy a living faith, instead of sorrowing for works that were dead.

To impress the foregoing lessons, the Apostle, in vss. 24-28, contrasts the work of Christ in the true Tabernacle or "Holies" with the work of the typical high priest of the Aaronic order in the typical tabernacle or temple. Jesus could not have been an earthly High Priest, because, according to the Law, the priests could only be of the tribe of Levi, whereas our Lord sprang from Judah. Thus he could not, and did not enter into "holy places" made with hands, the typical; but his is a higher priesthood, after the order of Melchisedec, as the Apostle elsewhere explains, and the Temple in which he offers is the antitypical one, and hence it is that in entering the "Holy of Holies" he entered heaven itself, there to appear in the actual presence of God on our behalf, as the earthly priests once every year, on the day of atonement, went into the typical presence of God, into the typical "Most Holy," appearing before the Shekinah glory (representing God) over the mercy seat.

For the same reason, the Apostle explains, it is not necessary that Christ should repeat his sacrifice every year, because his is the antitypical one and prevails everlastingly. The typical priests needed to repeat their typical offerings "year by year continually," *because* they were merely types, and could never cancel sin, but merely, by divine arrangement, covered it for a year. The Apostle reasons that if Christ's sacrifice had been no better than these it would mean repeated sufferings on our behalf, but, on the contrary, all the facts agree that his sacrifice was once and forever; because it was a complete, a perfect sacrifice, which the divine law demanded. This is in direct conflict with the teachings of the church of Rome, which claims that our Lord's sacrifice needs to be repeated (in the "sacrifice of the Mass") in order to the forgiveness of each particular sin for which it is applied; hence the claim of Romanism that her priests have power to transmute the elements of bread and wine into the actual body and actual blood of Christ; to recreate Christ for the very purpose of *sacrificing him afresh*—and this sacrilegious, blasphemous misrepresentation of the divine arrangement is repeated, not only yearly, but daily, in all parts of the world where Romanism has a foothold.

And so far has Protestantism lost sight of the real character of Papacy, and the original grounds for protest which separated their fathers from Papacy, that they are now generally ignorant of this her claim, and ready to consider the Mass as merely a symbol of our Lord's sacrifice, of the same meaning as their own Eucharist or "Communion" service. The coronation oath of the British kings was so formulated as, if possible, to hinder any but a Protestant from ever coming to the throne; hence on this subject the oath declares:—"I do believe that in the sacrament of the Lord's Supper there is not any transubstantiation; and that the invocation or adoration of the Virgin Mary or any other saint, and the sacrifice of the Mass, as they are now used in the church of Rome, are superstitious and idolatrous."

The Romanists of Great Britain are complaining against this form of oath as being a reflection against their religious doctrines; and Protestants have so generally lost sight of the real meaning of the Mass that they are inclined to agree with the Romanists that the oath has become obsolete and might properly be changed. Their forefathers evidently knew much more about the real meaning of the Papal doctrine respecting the Mass, that it is blasphemous and sacrilegious, and particularly emphasized in the Scriptures as "the desolating abomination." (Dan. 11:31; 12:11) The Scriptural proposition is that our Lord's sacrifice was once for all, and that Christ dieth no more, death hath no dominion over him (Rom. 6:9), and the Apostle in our lesson shows that there could be no need of a further atonement sacrifice than that which God has already provided. It is able to make perfect and that "unto the uttermost" those who would approach to God.

Perhaps no statement of the Scripture is more thoroughly misunderstood than the 27th verse of this lesson, "And as it is appointed unto men once to die, but after this the judgment." It is unreasonable to suppose that the Apostle has suddenly dropped the topic of his discourse respecting Christ as the antitypical High Priest, in contrast with earthly priests, and to suppose that here he refers to mankind in general, out of all relationship to his subject. Indeed, as respects mankind in general, the verse would not be true; it is not true that God appointed man to die and after that a judgment. On the contrary, Adam, the one perfect man, was appointed to life, and it was while thus appointed to life that he had his judgment or trial; and it was his failure in that trial which brought the sentence, death. Death is the

penalty, and must follow the judgment, not precede it. True, the Scriptures teach us that there is to be another judgment or trial for all mankind (and that with some, believers, this trial has already begun), but it is not because matters were so "appointed," but because Christ has redeemed us from the original sentence of death, paying it once for all. And in the *new* trial or judgment, thus secured, the same principle as in Adam's case will hold true again;—the redeemed are appointed to life if they will obey the great Law-giver—they are not "appointed" to die, and none will die except as wilful sinners in the second death. The world of mankind, as a result of the redemption, will be awakened from the tomb, that they may have their judgment or trial (John 5:28,29), —such a judgment or trial must precede the second death sentence in any event.

What the Apostle does mean by this statement may perhaps be more clearly shown by a paraphrase, as follows: We have just seen how the Jewish priests, and their service in the earthly holy places, typified Christ Jesus and his service in the heavenly holies,—now notice that, "As it is appointed unto men [priests] once to die [typically, as represented in the animals which they slew, as their representatives] and after this the judgment [passing in beyond the second vail into the presence of the Shekinah glory, to offer the blood of sacrifice and to receive divine judgment in the matter"] it implied that if everything had been properly done by the priest he would live, and be *judged* worthy to be the priest for the people, and to go forth again as the bearer of divine favor,—to bless them, forgiving their iniquities and releasing them from all condemnation thereunder,—but if anything on his part had been improperly done, in a manner unacceptable to the Lord, his *judgment* would have been unfavorable; he would have perished, died, in passing under the second vail; for this was the law on the subject—Lev. 16:2.

This interpretation not only connects with the preceding verse, but also with the succeeding one, for the Apostle says, "*So* [in like manner] Christ was once offered [died] to bear the sins of many [and we have evidence, in the giving of the holy Spirit at Pentecost, that his sacrifice was acceptable to the Lord, and that he liveth, and that divine *judgment* has been rendered, accepting his sacrifice, and therefore favorable to us, for whom the sacrifice was made] and unto them that look for him shall he appear the second time without sin [not as a sin offering, nor as a sacrificing priest, but in the glory and majesty of his exalted office symbolized by the robes of glory and beauty, worn by the Aaronic high priests] unto salvation [to accomplish for mankind the deliverance from sin, death and all the concomitants of death, sickness, pain, sorrow]."

Meantime, throughout the Gospel age, the Lord's people by the eye of faith beheld the great High Priest as their Advocate, "who ever liveth to make intercession for *us*," while he awaited the Father's time for his coming forth a second time to make good his exceeding great and precious spiritual promises and blessings upon his church, and to grant the promised restitution blessings to the world, foretold "by all the holy prophets since the world began."

But in advance of the actual blessings, by faith, all who are his brethren, his disciples, walking in his footsteps, seeking to fulfil their sacrifice as he fulfilled his, and under his assistance and direction, may realize that they are not aliens and strangers and foreigners from God, but that they are accepted with the Father—not directly but indirectly, "accepted in the Beloved," who is our Intercessor, our Advocate, and in whom alone we have a standing before the Father and may ask or expect any favors.—Eph. 1:6; Rom. 5:1,2.

PAUL'S HEAVENLY VISION

ACTS 22:6-16.—JUNE 9.

"I was not disobedient unto the heavenly vision."—Acts 26:19.

While waiting at Jerusalem for the Pentecostal blessing promised, the eleven apostles overlooked the fact that they were not to begin their work, nor to consider that they had the proper endowment of wisdom or authority from on high for any part of it, until they should receive the promised blessing. Their selection of Matthias to fill the place of Judas, as the twelfth apostle was, therefore, a blunder; for altho they cast lots, to give the Lord a choice, and the lot fell on one of the two they had decided upon, they were in this doing something beyond their authority. The Lord had his own choice for the one who would take the place of Judas, and this one already had been undergoing special training and discipline "from his mother's womb."—Gal. 1:15; Acts 9:15; Rom. 1:1; 11:13; 1 Cor. 1:1; 9:1.

The name of the Lord's choice for the twelfth apostle was, in the Hebrew language, Saul, and in the Greek, Paul. Under divine supervision, and with a view to his future work, without, however, interfering with his will, the Lord had carefully guided, in respect to the birthplace, opportunities, education, etc., of this one whom he foresaw to be his chosen vessel to bear his message to the Gentiles. He was well-born, well educated, inheriting the valuable right of a Roman citizen; was of a very religious cast of mind, a Pharisee, the son of a Pharisee.

Paul, like others of his countrymen, was zealous for the Law, and for the promises made to Israel. He was not a wicked man in any sense of the word, but, on the contrary, was moral, upright, religious, having a religious zeal which led him to persecute Christ and his followers as heretics against the Mosaic institutions. He himself tells us that he persecuted the church "in all good conscience," and yet he freely admits that in his language respecting Christians he blasphemed the holy name, and was an injurer of the saints and a persecutor. In his religious zeal, he tells us he was "exceeding mad against" the Christians, and "delivered into prisons both men and women."—Acts 22:4; 26:11; 1 Tim. 1:13; Phil 3:5,6.

It was because Paul of Tarsus was not a bad man, but a good man, laboring under blindness and misapprehension, "an Israelite indeed," fighting the truth ignorantly, that our Lord favored him in the miraculous manner related in this lesson. Indeed, we may suppose that the Lord in some manner favored all "Israelites indeed," as we note, for instance, that he favored Nathanael, who at first was skeptical respecting his Messiahship, but was granted convincing evidence because of his sincerity. Similarly we may suppose that some of those who were converted by the miraculous manifestations of the day of Pentecost and shortly afterward (numbering thousands), may have been amongst the very ones who, but a few days previously, had thought of and perhaps had spoken of Jesus as an impostor, and his disciples as shallow-minded dupes. The Lord had mercy upon Nathanael, and assisted him in one way, while he assisted others, at Pentecost, in another way, through manifestation of the Spirit; and now in a still different manner he arrested the attention of Saul, convincing him speedily that he was doing the very opposite thing from what he intended to do.

The heart of Paul being in a right attitude,—of loyalty toward God, of zeal for God, he merely needed to be set right; and we see that immediately the same zeal and fervency of spirit which once persecuted the church was enlisted on behalf of the church;—that he gladly forsook all to follow Christ, as soon as he recognized his true character. These things being true, those who refer to the Apostle Paul's "*conversion*," and who compare it to the conversion of an ordinary evil-doer, show that they are laboring under a serious misapprehension of the facts. Had Saul of Tarsus been a wicked man we could not suppose that the Lord would have been interested in him in any such manner, nor that any such miraculous means would have been used to bring his attention to his wrong course of action.

God's time for dealing with the unbelieving world is not in this age—that work is left for the Millennial age. He is dealing now only with those who are "Israelites indeed," honest at heart; and it is for this class, and this class only, that the Lord's providence and drawing and convincing power is exercised. In other words, God never proposes to change a man's *will*, but where his will is right and his ideas, his conceptions of proprieties, are wrong, it is in accord with every principle of righteousness for the Lord to favor such, and to open the eyes of their understanding: and this same rule holds good now, as the Prophet has declared: "None of the wicked shall understand—but the wise shall understand"—the truly wise. If any of the wicked gain a partial knowledge of the truth we may be sure that they will lose it, for, as the Scriptures again declare, "Light is sown for the righteous: truth for the upright in heart." (Psa. 97:11) God has abundant provisions for dealing with other classes in the future, "in due time"—such as will be best suited to their cases.

Our lesson shows us Saul on his way to Damascus, armed with authority for the apprehension of the Lord's followers,

accompanied by others who seemingly were under his command as a police force. All who know anything respecting the exceeding clearness and brightness of the noonday sun in Palestine, glaringly brilliant, will note the force of the statement respecting the great light which suddenly shone upon Saul from heaven about noonday. It must have been an exceedingly bright light; but apparently it affected Saul alone, and not those that were with him, tho they saw it and noted its effect upon Paul, who was blinded by it, as he fell to the ground. If he were afoot this might mean that he immediately prostrated himself, as one would be said to fall down before a king; if he were on horseback it might mean that he dismounted and prostrated himself;—but we do not incline to the thought which seems to be the common one, that he fell from his horse as in a faint. Rather, instead of being stunned or in a faint condition, Saul seems to have been fully possessed of his senses, and to have realized that he was the subject of a miracle. The voice which he heard was one, not of approval, as he might have expected, since he was supposedly in the divine service, but one of reproof: "Saul, Saul, why persecutest thou me?" Paul's clearness of mind is manifest in his inquiry, "Who art thou, Lord?" He recognized at once that the one who had thus power to arrest him in his journey was a lordly one, a powerful one, yet he wished to make no mistake, he wished to know who it was who thus reproved him, that he might benefit the more. The answer must have been a surprise to him, almost a shock. "I am Jesus of Nazareth, whom thou persecutest."

Our Lord's answer shows us how intimately he stands related with all those who are truly his; those who touch his saints touch him, for are they not, as the Apostle declares, "members in particular of the body of Christ?" He is indeed, "the Head of the church, which is his body," and the ascended Head feels for and cares for and is interested in even the weakest and humblest of those whom he recognizes as truly his. If we remember this it will be a great help to us in the midst of trials and persecutions—the thought that we are "filling up that which is behind of the afflictions of Christ," that "as he was, so are we in this world," and that while we are in the flesh, Christ is in the flesh, and that this will continue until the last members, even the feet members of the body, shall have suffered and have entered into glory. Let us remember this also, and specially, if at any time we are tempted to deal harshly or speak rudely or think unkindly of any of the "brethren." Let us consider that as we, with all our weaknesses and unwilling imperfections, are the Lord's members and subjects of his interest and care, so also are all of the brethren; and that inasmuch as we do, or do not do, to one of the least of his brethren, we do, or do not do, to him. If this thought of the intimate relationship between the Head and the members could be always fresh before our minds, how favorable would be the influence; how often we would improve the opportunity, not only of suffering, as the body of Christ, but of suffering with the fellow members, and assisting in bearing their burdens. "We ought also to lay down our lives for the brethren."—1 John 3:16; Heb. 2:11; Col. 1:24.

We are told that Paul's companions also saw the light, but heard not the voice. Elsewhere it is stated that they heard the voice, but saw no man. The statements are not to be supposed to be contradictory, but can be understood to be harmonious by remembering that the expression "hearing the voice" is sometimes used in two different ways. We may say to a friend, "I did not hear what you said." And again, speaking of the same matter, we might say, "I heard a voice or sound, but did not distinguish the words." The two statements might seem to be contradictory, but are really quite in harmony; and so with these two records of the Apostle's words. The voice was heard by all, but the message by Saul only.

Paul was an intensely practical man, and as soon as he understood who it was that had thus arrested him in his course of error he immediately inquired, "Lord, what shall I do?" This meant a great deal; it meant: I am anxious now to undo what I have been heretofore mistakenly doing; I am anxious to be your servant; I appeal to you for orders; I am ready to obey. "He, trembling and astonished, said, Lord, what wilt thou have me to do?" (Acts 9:6) This, the language and the attitude of all sincere souls, meant full surrender. It meant, I am not more sincere now than I was a moment ago, but the eyes of my understanding have been opened, tho it has cost me the loss of my natural sight. Let me demonstrate, O Lord, that my crime against thee was not of heart, but merely of misapprehension of head; let me lay down my life in thy service.

And similar seems to be the attitude of the Lord's true people today; those who have been blinded for years with misconceptions of the divine character and plan, and who have blasphemed God's holy name ignorantly, in misrepresenting him and his plan; and who have persecuted Jesus by opposing his truth, and those supporting it—these, when now the eyes of their understanding are opened, feel as did Saul, that the remainder of life is only too little and too short to show forth the praises of him who hath called us out of darkness into his marvelous light;—of him who had mercy upon us, and who graciously shined into our hearts to give the light of the knowledge of the glory of God, as it shines in the face of Jesus Christ our Lord. (2 Cor. 4:4) Those who do not feel their hearts burn, and who feel no desire to pledge themselves to the service of the Lord and his truth, have not the spirit of the Apostle, have not the spirit which is best pleasing to the Lord and most esteemed amongst those who have the mind of the Lord. And if we have this spirit or disposition in any measure let us cultivate it, by thinking what great things the Lord has done for us, and by considering how little we are able to do in return to manifest the appreciation which we feel and ought to feel.

The Lord's answer, sending Paul to Damascus, and informing him that "there it shall be told thee of all things which are appointed for thee to do," shows us that Paul was in the divine mind and plan beforehand. The Lord knew that he was honest, and one who, when the truth would shine into his heart, would not be disobedient to the heavenly vision, but would be prompt to consecrate his life, his all, in the service of the Lord and of the brethren. Verily, "The Lord knoweth them that are his." The same thought is brought to us in noting the Lord's answer to Ananias, when the latter was fearful to go to Saul. The Lord said, "Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel; for I will show him how great things he must suffer for my name's sake." Such language could not be used by the Lord in connection with one whose heart was not already fully consecrated to the divine will and service, however ignorantly it had been misused. So today we may have more hope of some who are outspoken in their opposition and enmity to the truth and its servants than for some who are its very cold and indifferent friends. The former may be truly consecrated, but blind, and if so the Lord's due time will come for their mental eyes to be open, and then we may be sure that they will be amongst his most faithful followers.

The wonderful light which flashed upon his eyes destroyed his sight. "Saul arose from the earth, and when his eyes were open he saw no man, but they led him by the hand into Damascus, and he was three days without sight, neither did he eat or drink." We may be sure, however, that during those three days he did a great amount of thinking,—endeavoring to grasp, so far as possible, the lessons of his wonderful experience. He tells us that he realized his experience to be nothing else than his seeing of Jesus. We need not suppose that he saw our Lord's spiritual body in its wonderful glory, for we are to remember the Scriptural statement that our Lord now is the express image of the Father's person; and we remember, too, that it is declared that no man can see God and live; that he dwells in a light no man can approach unto. And since our Lord Jesus is his express image and likeness, the same thing must now be true of him. Saul was but a man, and could not, therefore, have seen that which no man could see, and live. What, then, did he see? We answer that he saw a representation of Jesus' glory. Since he could not see the fulness of that glory and live, he was permitted only to see a part of it, and that part destroyed his eyesight. This demonstrates to us the truth of the statement that the divine glory, if fully revealed to man, would cause death. Nevertheless, such an appearance of the Lord's glory to Paul made him as really a witness of Jesus' resurrection as were the other eleven apostles, for neither did they see Jesus, in reality, in his glorious spirit person; they saw him as he appeared in bodies of flesh, assumed for the very purpose of appearing and instructing; Paul saw him partially; that is to say, he saw some of the light from his glorious presence, sufficient to give him absolute assurance that Jesus was no longer, as he had supposed, the dead Nazarene, but the resurrected, glorified, heavenly Lord, a quickening Spirit.

Let us note how the Lord chose a devout man amongst the disciples, when he would send a message to Paul, the record being that Ananias was esteemed amongst the Jews as a good man; and so we should always expect that those whom the Lord would choose as his special messengers would be good men, devout men, pious men,—not frivolous, not

worldly, not immoral. And should we ever find any, claiming to be the ministers of the truth, of immoral character, we would have good reason to doubt them; or to suppose that if the Lord even had used them once, he would no longer use such after they had departed from the ways of righteousness. Nevertheless, we are to remember that we must not judge any hastily upon the testimony of the worldly, and especially not according to the witness of enemies of the truth, however religious those enemies may claim to be, but should remember our Lord's word, "They shall say all manner of evil against you falsely for my sake."

Altho the Lord, at the hands of Ananias, performed a miracle on the eyes of Saul, so that scales fell from them, and he was able to look upon Ananias, nevertheless, we have every reason to believe that his eyes were never restored to their former strength, and that it was for this reason that the Christian brethren would have gladly plucked out their own eyes for him (Gal. 4:15); for this reason, also, that, altho a learned man, he wrote very few of his own epistles, and was largely dependent upon his companions, tho himself invariably the chief speaker and writer. This was the "thorn in the flesh," which the Lord was not pleased to remove entirely, and which the Apostle learned to rejoice in ultimately, when he came to know that through this God's mercy and grace would abound toward him the more.—Gal. 6:11; 2 Cor. 12:7-9.

And so with us: we might be inclined to think that if we had greater talents and abilities, or we were relieved of certain weaknesses of the flesh, it would be better for us and for the Lord's cause; yet we are to remember the Master's words again, that we are to "seek first the kingdom of heaven," and that all things needful of an earthly kind will be added to us. Our desires and prayers are not to be for the earthly things after which the Gentiles seek, but are to be chiefly for the spiritual things. We are to remember that as respects our earthly interests they have all been committed to the Lord, and that he knoweth what things we have need of before we ask him, and that he has promised to do for us in every matter exceeding abundantly better things than we could ask or think, as viewed from the standpoint of our spiritual and eternal interests. We surely would not want temporal blessings which would in any degree hinder our attainment to the exceeding great and precious promises—the spiritual things which God hath in reservation for them that love him.

Let us note carefully the message God sent to Paul through Ananias. "The God of our fathers hath *chosen thee*, that thou shouldst know his will, and see that just one, and shouldst hear the voice of his mouth." Ah! how few indeed realize the truth of the Master's statement, "No man can come to me except the Father which sent me *draw him*." How few realize that God, during this present time, is not attempting to gather the world into his arms, but merely, as the Scriptures abundantly declare, is taking out from amongst the people a peculiar people, a little flock, to constitute the bride, the Lanb's wife and joint-heir. If all who have heard the voice of Jesus speaking to them through his Word, and who, with the eye of faith, have seen him, and into whose hearts the light of the glory of God, above the brightness of all earthly light, has shined, could but realize how great a favor has come upon them, it would indeed be a great stimulus to their appreciation of the privileges thus put within their grasp. They would see that all this signifies that we are called to be coworkers together with God, to be fellow-sufferers with Jesus in this Gospel age of sacrifice for righteousness' sake, and to be fellow-heirs with him in the coming age, in which the reign of righteousness shall prevail to the blessing of all the families of the earth, and the subjugation of Satan and sin.

This was the thought conveyed to Paul: that the meaning of the experience which had come to him was, that he had been found of such condition of heart as to be worthy to be a witness for God and for Jesus respecting the things he had seen and heard. And so with each of us; we are not to attempt to tell to others things which we have not seen and have not heard ourselves; but first of all the eye of appreciation and faith must be opened, and the ear of understanding unstopped, and then out of that which we ourselves hear from the Lord, through his appointed agencies and ministers, we are in turn to repeat to others—dispensing the divine favor according to our capacity for appreciation and for utterance.

The Lord's declaration to Ananias respecting Paul was, "He is a chosen vessel unto me. . . . I will shew him how great things he must suffer for my name's sake." (Acts 9:15, 16) Thus it is with all of the Lord's chosen ones, like the Captain of our salvation, Jesus, each and all must learn and prove their obedience and loyalty to the divine plan by suffering in this present time, that they may be thus fitted and prepared for the glory, honor and immortality of the kingdom. And to be chosen to suffer much implies qualification for the higher glory hereafter. Thus it was with our Lord and with the apostles: and thus it is written, for our encouragement, that the sufferings of this present time work out "for us a far more exceeding and an eternal weight of glory."—2 Cor. 4:17.

Let us also note and apply the words of Ananias, "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling upon the name of the Lord." There is a directness in this address that is worthy of being copied by all who have an influence upon others, and who are seeking to bring them along in the right way. Urge them to promptness, to full and complete obedience, to a full confession of the Lord and the truth. If they are not inclined to promptly obey after their eyes of faith have seen the Lord, and after their ears have heard his voice, they will be much less likely to be ready to make a consecration after a while, when the world and the flesh and the devil will say to them, Do not be an extremist, now; be moderate; do not make a full consecration of yourself to the Lord. Your neighbors and friends will think you beside yourself, and it will interfere with your hopes and prospects, and turn your friends into enemies. It will cost you too much; go slowly. The right course for every one who would give instruction is that of Ananias, to favor prompt obedience. "The time past of our lives sufficeth us" to have misrepresented the Lord, his character and his plan *to any extent*. The remainder of life is far too short to show forth the praise of him whom we now see to be the glorious one, the author and finisher of our faith.

The baptism of John, which was instituted for Jews, was a baptism unto repentance and remission of sins—not original sin, but sins against the Jewish covenant, and since against Jesus, the Messiah who fulfilled that Covenant. This was John's baptism, the one that was appropriate to the Jews; for every Jew who was in harmony with his God and with his covenant had his original sin covered under the arrangement of the Mosaic Law, in the sacrifices which took place year by year continually, until the great sacrifice came, the antitypical one, which superseded all others. Every true Israelite, therefore, who was in Moses under the Jewish Law Covenant, by virtue of Christ's work in taking the place of Moses, and in substituting the New Covenant for the Law Covenant, was, so to speak, transferred from the Old to the New; from Moses into Christ; and the *typical* covering of original sin became *actual* in Christ. Therefore the Jews were everywhere called upon to repent and to be baptized for *the remission of their sins against their covenant*; that thus they might be in full accord with the Lord. This baptism for the remission of sins, John's baptism, was for the Jews only, and not for the Gentiles, who were not under the Mosaic covenant nor in Moses (baptized into Moses—1 Cor. 10:2), and hence in the transfer of the Mosaic institution into the Christian we were not transferred into Christ. Baptism to the Gentiles means an admission into Christ—into the body or church of Christ, as the Apostle explains.—Rom. 6:3-5.

Noting that the Apostle Paul was so faithful a follower of the Lord Jesus, and that his enlightenment in many respects so clearly illustrates our own spiritual enlightenment in this harvest-time, let us lay well to heart the Golden Text, the Apostle's words, "I was not disobedient unto the heavenly vision." Let us, dear brethren and sisters, who have seen in the light of this harvest-time the light of the Lord's presence (*parousia*), shining above the brightness of all earthly light, giving a light of the knowledge of the glory of God, showing us something of the divine character and plan—let us not be disobedient unto the heavenly vision, but faithful to our privileges and opportunities in letting the light that has shined into our hearts and minds so shine out to others in our words, and in the living epistles of our lives, that men may glorify our Father which is in heaven.

God's Word is a harp which has long been unstrung,
And men heard but discordant its note;
Now as tuned are its chords from Moses to John,
How grandly sweet melody floats.

It will float o'er the world in a rapturous strain,
Of glory and peace and good will,
And all then shall hear and may join the refrain,
And joy shall the hearts of all thrill.

JESUS REVEALED TO JOHN IN VISION

REV. 1:9-20.—JUNE 16.

"Jesus Christ, the same yesterday, today and forever."—Heb. 13:8.

Visions are not realities, tho they symbolically represent them. This is true, whether the vision come, as Daniel describes his, as "visions of my head upon my bed," or whether they come in broad daylight, as with the transfiguration scene, which our Lord declared was a vision. (Matt. 17:9) The visions granted to John, recorded in the Book of Revelation, are in no sense and in no part to be understood as realities, and this is the significance of John's statement in our lesson, "I was in the Spirit on the Lord's day"—in a trance.

Altho the words, "on the Lord's day," might not unreasonably be understood to signify that John in vision was carried down the stream of time to the great Millennial day, the day of Christ, the Lord's day, nevertheless, we think it reasonable to understand him to mean also that he saw this vision on the first day of the week. And how appropriate it was that our Lord who arose on the first day of the week, and who most frequently manifested his resurrection powers on that day, should on the same day reveal himself and certain great instructions to the church through John, honoring the same day of the week. It is no wonder, therefore, that Christian people from the very earliest times have held the first day of the week in special reverence as the symbol of the fulfilment of all our hopes, whereof God gave us assurance in the resurrection of our Lord Jesus on this day. Besides, to confine the meaning of the expression to the Millennial day exclusively, would be to ignore the fact that the larger proportion of John's vision related not to the Millennial day, but to the intervening time.

Note the simplicity of the Apostle's introduction to this most wonderful book. He did not write the title of the book as it appears in our Bibles—"The Revelation of St. John the Divine"—that is to say, the Revelation of St. John, Doctor of Divinity, Doctor of Theology. On the contrary, John claims no credit for the revelation; it was not *his*, but, as he distinctly explains, it was from our Lord Jesus Christ,—and to him from God the Father. Nor was it even to John in any special sense, but, as he again declares, unto God's "servants" sent by his "servant John." This simplicity, common to all the apostles, commends them to us as men of humble minds —the very kind we should expect our Lord to use as special servants and messengers to his people. The apostolic simplicity is in striking contrast with the pomposity of the majority of those who claim to be their pupils and fellow servants, and who delight in the titles of "Reverend," "Right Reverend," "Very Reverend," "His Holiness," "Doctor of Divinity," etc. And in proportion as the spirit of the world is quenched by the Spirit of Christ—and in proportion as the Lord's people are zealous in seeking and finding "the old paths" (Jer. 6:16), in that same proportion do these human titles which seem so much to the world and to Babylon come to appear vain, inappropriate, deceitful.

Instead of adding loud and boastful titles to his name, as Reverend, Bishop, Overseer of all the Churches in Asia Minor, we find John introducing himself as "Your Brother," as the companion of all saints in tribulation and in the kingdom, and in the patient endurance of Jesus Christ. He was sharer with Christ, as a member of his body in his afflictions, in his endurance, and prospectively a joint-heir in his kingdom, and in all this he was the brother of all fellow-disciples, sharers of the same sufferings, and prospectively of the same glory. It is generally understood that John had already been severely persecuted, and that at the time of this vision he was in banishment on the little island in the Mediterranean Sea called Patmos—a penal island where convicts were worked in the quarrying of marble, etc. Yet John himself, with remarkable modesty, passes over not only his previous service for the truth, which had brought him his persecution, but also lightly passes over the persecution itself, merely noting that he was in the island of Patmos because of his fidelity to the word of God and the testimony that Jesus was the Christ.

This simplicity, this absence of boastfulness so noticeable in the writings of all the apostles, commends them and their words to our attention, and marks them as being in the ministry not for the gratification of vanity, or seeking earthly rewards of any kind; but simply as the servants of God, who delighted to do his will, and to tell the good tidings, to the utter ignoring of themselves, excepting in so far as mention of themselves and their affairs might be necessary and helpful to the church. All of the Lord's followers do well to note this characteristic of the Master, and of those whom he specially chose to be his followers and our exemplars. In proportion as we attain to the Lord's spirit it will similarly manifest itself in our sentiments and in all our conduct.

John's attention was first attracted by the trumpet-like voice of Christ from behind him. The fact that the location is mentioned at all implies that it has a special symbolic meaning. It signifies that the beginning of this message was not in John's day, nor from some future time, but that the things to be revealed had already commenced, and were already to some extent in the past;—the voice from behind going clear back, as some of the features of the book show, to the time of our Lord's earthly ministry. The trumpet voice directed that its message should be written and sent to the seven churches named. Ancient MSS. omit the words, "saying, I am Alpha and Omega, the first and the last, and," and also the words, "churches which are in Asia." There were seven churches in Asia Minor corresponding to those mentioned by name in this connection; but while this revelation may have been applicable to them in some manner or degree it was evidently in but a small measure. Those seven churches of Asia Minor we understand were chosen of the Lord as symbols representing seven different epochs in the history of the one true church of Christ, from Pentecost day until the gathering to the Lord of the last grain of wheat in the end of this Gospel harvest.

Turning to see the one who addressed him John beheld seven golden candlesticks (lamp-stands), and standing in the midst of these one having the resemblance to *a* son of man—not *the* Son of man. It is to this particular point that the Committee which selected this as the International Lesson for this date sought to draw attention—the revelation of Jesus to John, it to some extent resembling his revelation to Paul, considered in our last lesson. In truth however, there is considerable difference, for what John saw in the way of light and stars and lamps and brightness was merely a mental vision, while that which Paul saw while on the way to Damascus was a very literal light, which permanently injured his eyes. What John saw in *vision* was not understood by him to be the Lord's glorious body, nor even a representation of it, except in the sense that it was a *symbolical* representation.

For instance, the head, with its white hair, corresponding to the Ancient of Days of Daniel's vision (Dan. 9:27), is not to teach us that our Lord in glory has the form of a man, and hairs that are white, but merely suggestive and symbolic of venerableness, of knowledge, experience, wisdom. The fiery or electric glance of the eyes should similarly be understood symbolically to represent penetrating intelligence, and ability to see and to know everything pertaining to his people, his church. The mouth, from which proceeded the sharp two-edged sword is not to tell us that this is the appearance of our Lord in glory, but merely to symbolize to us that his words in his church are to be as the sword of the Spirit, which the Apostle declares to be sharper than any two-edged sword, discerning the thoughts and intents of the heart, dividing and classifying his people, and separating from his elect every impure thing and every unacceptable element. His voice, as the sound of many waters, might be understood to mean that the Lord could and did speak to his Church sometimes as the voice of musical rippling waters of the brook, and sometimes as the roaring of the sea; or the many waters might be understood as signifying peoples, nations and languages, as elsewhere explained in this book, and that thus our Lord, present with his church, would speak to her and through her by many tongues, in many languages,—the latter view seems to us the more reasonable.

The hand, in which were seven stars, is similarly to be understood as a symbolical part of the vision, representing the Lord's *power* in his church. The stars, as he explains (vs. 20; chap. 2:1, 8, 12, 18, etc), are the angels or messengers or special servants of the church in each epoch. The intimation is that the Lord would recognize in his church, in each of its seven stages or developments, one representative to whom he would specially address himself, and through whom he would specially instruct the church, and whom he would specially hold or keep as his instrument by his own power or hand. This would not necessarily mean that one individual of the church must be used of the Lord, even should he become unfit for the service, but would imply that one servant would be recognized in each epoch. If that servant for any cause or in any manner seemed to be an unsuitable one another might take his place, and be the star or messenger of the church of that epoch.

The whole body was covered, hidden from sight, with a robe, only the head, the hand and the feet being exposed to view, thus agreeing with the explanation given us by the

Apostle Paul (1 Cor. 12:12-31) in which he represents the whole church as being the body of Christ and members in particular, but pointing out that some of the members of the church may occupy the position of an eye or an ear or a tongue, and others the position of feet. Thus the Lord would be present with his people by his spirit dwelling in them, using different members of the body to accomplish for his body different services. The feet, described as like furnace-refined copper would represent those members of the body of Christ who serve, in the sense of carrying forward, financially and otherwise, the Lord's work. Copper is a symbol of humanity,* and this copper being furnace-refined would seem to say that those who belong to the body of Christ, and whom the Lord would use in his service, "the feet" members of the body, must, in their contact and dealings with the world, be refined, purified, clean—"Be ye clean, that bear the vessels of the Lord's house." The feet would thus represent the living members of the body, all down through this age; and the refining process to each and all will be fiery trials.

Thus understood, the figure of a son of man (a human figure) in the midst of the seven candlesticks, etc., symbolically represented Christ standing criticising, judging, directing, in the midst of his church, upholding his chosen stars or ministers, and represented in the various members by his people, is an impressive picture or symbol, full of instruction, leading us to expect the Lord's guidance in all the affairs of his church, and to realize that things are not happening to her haphazard. To so recognize that the Lord's people in every part of this age have been "feet" members of the body, carrying forward his work, is not to contradict our previous application of Isa. 52:7, which merely represents the "feet" members of the present time, and identifies them as the ones who declare unto Zion, "Thy God *reigneth*"—in this manner distinguishing these from their predecessors in the pilgrim way.

Seven, as a symbolic number, represents perfection or completeness, and thus the seven candlesticks, the seven churches, represent the complete church, and this union of seven as one was most beautifully typified in the golden candlestick (lamp-stand) of the "most holy" of the Tabernacle and subsequently of the Temple. That candlestick or lamp-stand was one, but there were seven branches or lights; while in this symbolical picture of the church in Revelation each is represented separately, and our Lord's messages are directed to the seven churches of the seven epochs separately; nevertheless, in reality the church is all one. (1 Cor. 12:12) The union and the separateness are merely as we view the matter from two different standpoints. It is the one high priest who cares for all the lamps, and the one holy oil that in every stage of the church has given light to all of the consecrated class, the "royal priesthood," who have access to the "holy place" and are seated with Christ in heavenly places (conditions).—Eph. 2:6.

It is not strange that John in vision fell down as dead at this glorious symbolical representation of Christ. John may be considered as a representative of the Lord's consecrated ones, who in his presence feel their own deadness. Upon all such he places his hand (his power), and to them gives his message, "Fear not, I am the first and last, I am he that liveth and was dead, and behold I am alive forevermore, and have the keys of hell and of death."—Vss. 17, 18.

Not all, but only those who fall as dead before the Lord, who recognize their own nothingness, who, in the language of this symbolical book, are beheaded, or lose their own wills, accepting the will of the Lord instead (Rev. 20:4)—these alone are ever able to fully receive this message from the Lord appreciatively. From these *fear* is cast out; and they alone may know that our Lord was the first-born of all creation, and the last; that he was the beginning of Jehovah's work, and the end of it, and that all beings and things were made by or through him, and that "without him was not one thing made that was made." (John 1:3) These also may know, fully appreciate, understand, that the Lord now liveth, and in order to appreciate this they must understand that he was dead for parts of three days—not merely apparently dead, but actually *dead*—his soul poured out unto death, made an offering for sin.—Isa. 53:10-12.

For these also is the wonderful message that this Redeemer, now glorified, has all power in respect to our race—the keys, the authority, the control, not only of *hades* (the great prison house of death), but also the power or control over death in its every degree; so that it is his privilege to raise up so many as will obey him out of the degradation and imperfection of this dying condition, up, up, up, to perfection of life, where death will have no power. These may know, also, that the time for the exercise of this power by the Redeemer is nigh at hand, and that the privilege of deliverance from the tomb and from death into the full liberty of the sons of God, into abundance of life and freedom from the bondage of corruption, will be extended to every creature of Adam's race.

But to others this message is dark and meaningless or worse. Misled by error they believe that Jesus was not really dead, but fully alive always; mistaught that death holds no one, but all are alive in either bliss or torment, they see no force, beauty of significance in the key and its power; and thinking of hell (*hades*) as a torture chamber, filled with devils and their victims, they feel as tho the unlocking of its portals would be undesirable. Surely, all of the favored ones may say, "Blessed are our eyes for they see, and our ears for they hear!"

John was instructed to write, to make clear, to make plain to us and to all of God's people, the things already brought to his attention, and other things subsequently to be brought to his attention; to the intent that all of God's people might be enabled to comprehend with all saints the lengths and breadths and heights and depths of the love of God, which passeth all understanding, and which can only be received through revelation from God. And here let us note the force of John's expression (vs. 3) to the effect that there is a blessing upon those who read this revelation, even tho they do not understand, and a special blessing upon those who hear and understand the words of this prophecy, and keep or conform their lives to the things that are written therein.

* See *Tabernacle Shadows of Better Sacrifices.*

DISCOURAGEMENTS AND ENCOURAGEMENTS

None are so strong as not to need encouragements in the present time, when all who would be of the "royal priesthood" are required to "walk by faith, and not by sight." We feel this frequently in the WATCH TOWER office, and know from your inquiries that all laborers in the vineyard are on the lookout for fruits of their labors. You as well as we sometimes wonder that the hundreds of tons of literature and other efforts on behalf of the truth, emanating from this office, do not yield larger results.

Recently, while feeling considerably discouraged that the "volunteer work" seemed to show small results, the Lord lifted the veil a little, and showed us that a greater work was in progress under the surface, than we could have surmised. And as this encouraged us, we now relate the same for the encouragement of our colaborers. First a Presbyterian minister called at our office and renewed his WATCH TOWER subscription and, expressing himself quite warmly in approval, said: Go on, Brother Russell, a greater work is being done than you can possibly be aware of; I know it, because the ministers express themselves freely to me. The truth is taking effect in every direction. Be of good courage.

This did encourage us, especially when we reflected that this very minister has never openly confessed the truth, so far as we know,—"for fear of the Jews." Shortly afterward, when at the Toledo Convention, a brother from Indiana encouraged us greatly by relating one of his experiences. He said, "I had finished distributing the 'Volunteer TOWER' in my town and wondered that I saw no fruit of my labors, when one day a young man came to my bakery and asked if I had not distributed WATCH TOWERS at the Methodist church, and if I could not let him have some more of them. I asked what for? He replied that at a recent meeting of their Epworth League their new pastor brought up the subject of hell, and made some remarks upon it, and then threw it open for discussion. Thereupon one after another, some five or six of the Leaguers, arose and disavowed their former belief in hell,—denying that the Bible taught it and giving reasons. The pastor arose in surprise, and inquired where they had gotten their ideas, and was told that they had read them in ZION'S WATCH TOWER. Others who had not received them, then wanted copies of the TOWER. Of course I supplied the young man gladly."

As a further encouragement for you all—as showing that the DAWNS and tracts are doing silent work—we mention that every now and then we hear from some who have been reading the DAWN, and studying the Bible with their assistance for years, yet somehow had never before written to us

for further reading matter, nor to glorify God on behalf of the light they had received and were rejoicing in. We give below a letter just received which has greatly encouraged us along these lines. It shows, also, how the truth can take hold of the heart, at as early an age as ten years. It should encourage those who have charge of children to teach them the truth. The child mind is more logical often at ten than later, when the sophistries of its elders confuse it, by teaching that *death* and *destruction* are synonymous with everlasting life in torment. Assist the children to a knowledge of the Lord and the truth, and encourage them to right views of life favorable to a full consecration to the Lord. The letter follows:

DEAR SIR:—I would begin with an apology if I were not sure you must be used to such letters by this time, and perhaps expect them from all deeply interested in the truth which you expound. I beg pardon beforehand if I am too tedious and diffuse. I will try to be as brief as possible. I was a very small child (10 years) when your publications were first introduced into our family, through the kindness of Mr. Henry Weber, of Oakland, who was then my brother's Sunday School teacher, and whose name I cannot mention without the sincerest gratitude.

I cannot say what drew my attention to your writings, they were never forced upon me in any way, but I have been an insatiable reader ever since I learned how, and when *Food for Thinking Christians* came in I devoured it with the avidity of a healthy, unspoiled appetite. I was then so little that I had never received any but the most general religious instruction. I do not remember to have read any doctrinal works or heard any doctrinal discussions, but since my earliest recollections I had been taught, and realized as by a natural instinct, that the first object in life is to be good and learn the will of God.

I would like to describe the impression your writings made upon me, but it would be egotistical waste of space, and perhaps seem overstrained, as I was so young. I only want you to know that from childhood I have been familiar with your interpretation of the Scriptures, and acknowledged it as truth. The TOWER has been a regular visitor to our home for so long that I think I have seen it in all its different dresses; and all the volumes of DAWN I have read and reread many times. Of course, as I grew older, I no longer accepted statements implicitly. I am naturally a student and I have thought and questioned and investigated deeply about these things, but always with the result of being more firmly convinced of the correctness of the views I criticised.

In my tenth summer I made a voluntary dedication of myself to the Lord. I think it was an intelligent offering, certainly I have never since wished to recall it. The one object of my life is to make my calling and election sure.. The only thing that seems of real importance to me is my success in this. Yet I am often very perplexed to know what is required of me, just now. The practice of the Christian graces, the necessary transformation of my own character to the image of the Son, is clear enough. I can work at that daily, with some evidence of success; for tho I am continually shocked at the roots of sin and folly I find in myself, yet for a long time I have been accustomed to look at all things from God's standpoint, approve what I think he approves, and condemn where he condemns, both in private affairs and in matters of the world.

So far, then, as the discipline of my own "new nature" is concerned, the way is plain, tho toilsome; but when I begin to look about me and ask, What part can I take in the present harvest work? everything is confused and I seem tied hand and foot. I read in the TOWER of other workers, but none seem situated as I am.

In my own circle of relatives and friends I have tried to be a witness for the truth, tho I am afraid a very feeble one. Timidity is a fatal besetment to me, and the reluctance to seem to think myself wiser than my elders and betters.

One terribly severe trial I was enabled to undergo last spring. I withdrew from the denomination I had joined at fourteen. You may wonder why I ever did join it; but I was so young and ignorant, I thought only of acknowledging my Christianity, and really had no realization of binding myself to a particular sect. There is no word of the Confirmation service that I could wish to retract, but I was determined no longer to call myself an Episcopalian, so requested to have my name erased from the list of membership.

The pastor was most kind and considerate. He remonstrated, but being convinced that I was acting conscientiously agreed to do as I demanded, and announced the withdrawal at the next meeting of the congregation. I scarcely know how I went through with that ordeal. It seemed at first as impossible to make myself so conspicuous and shock so many of my family and friends. For, of course, almost every body misunderstood. Except from sisters I have no sympathy and am quite alone. I know there are people in town who take the TOWER, but I do not know them.

Perhaps something may come about to change things in this respect. Several times when you have been in our city I have seen and heard you, but I could not go forward and introduce myself. I do not expect any special answer to this letter. I do not know what particular advice you could give me. But I thought perhaps I had done wrong in remaining entirely unknown and aloof, and that I ought to have some personal communication with the one to whose ministrations I owe so much.

Yours gratefully and respectfully,

EDNA MARY HAMMOND,—*Maryland*.

BIBLE MARKINGS COMMENDED

Those interested in Bible Study appreciate everything which tends to give them a firmer hold upon the sword of the spirit, the Word of God. Such frequently wish that they could quickly find the particular passages desired; and many have been the devices for marginal marking designed to assist in this matter. We have a plan to suggest, as follows:—

USE RED INK for marking all passages which relate to the redemptive work, letting the figure 1 represent the thought of man's need of redemption, or of divine promises thereof. Use figure 2 to represent references to Christ's work in our redemption, as our sin-offering, etc. Use figure 3 to represent references to redemption as an accomplished fact—"ye were redeemed."

USE PURPLE INK for marking all passages relating to the church as the "royal priesthood." Let figure 1 represent present sacrifices and joys of faith in coming glory; let figure 2 represent parables and promises of the kingdom; figure 3, future glories and service in the kingdom.

USE BLUE INK for marking exhortations of the church to faithfulness, using figure 1 for references to *graces* of the spirit, and figure 2 for *zeal* in running the race set before us, figure 3 for reproofs and the "great company."

USE GREEN INK for representing Millennial blessings. Let figure 1 represent the second advent of the Great Restorer; let figure 2 represent Restitution promises, etc., and figure 3 the knowledge, judgments and instructions of the Millennium, and restraint of evil then.

USE BLACK INK for representing death: figure I for Adamic death, and figure 2 for second death.

The verse, or part of a verse, referred to may be indicated by a neat line, like a parenthesis, or a brace mark (⏟), in the appropriate color, followed by the proper figure. Follow, this if you please, with marks to indicate a treatise on this verse in any of the MILLENNIAL DAWN volumes, using A, B, C, D, E, F and G respectively, to indicate the seven volumes of the series (only five yet ready). Use T to represent *Tabernacle Shadows*, S for *What Say the Scriptures About Spiritism?* and H for *What Say the Scriptures About Hell?*—Following the letter indicating the volume, put the number of the page. References to ZION'S WATCH TOWER can be Z, using two figures to represent the year, then a separating stroke followed by the page number.

To illustrate:—

In the margin alongside Acts 3:20,21 we should place a brace line in green ink, then the figures 1, 2; under these we would put A 89, 149; under that B 173, 211, 254; under that put C 243, D 311, 615; next E 24, 240, 418, 435; on next line Z '97—266.

BIBLES WITH WIDE MARGINS

Realizing that such marking would require a wide margin, to do it satisfactorily, we have hesitated to mention it, knowing that wide-margin Bibles usually sell at from $4.50 upward at wholesale; because few are sold, and the expense of special editions, larger covers, etc., is considerable. However, we have secured prices that astonish us.

We can have these superb books made to order so as to supply them at the following prices to our *subscribers only*, so as not to conflict with the publisher's interests; but we are not restricted as to the number of copies you may buy.

French Seal binding, linen lined, silk sewed, full divinity circuit, red under gold edges, etc., $1.50, postage 30 cents.

Persian Levant (morocco) binding, leather lined, silk sewed, full divinity circuit, red under gold edges, etc., $2.50, postage 30 cents.

PUBLIC MINISTRIES OF THE TRUTH

UNDER THE AUSPICES OF THE

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ONE-DAY LOCAL CONVENTIONS ADDRESSED BY THE EDITOR OF THIS JOURNAL WE ANNOUNCE AS FOLLOWS:

Detroit, Mich.—May 26

New York City—June 9

Dayton, Ohio—June 23

Harrisburg, Pa.—June 30

Reading, Pa.—July 14

PILGRIM VISITS OF BROTHER DRAPER

Scranton, Pa.	May 21, 22	Seneca Falls, N. Y.	June 3
Walton, N. Y.	" 23, 24	Rochester, N. Y.	" 4, 5
So. New Berlin, N. Y.	" 25, 26	Batavia, N. Y.	" 6
Oneida, N. Y.	" 27, 28	Buffalo, N. Y.	" 7, 8, 9
Syracuse, N. Y.	" 29, 30	Niagara Falls, N. Y.	" 10, 11
Fulton, N. Y.	" 31	Beamsville, Ont.	" 12, 13
" "	June 1, 2	Toronto, Ont.	June 14, 15, 16

PILGRIM VISITS OF BROTHER McPHAIL

Racine, Wis.	May 20, 21	Chili, Wis.	May 27, 28
Appleton, Wis.	" 22, 23	Tomah, Wis.	" 29 30
Steven's Point, Wis.	" 24, 25	Lodi, Wis.	May 31, June 1
Pittsville, Wis.	" 26	Chicago, Ill.	" 2

PILGRIM VISITS OF BROTHER HAY

Fairbault, Minn.	May 19	Lincoln, Neb.	June 3, 4
Lake Mills, Iowa	" 20, 21	Panama, Neb.	" 5, 6
Rutland, Iowa	" 22, 23	Geneva, Neb.	" 7, 8, 9
Laurens, Iowa	" 24, 25	Peru, Neb.	" 10, 11
Sioux City, Iowa	" 26, 27	Red Oak, Iowa	" 12, 13
Dow City, Iowa	" 28, 29	Atlantic, Iowa	" 14, 15
Omaha, Neb.	" 30, 31	Des Moines, Iowa	" 16, 17
Council Bluffs, Ia.	June 1, 2	Indianola, Iowa	" 18, 19

PILGRIM VISITS OF BROTHER HOWELL

San Antonio, Tex.	May 22, 26	Huntsville, Texas	June 4, 5
Yoakum, Texas	" 27, 28	Madisonville, Texas	" 7, 8, 9
Rosenburg, Texas	" 29, 30	Snow, Texas	" 10, 11
Galveston, Texas	" 31 Ju. 1	Vanetia, Texas	" 12, 13
Houston, Texas	June 2, 3	Marquez, Texas	" 14, 15, 16

PILGRIM VISITS OF BROTHER SAMSON

McCoysville, Pa.	May 26, 27	Youngstown, O.	June 9, 10
Lewistown, Pa.	" 28, 29	Cleveland, O.	" 11, 12
Tyrone, Pa.	" 30, 31	Tiffin, O.	" 13, 14
Altoona, Pa.	June 1, 2	Toledo, O.	" 15, 16
Coalport, Pa.	" 3, 4	Bowling Green, O.	" 17
Johnstown, Pa.	" 5, 6	Fort Wayne, Ind.	" 18, 19
Elton, Pa.	" 7, 8	Upland, Ind.	" 20, 21

PILGRIM VISITS OF BROTHER VAN AMBURGH

New Castle, Pa.	May 19	Beaver Falls, Pa.	June 9
Wheeling, W. Va.	" 26	East Liverpool, O.	" 16

PILGRIM VISITS OF BROTHER WILLIAMSON

Barrie, Ontario	May 26	Jefferson, Pa.	June 16
Allegheny, Pa.	June 9	Waynesburg, Pa.	" 23

PILGRIM VISITS OF BROTHER KOETITZ

Avonmore, Pa.	May 19	Butler, Pa.	June 16
Brownsville, Pa.	June 2	Allegheny, Pa.	" 23

PILGRIM VISITS OF BROTHER WRIGHT

Washington, Pa.	May 19	Neale, Pa.	June 2, 26
Allegheny, Pa.	" 26	Tip Top, Pa.	" 9

The above is a reproduction of the first "Pilgrim" page that ever appeared in the WATCH TOWER. Although the Pilgrim work was started, on a small scale, in 1890, the routes or appointments were never published in the TOWER prior to June, 1901; and continuously since that time the rear cover page of each issue has been reserved for that purpose. For lack of space these itineraries are omitted in these reprint volumes. As a matter of historical interest, however, we list below the names of the 140 Pilgrim brethren appearing in the WATCH TOWER between June, 1901, and June, 1919, according to the year in which their routes were first published:

1901
*Barton, B. H.
Draper, F.
*Harrison, J.
Hay, W. H.
Henninges, E. C.
*Howell, J. A.
*Koetitz, O. A.
McPhail, M. L.
Moffatt, J. H.
*Rogers, J.
*Samson, H.
Van Amburgh, W. E.
*Weber, H.
Williamson, A. E.
Wright, J. D.

1902
*Binkley, A. T.
*Glover, N. H.
Kuesthardt, S.
*Lewis, M. T.
*Ransom, Z. T.
Raymond, G. B.
Streeter, R. E.

1903
Arnold, S. J.
Currie, J.
*Owen, C. A.
*Sarvis, A. E.
*Williams, S., Sr.
Woodworth, C. J.

1904
Bundy, W. H.
Draper, Geo.
Fowler, C. E.
Henika, J.
Herr, M. L.
Johnson, P. S. L.
Rockwell, H. C.
*Stoner, A.
Williamson, F. W.

1905
Bohnet, J. A.
Burgess, A. E.
*Edgar, John
Guepner, H. A.
Hemery, J.
Hersee, W. M.

1906
Bundy, Edwin
Hall, F. A.
*Patten, J. N.
Sullivan, O. L.

1907
Brenneisen, E. W.
Hirsh, R. H.
Hoskins, I. F.
Mitchell, H. L.
Rutherford, J. F.

1908
Hoskins, H., Sr.
Kendall, C. R.
Macmillan, A. H.
*Parker, J. A.
Robison, F. H.
Senor, S. D.
Wise, C. A.

1909
Coward, E. J.
Kuehn, J. G.
Page, W. E.
Peterson, C. J.
Saphore, A. M.
Sexton, E. D.
Sturgeon, M.
Thomson, P. E.

1910
Adams, J. W.
Cole, J. H.
Ericson, C. A.
Williams, S. W., Jr.

1911
Cook, F. F.
*Hunt, G. M.
Ritchie, A. I.
Toole, D.
Zink, L. F.

1912
Barber, R. H.
MacPherson, J. P.
Stevens, W. S.
Taliaferro, E. P.
Wisdom, W. M.

1913
Batterson, W. M.
Emerson, J. F.
Gillespie, J. A.
Heard, C. E.
Hudgings, W. F.
Jolly, R. G.
Kendall, G. S.
Morton, S.
Roble, R. L.
Stephenson, J. F.
Thornton, T. H.
Toutjian, S. H.
Yates, T. P.

1914
Baker, W. A.
Lee, W. H.
Meggison, J. A.
Price, R. R.
Smith, A. L.
Thorn, W. J.

1915
Detwiler, F. C.
Martin, R. J.

1916
Barker, T. E.
Cooch, Jos.
Crist, E. F.
Graham, A. M.
Hadley, R. O.
Palmer, W. B.
Rice, B. M.
Riemer, M. E.

1917
Anderson, Scott
Baeuerlein, J. A.
Baker, E. J.
Baker, W. T.
Black, W. W.
Bowin, M. O.
Cohen, L. T.
Dockey, E. L.
Eshleman, A. D.
Eshleman, A. J.
Hazlett, H. E.
Hooper, W. T.
Horth, F. T.
Howlett, M. A.
Morheiser, D. J.
Myers, C. E.
Pickering, W. H.
Rice, V. C.
Riemer, H. H.
Young, Geo.

1918
*Addington, H. L.
Boyd, B. H.
Donald, A.
Lindsey, W. J.
Magnuson, O.
Nash, R. E.
Noll, I. P.
Sp'll, W. E.
Williams, J. B.
Zook, C. H.

1919
Hutchinson, J.

*Deceased.

VIEWS FROM THE WATCH TOWER

PRESBYTERIAN CREED REVISION

The General Assembly of the Church of the Presbyterians, whose names are written on earth (compare Heb. 12:23), has again been forced to discuss its creed in response to the general clamor of its people, who want to be told whether or not they still believe it; or whether or not they may do just a little thinking for themselves.

When the Assembly convened in Philadelphia, Pa., its committee reported:—A majority favoring some sort of an amendment or revision, and a minority favoring no revision, no change. The Assembly sided with the majority, and the discussion pro and con showed considerable warmth at times.

Rev. D. S. Kennedy was the bravest of the brave in defending the creed which has so nauseated the tender-hearted, and so severely tried their faith's unreason. He repudiated the statement that "ministers of the Gospel and elders in the church do not believe the oath of ordination they have taken." He challenged any man on the floor to dispute his statement! And, strange (?) to say, not one of the Assembly was willing to sacrifice himself by admitting himself to be a violator of his conscience and of his oath of consecration;—by admitting that he neither believed the Westminster Confession, nor taught it.

Judge J. K. Ewing took the same stand against all revision, saying:—

"I protest against changing the Confession for the sake of popularity; for as the church goes up in popularity, it usually goes down in spirituality. When the church flirts with this idea it falls into a ditch. You will never convert the world by popularizing the doctrine of the church. The Confession in its present form is popular enough for me."

But the majority, without, perhaps, being more conscientious, were less brave. If their consciences could have a little relief they wanted it. It was at this time, after several days of discussion, that Rev. Moffat, D. D., brought order out of confusion, and a rainbow in the Assembly's clouds by some skillful word-strategy. He is reported to have said:—

"What is this whole matter about? Is it revision? There is no revision before this Assembly. I don't know what I am, a revisionist, or an anti-revisionist, for revision is not before us at all. This majority report only asks for more time and authority. Probably revision will be before us next year; if it is, then the speech Dr. Kennedy made this morning will be right in place. How do these men know that a new creed will be the outcome of the adoption of the majority report? I admire their imagination, but I do not admire their exegetical ability.

"I will guarantee that if there is any heresy in the report they bring in next year, the Assembly of 1902 will burn the whole document. This new creed proposed is to sustain the same relation to the Confession of Faith that the Shorter Catechism sustains to the Larger Catechism. The Westminster divines maintained that the Shorter Catechism was better suited to the wants of the common people than the larger one, then why be afraid to go on with this subject? The whole thing is under proper ecclesiastical supervision. The presbyteries asked for it. The last Assembly discussed it and appointed the committee and they have done their work well. I am sorry to see men belittle this work. One hundred and fifty presbyteries asked for some change. What would be your attitude if that number asked for the dismissal of the whole subject?

"I claim it is not wise for this Assembly to disregard the voice of the church in this matter, and we should hesitate long before we say to them, Be still. Preachers who come to the General Assembly ought to practice what they preach. I have sympathy with the common people, and they are demanding some changes. Theologians can get along with the creed as it is; but the common people cannot, and I only want our belief stated so they can understand it, and when it is thus stated, and not till then, will all denominations say: *'Why, they believe just what we do!'*

"The saddest declaration I have ever heard was: 'We simply cannot tell the world what we believe.' This is not true. Adopt the majority report and we will then get a statement of what we believe, and all the world will believe it.'

"Tremendous applause followed the address."

The dis-ease affecting Presbyterianism, the Assembly would have us think a *very peculiar one.* They wish their Christian neighbors and friends to think that the Westminster Confession of Faith, framed shortly after emergence from the superstitions of the "dark ages," is an *infallible* statement of the truth, and therefore unalterable, unchangeable. Neither their own nor other hands must shatter their idol. Neither will they admit that it has an ugly and a repulsive look, and if not broken up and burned should at least be veiled from public view. The resolution which now comforts and rejoices the Assembly and the large and intelligent, but blindly stubborn body of Presbyterians, is that their idol shall not be harmed, nor covered nor veiled;—it will be merely set back in the rear, so as not to be so conspicuous to outsiders and new beginners, and it will be represented at the front door by a more lovable-looking, a more angelic idol.

In other words, Doctor Moffat tells the world and the mass of Presbyterians and the vast majority of the Assembly, that the Westminster Confession is so "deep" that few but himself can really understand and interpret it. He assures them that what appears to them to be black is really the purest of white, and that men of sufficient ability to demonstrate this to the Christian *world,* have been put upon the committee which is to report such a modernized *explanation* of the Westminster Confession. No wonder there was applause at such a suggestion;—that the idol need not be destroyed nor even maimed. Moreover, it was not merely the idol that they cared for, but more especially themselves, the priests of that idol; for whatever would discredit it, would discredit them. If it were proven faulty, fallible, the same would be true of them; for had they not sworn themselves and each other to the reliability of this idol? And if they now were to admit error, falsehood, misrepresentation of the divine character and Word and plan, who would receive their testimony as infallible hereafter? Would there not be great danger that some of the best of the "sheep" would cease to follow traditions of men and seek instead the voice of the Good Shepherd Jesus and his leading into the green pastures and by the still waters of his Word?

Later Dr. Moffat put his thought into the following words which were adopted as a part of the Assembly's instructions to its committee, which has a year in which to fix up the substitute idol and see how lovely it can be made, and yet bear some faint traces of family likeness to its still-to-live parent, the Westminster Confession, to which it will bear the relationship of *representative,* but not of *substitute.* The resolution follows:—

"We recommend that this committee be instructed to prepare and submit to the next General Assembly for such disposition as may be judged to be wise, a brief statement of the reformed faith, in untechnical terms, the said statement to be prepared with a view to its being employed to give information and a better understanding of our doctrinal beliefs, and not with a view to its becoming a substitute or an alternative of our Confession of Faith."

FAMISHING FOR THE BREAD OF LIFE

Some who are awaking are crying out for *bread*—the bread of truth, instead of the stones of error offered by the various creeds. The Rev. T. Chalmers voiced the sentiments of an increasing number, when, not long since, he said:—

"We cannot resist the inevitable. The creed of Calvinism is like a coat which is becoming too small for the rapid growth of human thought. With every movement of the arms it will be sure to rip somewhere, unless we refrain from all vigorous exercise. We do not want any coat which binds us so tightly that we cannot act with freedom. It is folly to attempt to keep pace with the ripping of the coat by a little sewing here and there. It is too small, and no amount of sewing and patching will help it any. It may have a good deal of good material which may be kept and still used, but the system of Calvinism, as a system, has done its service for humanity. We don't want systems any more. We want liberty and truth and love and righteousness. We want more of Christ and less of creed. We want still to grow—to grow until we come into the unity of the faith and of the knowledge of the Son of God unto the perfect man, unto the fulness of the measure of the stature of Christ."

RELIGIOUS FEDERATIONS AND TRUSTS

Long ago we pointed out that combination would be the order of the churches and the world for the new century;—that these will be the great giants of the end of this age, and make necessary the symbolic fire which will destroy present systems, corresponding to the giants, whose wisdom and super-ability and tyranny preceeded the literal destruc-

tion of the first order of things (*kosmos*) by a flood of literal waters. The financial giants of Christendom are growing rapidly—beyond the wildest dream of the world's financiers—in every part of Christendom. It must be near the time for the religious combines to begin. Indeed, the leaders in finance are closely related to, and in many instances the real manipulators of, the *nominal* church machinery. Money moves Christendom to a degree that the masses are not aware of. And who can doubt that the spirit of federation, or "confederacy" as the Scriptures designate it, is growing in all directions, and that financial successes will encourage religious combines. It is not long since the Disciple denomination passed the following resolution:—

"The national congress of the Disciples of Christ, lately held at Lexington, appointed a committee of seven to take charge of a movement in behalf of an international confederation of religious denominations. According to this scheme, the different religious bodies are to retain their own creeds, but will be auxiliary to an international congress and will affiliate with all other churches on a common platform. The ultimate aim is to create one international church. This movement is the first of its kind in America, and is in line with the widespread tendency to church federation and church unity, and with the rapidly growing spirit of internationalism in literature, social reform, and art."

Now the *Literary Digest* has the following to say under the caption:—

WILL BRITISH CONGREGATIONALISTS AND BAPTISTS UNITE?

"The movement toward church union and federation, evident of late in nearly every part of Christendom, has been particularly noticeable in Great Britain during the past year. Closely following the organic union of the Free and United Presbyterian churches of Scotland and the proposed union of all evangelical bodies in that kingdom, has come the first joint assembly of the Congregational and Baptist churches of England. Both these bodies are strongly Congregational in church polity and Calvinistic in theology; and there seems to be every reason to believe that their corporate union is only a question of a comparatively short time. Indeed, Mr. Alfred Dawson, English editor of *The Congregationalist*, speaks of that union as a consummation 'sure to take place.' The *rapprochment* which has been going on for a long period, this year culminated in two joint sessions of these bodies, which Mr. Dawson pronounces 'the most wonderful series of religious gatherings' he has ever attended. He writes (*The Congregationalist*, May 11):

"'There were two joint assemblies: on Tuesday, April 23, when Dr. Parker presided and Dr. McLaren delivered his address as president of the Baptist Union; and on the following Thursday, when the positions were reversed, Dr. McLaren presiding and Dr. Parker delivering his address as chairman of the Congregational Union. The experiment was in every way a success; perfect harmony and the warmest fraternal feeling prevailed throughout, and not one single jar-note was struck.

"'Reverting to the paramount question of Baptist and Congregational union, the committee of the latter body frankly remarked in their annual report: "Neither of the joint assemblies can meet without the idea occurring to many minds, that a permanent union of Baptists and Congregationalists should not be an impossible dream." Certainly many of the leaders and rank and file on both sides do not so regard it.'"

WHAT LEADING JEWS SAY ABOUT JESUS

The views of Jewish notables respecting Jesus have been secured, and here we give extracts from some of them:

Dr. Isadore Singer, editor of the *Jewish Encyclopædia*, says:

"I regard Jesus of Nazareth as a Jew of the Jews, one whom all Jewish people are learning to love. His teaching has been an immense service to the world in bringing Israel's God to the knowledge of hundreds of millions of mankind.

"The great change in Jewish thought concerning Jesus of Nazareth I can not better illustate than by this fact: When I was a boy, had my father, who was a very pious man, heard the name of Jesus uttered from the pulpit of our synagog, he and every other man in the congregation would have left the building, and the rabbi would have been dismissed at once. Now, it is not strange, in many synagogs, to hear sermons preached eulogistic of this Jesus, and nobody thinks of protesting—in fact, we are all glad to claim Jesus as one of our people."

Dr. Max Nordau, wrote,—

"Jesus is soul of our soul, as he is flesh of our flesh. Who, then, could think of excluding him from the people of Israel? St. Peter will remain the only Jew who said of the son of David, 'I know not the man.' If the Jews up to the present time have not publicly rendered homage to the sublime moral beauty of the figure of Jesus, it is because their tormentors have always persecuted, tortured, assassinated them in his name. The Jews have drawn their conclusions from the disciples as to the Master, which was a wrong, a wrong pardonable in the eternal victims of the implacable, cruel hatred of those who call themselves Christians. Every time that a Jew mounted to the sources and contemplated Christ alone, without his pretended faithful, he cried, with tenderness and admiration: 'Putting aside the Messianic mission, this man is ours. He honors our race and we claim him as we claim the Gospels—flowers of Jewish litarature, and only Jewish.'"

Prof. Emil G. Hirsch, of Chicago University:

"The Jews of every shade of religious belief do not regard Jesus in the light of Paul's theology. But the gospel Jesus, the Jesus who teaches so superbly the principles of Jewish ethics, is revered by all the liberal expounders of Judaism. His words are studied; the New Testament forms a part of Jewish literature. Among the great preceptors that have worded the truths of which Judaism is the historical guardian, none, in our estimation and esteem, takes precedence of the rabbi of Nazareth. To impute to us suspicious sentiments concerning him does us gross injustice. We know him to be among our greatest and purest."

Dr. Kaufman Kohler, a rabbi of New York City, says:

"He was a bold religious and social reformer, eager to regenerate Judaism. True, a large number of sayings were attributed to the dead master by his disciples which had been current in the schools. Still, the charm of true originality is felt in these utterances of his when the great realities of life, when the idea of Sabbath, the principle of purity, the value of a human soul, of woman, even of the abject sinner, are touched upon. None can read these parables and verdicts of the Nazarene and not be thrilled with the joy of a truth unspelled before. There is wonderful music in the voice which stays an angry crowd, saying, 'Let him that is without sin cast the first stone!'—that speaks the words, 'Be like children, and you are not far from the kingdom of God!'

"The Jew of today beholds in Jesus an inspiring ideal of matchless beauty. While he lacks the element of stern justice expressed so forcibly in the law and in the Old Testament characters, the firmness of self-assertion so necessary to the full development of manhood, all these social qualities which build up the home and society, industry and worldly progress, he is the unique exponent of the principle of redeeming love. His name as helper of the poor, as sympathizing friend of the fallen, as brother of every fellow sufferer, as lover of man and redeemer of woman, has become the inspiration, the symbol, and the watchword for the world's greatest achievements in the field of benevolence. While continuing the work of the synagog, the Christian church, with the larger means at her disposal created those institutions of charity and redeeming love that accomplished wondrous things. The very sign of the cross has lent a new meaning, a holier pathos to suffering, sickness and sin, so as to offer new practical solutions for the great problems of evil which fill the human heart with new joys of self-sacrificing love.

"All this modern Judaism gladly acknowledges, reclaiming Jesus as one of its greatest sons. But it denies that one single man, or one church, however broad, holds the key to many-sided truth. It waits for the time when all life's deepest mysteries will have been spelled and to the ideals of sage and saint that of the seeker of all that is good, beautiful and true, will have been joined; when Jew and Gentile, synagog and church, will merge into the church universal, into the great city of humanity whose name is 'God is there.'"

"THEY SHALL LOOK UPON ME WHOM THEY HAVE PIERCED AND THEY SHALL MOURN FOR HIM"—ZECH. 12:10

Quite evidently the way is preparing for the fulfilment of this Scripture in the near future. If a few of the Jewish "common people" are already "looking unto Jesus," despite the opposition of their leaders and the violent persecution, and generally disinheritance, sure to follow the acknowledgement of him, what may we not expect soon—when the changed sentiments of their leaders begin to be widely understood.

Let us not forget, however, that every such evidence of the return of divine favor to fleshly Israel—every evidence that their blindness begins to pass away—is an equally sure evidence and proof that the Gospel age is closing, and that its mission (the selection of spiritual Israel) is nearly accomplished, that the time in which we may make our calling and election sure is gradually closing.—Rom 11:25.

IN THE PARADISE OF GOD

REV. 21:1-7, 22-27.—JUNE 23.

"He that overcometh shall inherit all things; and I will be his God and he shall be my son."

Paradise, the garden of God, was applicable as a name to the garden of Eden, in which our first parents resided while they were still in harmony with God, before their disobedience; and the same term is Scripturally applied as a name to the new earth when restitution blessings shall, during our Lord's second presence (the Millennium), be brought to perfection as the fit abode of those who, under divine favor, shall then prove worthy of life everlasting. It was to this paradise that the Apostle Paul was in vision "caught away" when given a glimpse of various features of the divine plan, not then due to be understood by the church in general—"things not lawful to be uttered." (2 Cor. 12:4) John the Revelator was similarly caught away in vision, and shows some of these wonders of the paradise epoch; but only in symbols, which he was permitted to report, and which have been comparatively misapprehended until now, in the Lord's due time, the holy Spirit guiding his people into the truth on this subject, as well as others, because it is now nigh at hand, and "meat in due season" for the "household."

Our Lord refers to this paradise in language which identifies it with the first paradise of Eden, saying, "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." (Rev. 2:7) It will be remembered that all the trees in Eden were trees of life, but that the one in the midst of the garden was then a forbidden tree, the disobedient eating of which brought death on Adam and his race. That tree in the midst of paradise was called the tree of knowledge, and our Lord's promise is that the overcomers of this present age shall have full liberty to partake of that tree of knowledge, and under most blessed and satisfactory conditions, when the knowledge will be of benefit to them under divine approval, and not bring a curse. It is this same paradise of the future on this earth that our Lord referred to when addressing the penitent thief, he said, "Verily, verily, I say unto thee this day, Thou shalt be with me in paradise."

This paradise, we recall, is elsewhere referred to by the Apostles as "the third heaven"—"a new heavens and a new earth." (2 Cor. 12:2; 2 Pet. 3:13) They are not referring to new worlds, nor to heavens ranged one above another, as many have supposed, but, as already shown,* what is termed the first heavens and earth or order of things, passed away at the flood; and that the heavens and earth "which are now," the present order of things, are reserved of God to pass away with a great fire of trouble, revolution, etc., which shall utterly destroy them—the present spiritual powers and the present earthly or social arrangements. "Nevertheless, we according to his promise look for new heavens and a new earth, wherein dwelleth righteousness." This will be the third heavens, and third earth, or the new heavens, and new earth, which will differ from the present condition of things in that it will be righteous, whereas the present is unrighteous, imperfect. The "new heavens" will consist of the new spiritual ruling powers of the future, Christ and the glorified church, as the present heavens consist of the nominal religious systems, which, claiming Christ for their Head, in a very large degree bow to Antichrist, the god of this world, the prince of this world, "who now worketh in [through] the children of disobedience," and who is captivating and blinding the whole world with the exception of the few, the eyes of whose understanding have been opened, who are under special blessing and leading, and are taught of God,—the "little flock," "heirs of the kingdom."—Eph. 2:2; 2 Cor. 4:4.

It is to this new heavens and new earth condition, this paradise, that our lesson introduces us. As the "new heavens" does not mean a new place of God's throne, and a new throne of God, but new conditions, and signify the spiritual power and control of Christ and his Church in glory, so the "new earth" does not mean another planet, but a new social order on this planet. The declaration is that the former heavens and former earth (which are now) will then have passed away and be no more. All present institutions are to utterly perish in the great time of trouble with which this age is very shortly to end. "And there shall be no more sea." As we have already seen, the sea is a symbol of the masses of people in a restless and unstable anarchistic condition, just as the land represents the social order, and as the mountains represent the kingdoms of the present time. As there is no reference to the physical earth and physical heavens being destroyed, so there is no reference to the physical sea being obliterated. The symbol signifies that under the new arrangement, under the control of the new heavens or spiritual powers, the reconstructed social order will be so satisfactory, so complete, so thorough, that there will be no more sea-class, no more restless people, no more dissatisfaction, no more anarchists; everything will be reduced to law and order; and law and order will under the new regime secure justice to every creature, obliterating the differences of wealth and power as they now exist.

* MILLENNIAL DAWN, VOL. I, pp. 66–70, 318.

THE NEW JERUSALEM

In the symbolism of Scripture a city represents a government; as for instance, symbolic Babylon is denominated "that great city [government] which ruleth over the kings of the earth." The New Jerusalem, as a symbol, represents the new spiritual government of the Millennial age. It is not earth-born, it is not reared by men, but, as here pictured, it descends from God out of heaven—it is spiritual in every sense of the word—of God and not of men. It is for this kingdom, this government, that our Lord taught us to pray, "Thy kingdom come—thy will be done on earth as it is done in heaven." The declaration that the city is adorned as a bride for her husband implies its grandeur and beauty and perfection, as a bride's adornment on such an occasion is particular and elaborate to the last degree. But additionally to this it reminds us that in the government of the future, the judges of the world are the saints, now being selected through faithfulness in trial and tribulation, and that these are frequently called the bride, the Lamb's wife and joint-heir in the kingdom. The Revelator elsewhere strikingly bring this thought to our attention: the angel calls to him, "Come hither, and I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God."—Verses 9-11.

We are not to think of this holy city as being composed of literal stones, coming down through the air; we are to remember, on the contrary, that the saints of this present time are "living stones," as the Apostle Peter explains. (1 Pet. 2:4-7) This glorious city will not be visible to the natural eye—neither Christ nor the saints in glory can be seen of men; only those "changed" from human to spiritual nature see these matters in the full; but the whole world will be quickly made aware of the fact that a new government has been instituted,—a government of righteousness, and with all power, and that thereafter whosoever doeth righteousness shall be blessed, and whosoever doeth evil shall be punished.

THE GLORIFIED TEMPLE

The third verse of our lesson associates this city with the other figure of a symbolic Temple, which the Lord is now preparing, of which the saints will constitute the "living stones" and "pillars," for it is declared that the tabernacle (dwelling) of God shall be with men in this city (government or kingdom). God will dwell in this glorious city or government—it will be his Temple, and the world of mankind will approach God in it to receive the divine blessings, as Israel approached the typical Tabernacle and the Temple in their typical religious services. Thus God, represented in his church (the Christ, Head and body) will dwell with men (the world of mankind during the Millennial age) and they shall be his people,—all mankind will be treated from the standpoint of reconciliation, the propitiation price for the sins of the whole world (1 John 2:2) having been paid at Calvary, and the due time having then come for the manifestation of divine favor, all peoples shall be treated as the Lord's people; none of them shall be treated as aliens, strangers, foreigners from God and his promises and his blessings.

While the Millennial kingdom will be the kingdom of God's dear Son, it will also be the kingdom of God, because God's dear Son and his joint-heir, the church, will be in absolute accord with the Father, and all that shall be done under their control will fully and completely represent the divine will respecting men. Nevertheless, it will be a separate kingdom from that of the remainder of the universe, as the Apostle Paul indicates. (1 Cor. 15:24, 25, 28) "He must reign until he hath put all enemies under his feet. . . . . And when all things shall be subdued unto him, then shall the Son also be subject to him that did put all things under him. . . . Then cometh the end, when he shall have delivered up the kingdom to God, even the Father,"—at the close of the Millennial reign.

Since God is the Author of all the blessings of redemption and restitution, and since every good and every perfect gift cometh down from our Father in heaven, it is with appro-

priateness that the record declares that "God shall wipe away all tears from their eyes"—from the eyes of mankind. Tho it will be Christ and the church who will be doing it, nevertheless, the heavenly Father will be recognized as the first cause, the fountain of every blessing. The wiping away of tears implies a gradual work, such as we see will be the process of that glorious time. Man will not be exempt from every weakness and trial and difficulty at the beginning, but if he will conform to the laws of the kingdom, all cause for distress will gradually pass away, as restitution blessings will lift him out of death into perfect life. "They that hear [obey] that prophet [teacher, the Christ, Head and body] shall live; but it shall come to pass that whosoever will not hear that prophet [not render hearty obedience to his requirements] will be cut off from amongst the people [in the second death]."—Acts 3:23.

Other Scriptures show us that the work of the kingdom will begin with those who remain over at the time of its establishment, and that these, under condemnation of death, will at once be blessed with the knowledge and opportunities provided through the ransom, and if they accept these they will immediately be released from condemnation, that they may at once go on and upward on the way of holiness, toward perfection; and subsequently those who "sleep in the dust of the earth" shall come forth to more or less of shame and lasting contempt, as they begin to realize their mental and physical decrepitude, the results of their depravity. (Nevertheless, these also, under the blessings of the kingdom, may make progress up to perfection, losing their sin-blights, and simultaneously losing the "shame and contempt,"—whose lasting will be only so long as their cause continues. Thus these may progress in the way of righteousness, so that only those who sin wilfully shall die, and then each for his own sins only, and not the father for the son's sins, nor the son for the father's sins.—Jer. 31:20, 30; Dan. 12:2.

The whole work of the Millennial age is summed up in few words, and we are brought to its culmination in the declaration, "There shall be no more death; neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away." What a glorious sun-burst of blessing is in these words! What a grand fulfilment will be there of the Apostle's declaration respecting "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began!" This declaration, however, applies to the very end of the Millennial age, and not in full to any previous time in that age, for other accounts show us unmistakably that there will be imperfections and chastisements and stripes throughout the age, while mankind is being *lifted up;* or as our Lord expressed it, the raising up of mankind throughout the Millennial age, step by step, will be a "resurrection by judgment." chastisements, disciplines. (John 5:28, 29) And even at the close of that age we are shown, in another pen-picture of that time, that there will be a severe trial and testing to demonstrate to what extent the enforced obedience of that age shall have rightly affected the hearts of those who experience its blessings, so that their love will be for righteousness, and that they will hate iniquity. (Rev. 20:7, 8) All who in that final test shall manifest that his heart contains anything aside from full loyalty to the Lord and the principles of righteousness will have his part in the second death.

"BEHOLD, I MAKE ALL THINGS NEW"

The fifth verse of our lesson comprehensively grasps the entire Millennial age; our Lord Jesus, then in the throne of earth's dominion, declaring, "Behold, I make all things new." This expression does not relate merely to rocks and trees, etc., but to the great work which our Lord undertook; *viz.*, the regeneration of humanity—of so many of Adam's race as would, under favorable conditions of knowledge, experience and assistance, develop characters in full accord with the divine will. The end of the Millennial age will see the work completed;—all the wicked destroyed, all who will not hear the voice of that prophet, teacher, governor, cut off from amongst the people in the second death, and all the willing and obedient made new, brought to the complete perfection contemplated in the original divine plan.

John was to write this matter, because the testimony is true, is faithful, as is the one who has promised. This asseveration of faithfulness and truthfulness implies what we see to be the case; *viz.*, that present conditions seem so contrary to all this grand restitution outcome that it cannot be fully believed and trusted by any except those who have learned to walk with the Lord, and in their weakness to lean upon his might,—to trust to his power to accomplish all the exceeding great and precious things which he has promised. To all others these things will appear untrue, and God will appear unfaithful, and the matters which we are here discussing will seem "idle tales," as fables and golden fancies: but to us who believe these promises are precious, and he from whom we receive them is precious, correspondingly as we know him and trust him.—1 Pet. 2:7.

The one enthroned (the Christ) declares at the conclusion of the Millennial age, "It is done;" my great contract is accomplished; "I am the Alpha and the Omega [the A and the Z], the beginning and the end." It was the Father's good pleasure that the blessed One, the Only Begotten of the Father, should accomplish the entire program of redemption and restitution; and that incidentally, by his obedience in the things which he suffered that he should prove himself worthy to be forever the associate and representative of the Father, through whom and by whom all things should continue, as he was the one through whom all things were made that were made. It is this one who, during the Millennial age, will extend to all the willing and obedient the water of life, everlasting life—the privilege of perpetual existence. But they must thirst for it, must desire it; and this desire must be manifest in obedience to the terms, the laws, upon which it will be supplied freely. Our Lord declared to Martha, "I am the resurrection and the life," and that anyone believing him, trusting him, tho he were dead, yet should he live,—attain to perfect life, escaping from death conditions, until at the close of the Millennium he shall have life in the full, unrestricted sense. And he who thus liveth (attains to life) and still believeth, trusteth in the Life-giver, and is obedient to his directions, *shall never die.*

Our Lord adds, "He that overcometh shall inherit *these* things, and I will be to him a God, and he shall be to me a son." Those addressed are not the bride class, selected during the Gospel age, but the sheep class of Matt. 25,—such of mankind as during the Millennial age become the Lord's sheep and obey his voice. To these at the end of the Millennial age, in harmony with the Father's plan, he says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." They are not invited to inherit the kingdom prepared for us, in joint-heirship with the Lord, the heavenly kingdom. But they shall inherit the earth, the purchased possession—they shall come back into all the good estate of father Adam, which he lost for himself and his children through disobedience, but which Jesus redeemed with his own precious blood, and will restore at the close of the Millennium to all the children of Adam who shall have accepted his gracious favors and been regenerated by him, and thus become his sons, and he their God—their "Father." —Isa. 9:6.

THE HEAVENLY CITY RESPLENDENT

Here our lesson turns to a consideration of the city, the glorified church, the kingdom class, who, during the Millennial age, will be "kings and priests unto God, and reign upon the earth," "a thousand years." (Rev. 5:10; 20:4) This city, class, the glorified church, it is declared will have no need of the sun or the moon. Nothing in this statement indicates that the world will not have and need both sunlight and moonlight during the Millennial age, and subsequently, "as long as the sun and moon endure." (Psa. 72:5) And while it will be true that the church, as spirit beings, will not have need of literal sunlight and literal moonlight, nevertheless, this is not the thought. The sun and the moon here are symbolical, as in Chapter 12:1; the sun signifies the light of this Gospel age; the moon signifies the typically reflected light of the Gospel in the law and the prophets of the previous dispensation. The glorified church will have no need of the light which in the present time she so much enjoys through the Word and Spirit, and the law and the prophets. She will have, instead of these, a much more excellent glory to which the Apostle refers when he says, "Now [with all the light, privileges and opportunities which we enjoy, both as respects the representations of God through the law and the prophets, and through the instructions and leadings of the Spirit in the present] we see through a glass darkly, but then face to face; now we know in part; then we shall know even as we are known."—1 Cor. 13:12.

The church, the temple of God, will be so filled with all the fulness of God, when made like unto the glorious Lord, that nothing could add to their blessing of knowledge and divine favor;—will be so filled with the glory of God that from her, as from the Sun of Righteousness, shall proceed the light of the glory of God, which shall heal and bless the world during the Millennial age. This is the Sun of Righteousness to which our Lord referred in Matt. 13:43, "Then

shall the righteous shine forth as the sun in the kingdom of their Father"—our Lord Jesus, the Head of the church, of course being included. The same Sun of Righteousness is mentioned by the Prophet, saying, "The Sun of Righteousness shall arise with healing in his beams." (Mal. 4:2) Nevertheless, while so filled with the Lord's glory we are not to lose sight of the fact which the Apostle impresses upon us saying that Christ is the Head of the church, even as the Father is the Head of Christ Jesus. Hence the Lord Almighty and the Lamb will always be an inner Temple in this great Temple, which God has provided for the world's blessing during restitution times.—Verse 22.

When this Sun of Righteousness shall shine forth, its blessings of healing, refreshment and life, mental, moral and physical, upon the world of mankind, the nations shall walk in the light of it. (The words "of them that are saved" are not in old MSS. Indeed, it is because they are *not saved* that they need this special light during the Millennial age, in order to their enlightenment, their salvation, their restitution.) "And the kings of the earth do bring their glory into it." The words, "and honor" are not found in old MSS.) The expressions "nations" and "kings" are not to be understood as signifying that the world of mankind during the Millennial age will be divided into nationalities and kingdoms as at present: the word "nations" here signifies peoples, and is intended to show that all peoples, and not merely the people of Israel, will be thus favored under God's kingdom. The word "kings" represents those princes or chief ones of the earth who, during the Millennial age, will be the chief representatives of the heavenly, spiritual, invisible kingdom of Christ. These princes, as we have already seen, will be Abraham, Isaac, Jacob and all the faithful prophets of the previous dispensation, who, loving God before the call to the kingdom and to the bride class, cannot be of it, but because of their faithfulness will be the princes whom the Lord will establish in all the earth—first making them perfect individuals, and qualifying them for their office, as a reward for their faithfulness to God in the dark times in which they lived—their manifestation of love for righteousness and trust in the Omnipotent One.

The bringing of their glory into the city, the kingdom, signifies their acknowledgement of the heavenly kingdom, their rendering of tribute of praise, thanks, worship and obedience to it as God's agency. And this rendering of glory to the kingdom will continue throughout the entire Millennial age, as the princes throughout the earth will make known to the people that not in their own names or authority do they rule and execute judgment and establish righteousness, but in the name and as the ministers and representatives of the glorified Christ. The result will be that all the people will ascribe honor and praise and majesty and glory to the Lord's Anointed, through whom their redemption and restitution was and is being accomplished; and this is indicated in Verse 26.

Then, in consideration of the fact that this book of symbols, while relating to the future, is addressed to God's consecrated elect church in the present time, and in view of the fact that this message would be communicated to and more or less understood by those who would seek to make their calling and election sure to a part in the glorious city, the 27th verse is added, declaring that "In nowise shall there enter into it anything common, or he that doeth abomination and falsehood—but only they who are written in the Lamb's book of life." The Lamb's book of life we must understand to include those, and only those, who attain to position of joint-heirship with Christ, whose names are written in heaven during this age, and who are faithful to their covenant. What a glorious incentive we have here to faithfulness! What a warning against the slightest sympathy with anything unclean, untrue, or in anywise contrary to the divine standard of holiness! If we appreciate the glorious things of the divine provision for the church and for the world, these promises and offers will have their influence upon us, and under their influence we are expected to keep our garments unspotted from the world; to be without spot or wrinkle or any such thing; to hate every contamination of the flesh upon our robe of righteousness; and to seek immediately in prayer for the removal of any spot or wrinkle or any such thing from our wedding garment,—that thus we may abide in the Lord's love, and in the due time be "meet for the inheritance of the saints in light."

GOD THE CREATOR OF ALL THINGS

GEN. 1:26; 2:3.—JULY 7.

"In the beginning God created the heavens and the earth."—Gen. 1:1.

Genesis, as a word, signifies creation, beginning,—the act, process or mode of producing or originating. The Bible points out Jehovah God as the great first cause of all things. It addresses its counsels and promises only to those who recognize their Creator with the eyes of their understanding, and declares that those who do not recognize this great first cause, God, are so degraded, have their intellects so perverted, that they are *non compos mentis*—fools. (Psa. 14:1) It further declares that God will not in the present age deal with any who are so depraved; but that "He that cometh unto God [acceptably] must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb 11:6.

Amongst those who acknowledge a Creator there has come to be a wide difference of opinion respecting his Word and his work. Some accept the Bible testimony as a divine revelation, relying upon it accordingly. Others, with a larger amount of self-confidence, deny that the Bible is God-inspired, go to the rocks and study them,—forming their conclusions in harmony with their findings. Both acknowledge God and that his power and wisdom are manifest in his creation, yet the latter, leaning more and more to their own understanding (Prov. 3:5), tend to question the personality of God, and seek, if possible, to prove that there are what they term "Laws of Nature" in operation now which have been in operation from time immemorial, and they query whether or not these laws must of necessity have had an author. They see life in its various manifestations, and admit intelligence, but claim that this intelligence was attained through a process of evolution,—attained without a Creator, as evolutions from inert matter. In other words, they have been seeking for some time to see whether or not in their theory a God is absolutely necessary, with a view to dropping him entirely from their theories, if possible.

However, the learned, worldly-wise, do not generally reach that "fool" condition, for the majority, admitting that while they could reason out all manner of changes as respects conditions, admit that they cannot produce a satisfactory theory of the origin of matter, nor of the origin of the first spark of life, nor of the origin of the first gleam of intelligence. Hence scientists as a class still admit that there must be some kind of a God, but the Scriptures assure us that, looking in the wrong direction, they fail to see the real God, fail to discern his real character and plan. "The world by wisdom knows not God."—1 Cor. 1:21.

While the leaders amongst natural men are searching for God and for truth in the rocks and in the sands, the children of God, begotten by his Spirit, are seeking the wisdom that cometh from above, and are finding and knowing him whom to know is life eternal. Yea, and more than this, the "spirit of a sound mind" which they receive, and the guidance of the holy Spirit, enable them to see "the deep things of God," in those things which were written aforetime for their admonition—in the holy writings which by divine arrangement have been gathered and cemented together, and which are known to us as the Bible—the Book of all books. In thus doubting their own wisdom and the ability of themselves and others to master the deep subject of creation and the divine will and plan associated with it, these whom the world counts unwise are really wise, in that they look to the Lord for their instruction respecting these things; they manifest a faith which is pleasing to him, and put themselves into a position of heart in which they may be "all taught of God," and thus know things which the natural man cannot know—thus seeing and appreciating things which "eye hath not seen, neither hath ear heard, neither hath entered into the hearts of [natural] men, ... but which God hath revealed unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God."—1 Cor. 2:9, 10.

"Blind unbelief is sure to err
And scan his work in vain;
God is his own interpreter;
And he will make it plain."

We are not meaning to say that God has given great revelations respecting the earth and its creation; yet while admitting that the things that are revealed to God's people by his spirit pertain chiefly to the things that are to come, we hold, nevertheless, that in respect to the things that are past, the creation, etc., the Word of God is *sufficient*, that the man of God may be thoroughly furnished unto every good work. —2 Tim. 3:17.

THE ADVERSARY'S OPPORTUNITY

The opportunities afforded by this lesson in various Sunday Schools and Bible classes of the civilized world are sure to be taken advantage of by many ministers, superintendents and teachers to introduce the unscriptural views which have for some time past been imbibing from various quarters, especially from the colleges and seminaries of Christendom, respecting what is known as the Evolution Theory of Creation. It is the taking theory—the theory which commends itself to the natural mind—the theory which will seem to best fit all the facts of history in the judgment of those who look at the question from the outside, not from the inside—from the natural standpoint and not from the standpoint of the spiritual new creature, instructed by the inner light of the "golden candlestick." However, we are to remember that the light which the priests enjoyed in the "holy places made with hands" represented the enlightenment of the holy Spirit; which is granted during this Gospel age, only to the consecrated "royal priesthood." And as this light in the "holy," could not be seen by those outside, we must not be surprised that the "natural man receiveth not the things [the light, the instruction] of the spirit of God, neither can he know them, for they are spiritually discerned."—1 Cor. 2:14.

For centuries natural men have looked to the teachings of the church, the Bible, for instruction; because in the "dark" time practically no other course of information was open to them. But now, in the dawn of the "morning," when light is becoming more general on every subject, the natural man is not only disposed to repudiate many of the teachings of priestcraft and superstition which he had received as truths, but additionally he is disposed to doubt that there is, and always has been, a truth-center to Christianity;—around which, we admit, there were heavy incrustations of error and darkness which have to a very large degree misrepresented the truth to the world in general.

We are now come to the time when the battle of books which has waged during the past half century amongst professors and school-men is reaching the masses of the people. The leaven of doubt as respects the whole Bible, and Genesis in particular, is gradually permeating the entire mass of Christendom; and its progress will be increasingly rapid because it is already accepted by the learned; and the ignorant who are now being approached will feel that they can safely follow, blindly, these blind guides who are preaching "another Gospel," of which the atoning sacrifice of Christ is not the centre.

WHAT SELF-STYLED "BIBLE EVOLUTIONISTS" CLAIM

We well know that many Christian people who have adopted the Evolution theory will dispute the foregoing statement, because of the source from which they have accepted it, and because of the insidious form in which they received it, and because they are not thoroughly furnished in a knowledge of the Scriptures, and because they have not reasoned the matter out—have not had their "senses exercised by reason of use" on this subject. (Heb. 5:14) Their argument is: "We do not dispute the Scriptures, nor is it necessary so to do, in accepting the Evolution theory. If asked to explain their position they would say: We still believe in God, a personal intelligent God, and have no sympathy with those who attempt to claim or to prove that life and intelligence could come spontaneously and without a Creator's power; we merely hold that our God, as Creator, produced the world gradually, and not in six twenty-four-hour days; we claim also that the creation of the fish, birds, beasts and man were gradual evolutions, but nevertheless under divine supervision, and during long periods. We claim that the monkey and the ape were not direct creations, but sharers in this evolution; and that in due time the evolutionary process which God started reached the point where a new and higher type of creature was evolved from the ape, a type having some degree of moral sense, that was man. We Bible-evolutionists claim, that in this *first gleam* of moral sense was man's image or likeness to his Creator; and that during the past six thousand years this moral sense has been growing, expanding, developing, until by the grace of God the race has reached its present high altitudes of intelligence,—moral, spiritual, intellectual.

"We claim further that under divine-providence the reasonable thing to expect is that this evolutionary process will continue throughout ages to come, perhaps forever, etc. We do not deny the Bible nor th Lord nor the apostles, altho we certainly do give less weight to their teachings than we formerly did,—being now inclined to believe that Jesus and the disciples either withheld some of the truth in their teaching, or else that they shared with mankind in general the lower planes of thought and less intelligence of their day; that they are to be respected for their good *intentions* and valuable service, but not to be regarded as competent to teach us who live under the more favored circumstances and enlightenment of this twentieth century civilization, taught by such lights as Prof. Briggs, Mrs. Eddy, Prof. Haupt, Darwin, Huxley, Tyndale, Spencer, *et. al.*"

In the foregoing we have given what we believe to be as fair a statement as could be made of the views of the great mass of intelligent people, especially of the educated class. And what does it mean? To us it means infidelity—a total denial of the divine Word and plan of God. And we will show why.

"IF THEY SPEAK NOT ACCORDING TO THIS WORD IT IS BECAUSE THERE IS NO LIGHT IN THEM"

If the above theory be true, the Bible theory must be false; but if the Bible be true, the above theory must be false. We hold that the Scripture teaching as a whole is in violent conflict with the foregoing in nearly every point. The Genesis account of man's creation, in the image and likeness of God, is quite distinctly different from its account of the creation of the lower animals, and must necessarily mean something much higher than evolutionists admit;—it declares a direct creation. The words "image" and "likeness" signify a great deal more than a mere first glimmer of moral sense. To us these words signify a likeness of mental conception, a harmony of sentiment—that man was, in the flesh, a copy of his Creator, who is a spirit—that he was not a brute with a mere glimmer of intelligence. Nor could we imagine how such a being but one remove from the brute could be justly placed on trial for life, eternal life, so that by one act of disobedience he could be justly sentenced to death; nor could we see how such a being could with any propriety be said to fall, without losing the little spark of intelligence possessed, and becoming again a mere brute. The fact that the fallen man was possessed of such character and qualities as possessed by various of the patriarchs before as well as after the flood, as described in this very book of Genesis, proves conclusively either that the monkeyman and his posterity fell upward at a very rapid rate indeed, and not in any sense of the word downward and into sin and death, or else it disproves totally the Evolution theory, on this subject.

On the contrary, all the Scriptures declare that man is fallen; that he has forfeited his Creator's favor and blessing, and the original grant of life everlasting; and teach us that this "condemnation" upon the first man and his posterity has been inflicted ever since; and that the "wrath of God" as manifested in the sentence of death has been upon the race as a "curse;" and that the only means of removing this "curse" or sentence, and recovering the lost man to the original position of harmony with God and to the right to eternal life, was through the redemption in Christ Jesus. The message of Jesus and the apostles was along this line; *viz.*, that the promise of God that the race should be succored from its fallen condition by a Savior and a great one, able to save unto the uttermost—able to recover out of the horrible pit and out of the miry clay of sin and death, and that he made this recovery possible by giving the ransom price, his own sacrifice, and that as a result of the sacrifice he was to be the great King who, during a future age the Millennium, would exercise divine power and authority, binding Satan, and all the evil influences at present operating upon mankind and holding it in subjection to the curse of sin and death, would be removed, hindered, while the great King Immanuel should lift up and bless the race under restitution processes, bringing all the then willing back to the paradise lost, and to all the favors that were lost,—even fellowship with God, the divine likeness and the everlasting life.

These two theories are so antagonistic that there cannot possibly be any sympathy or co-operation between them. If one is true the other is false, and for our part we say, Let God be true, tho it prove every professed scientist a liar! (Rom. 3:4) This Evolution theory of science comes properly under the criticism of the Apostle when he speaks of "science falsely so-called," which contradicts the divine Word, and sets

it at naught, preferring the traditions of men and the light of human intelligence rather than the light of divine revelation. Yet, as above stated, we must not be surprised at this great trial and testing of faith, which is to prove all them that dwell upon the face of the whole earth. (Rev. 3:10) We must not be surprised at the stumbling of those who have failed to use the opportunity granted, of coming into a condition of heart-consecration to the Lord, and begetting of his Spirit, and entrance into the "holy place,"—into the light of the golden candlestick: we must not be surprised if these now reject and repudiate the true light which they see not. Indeed, to our understanding we are in the very testing time which is to *prove* the saints, and ultimately to *reprove* the world and bring to naught its wisdom.

Let us not be misunderstood: We agree that the Scriptures do not teach that the earth and all its creatures were created in six twenty-four hour days. There is nothing said in Genesis respecting the length of these periods called "days," but we have clearly set before us the fact that the term "day" is properly applied in Scripture to various periods. (Luke 1:80; John 8:56; Phil. 2:16) Our Golden Text, rightly understood, indicates that the work of the six days mentioned in Genesis was a work of ordering and filling the earth, rather than a work of creating; for it plainly declares that the creation of the earth was "in the *beginning*"—that it "was" before the matters and affairs described subsequently, but in a chaotic condition. In harmony with this again is the statement, "Now the earth *was* without form and void." (Verse 2) This was before the six creative days began, whatever their length; they merely set the earth in order and supplied it with living creatures.

Neither do we insist that anything in the narrative necessarily involves the thought that the creation of the lower animals, fish, fowl and beasts, was in the same manner as the creation of man; rather, since their creation is merely mentioned in a general way, the inference might be drawn that God used certain (possibly evolutionary) processes in their development up to the point where they reached *fixity* of class, nature, genera. But we do insist that the Scriptures specifically mention man as a direct creation of God, and not as an evolution. We insist that this particularity of statement respecting man's creation is not without significance, and that the special preparation for his reception in a Paradise of God was in full accord with his high rank as an earthly human son of the Highest, an image and likeness of his heavenly Creator. We do insist that the story of the fall as told in Genesis and throughout the prophets and Psalms, and as particularly enunciated in the New Testament, must be held to implicity by those who hold to the Word of God at all. We must insist that unless there was a fall, Christ died in vain, for if the Evolution theory be true then there were no sinners to be redeemed and restored.—Acts 3:19-23.

We stand, on the contrary, with those who have, by the grace of God, attained a knowledge of God's Word, and who see in it Christ the Savior of mankind, and his cross the centre, the fulcrum upon which the entire work of salvation moves, by which alone the race can be lifted out of its present degraded condition, and brought back through divine processes of redemption and restitution to the glorious condition of God-likeness in a new paradise of God, a new heavens and a new earth, from which sin shall eventually be blotted out, and in which righteousness shall prevail. These Scriptural presentations are the best possible answer to the doubts and queries of the scientists. But these clear views of the divine plan can be had only by those whose eyes of understanding have been opened, and into whose hearts the light of the knowledge of the glory of God shining in the face of Jesus Christ our Lord has shined. As respects all others, moral and immoral, good and bad, we must surely expect that they will fall away in this time of sifting. "Who shall be able to stand?" Only those who have availed themselves of the mercy of God and who have come into covenant relationship with him;—and they only as they maintain the spirit of their consecration, and grow in grace, knowledge and love toward God and men.

"MALE AND FEMALE CREATED HE THEM"

Our lesson specially deals with the creation of man. Verse 26 tells us of the purpose of God in advance, and we would render it, "Let us make mankind in our image, and after our likeness let them have dominion over the fish of the sea," etc., making the word "image" to apply to the character-likeness of God, in which man was created, and the word "likeness" to refer to the dominion;—that mankind should have dominion over the creatures of earth, even as God has dominion over all things. In a word, man was intended to be the king of the earth, the lord of the earth; and it was to this end that he was crowned with the glory and honor and majesty of the divine image,—in the moral and intellectual features of his being, a flesh image of his invisible spirit Creator. It is to this high exaltation of man, as God's representative in the earth, that the Prophet speaks, saying, "What is man that thou art mindful of him, or the son of man, that thou visited him? Thou madest him a little lower than the angels; *thou crowndest him with glory and honor*, and didst set him over the works of thy hands." (Psa. 8:4-8) So far from being only a little removed above the beast, the scripture declares that man was created in the very highest position of earthly creatures, but a little removed in intelligence, etc., from the angelic hosts. What we shall subsequently see respecting the fall of man from this grand position and the necessity of his redemption before he could be restored to it, is in perfect accord with the declarations respecting the glory and honor of the image in which he was created.

Verse 27 declares that that which God purposed was accomplished, and that this glory and honor in its full, complete sense, was not represented by one of the sexes alone, but by them both unitedly. This holy, happy pair had the blessing, the favor of God, and, contrary to the views of many, their fruitfulness was not the result of sin and the fall, but, as here distinctly declared, was in the intention of the Almighty respecting them before their disobedience and condemnation to death. The fact that God said to them, "Be fruitful and multiply, and fill the earth," contradicts the unscriptural thought that the propagation of children was in any sense or degree *a* transgression, or *the* transgression on account of which the "curse" came upon our first parents, and upon all through them. The Lord's people are not to be wise above what is written, nor to permit idle speculations to twist and warp their minds; but, on the contrary, are to rightly divide the word of truth.

The word "replenish" in our common version, is manifestly incorrect, as the word implies that the earth had once been filled, and was now, for some reason, empty and to be *re*plenished or *re*filled. A more correct rendering would be, "Fill the earth." It is in harmony with this original instruction, we understand, that when the earth has been filled with a population, the procreative powers will be eliminated, and eventually, the race be composed of perfect units, such as Adam was originally, before being divided into two persons for the purpose of companionship, procreation, and the preservation of the race as *one*, and under *one* headship. As we have already shown, it is our thought that in that perfecting or unifying process every male being will take on the elements and qualities of the mind and of the heart now peculiarly emphasized in the female; and every female will take on those elements of mind and heart now peculiarly manifest in the male; and yet we should here guard ourselves lest we should think of either the coarseness or the frailties of the fallen race (male and female) being in any sense of the word a part or feature of the perfect earthly creatures of the future. We should also bear in mind that the church, now being selected from the world, will have no part in this restitution process, but will become, as the Scriptures declare, members of a new creation, a new order of beings—spiritual—not only superhuman, but also "far above angels, principalities and powers."

The vegetarian idea respecting what would constitute the proper food for the perfect man is clearly set forth in Verse 29, the Lord declaring that he had given his creatures the herbage and fruitage of the earth for their meat—their food. It was not until after the flood, and the peculiar changes of conditions resulting therefrom (which we cannot here take time and space to discuss) that the Lord specially sanctioned the eating of animal food. (Gen. 9:1-4) We understand the reason to have been that the conditions were so changed as not only to shorten human longevity, but to greatly impair human strength, making necessary the nerve strength obtainable from animal food. Since animal food was thus sanctioned by the Lord it behooves the Lord's people not to become erratic and dictatorial upon this question of vegetarianism, nor to condemn those who find, or think they find, that animal food is necessary to the maintenance of their physical strength: on the other hand, let them remember that whatever was originally intended, and whatever may be the order of things in the Millennial age, there is no Scriptural sanction for condemning the eating of animal food in the present time. Whoever, therefore, advocates it, let him take heed that he does not make another gospel of it, and permit time and thought and voice and energy to be thus estranged from the service

of the Gospel truths committed to us by our Lord; let such, on the contrary, remember that our Lord ate meat and fish, both before and after his crucifixion, and that the apostles ate meat, and that in no sense of the word was the eating of it condemned or evil spoken of; and that none of the Lord's people today have any higher authorities or examples than these. And let those who eat meat not mock those who eat "vegetable only," believing this course to be more healthful for them.

The fact that for beast and for fowl the Lord originally provided the same vegetarian diet, is in perfect accord with some of the prophetic statements which seem to imply that under the new conditions of the kingdom even the lower animals will return to vegetable diet, when "The lion shall eat grass like the ox." and when "Nothing shall hurt or destroy in all God's holy mountain [kingdom]." (Isa. 11:6, 7; 65: 25) Thus we learn that the animals which at present are carnivorous (flesh-eaters) are not now in their original condition, but have been sharers with mankind in the results of the catastrophe which came upon our earth in the flood; likewise that they will be sharers with man, their king, in the great uplift which will come to him and to all nature when God's kingdom, in the hands of the Sons of God, shall be established, and shall bless the groaning creation.—Rom. 8:19-22.

All that God did was in full accord with what he had purposed, and in his sight was very good; but we cannot think that man and the general conditions of the world today are in God's sight "very good," but. according to his own declaration, very bad—sin has marred all; and, as the Apostle expresses it, nothing is very good in God's sight now. "There is none righteous, no, not one." This is another testimony, therefore, to the effect that the fall of man was decidedly downward, and that the Evolution theory of a gradual and persistent rise is a fallacy.

The creation of man was just in the close of the sixth day or epoch. It was the crowning feature of creation, and finished it. Having finished his creative work God blessed the seventh day (or epoch) and set it apart, and rested therein from any further creative work—foreknowing, however, that during this seventh day, which has lasted from then until now (and will last yet another thousand years), sin would enter through disobedience, and his sentence of death be executed against Adam and his race, and the whole creation be caused to groan; knowing also that while he would thenceforth withhold his creative power, he would provide for the necessities of the fallen race, in the person of Jesus, "a Savior and a great one," who, by giving the ransom-price for man's sin would become his Redeemer, his Lord, and thus obtain the *right* and the *power* to rescue him from death, and to lift up all the willing and obedient by restitution processes to all that was lost in Eden.

This seventh day, in which God has rested, to the intent that Christ may accomplish the great work of redemption, reconciliation and restitution has already lasted six thousand years, and altho this time has been an evil time under the reign of sin and death, the Redeemer is, according to the divine program, shortly to take unto himself his great power and reign for a thousand years, until he shall complete the work of restitution of the willing and obedient, and finally shall deliver up the kingdom to God, even the Father, that God may be the all-in-all throughout eternity.*—Heb. 4:4-10.

* Further reading matter upon the subject of the Sabbath free to the interested.

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VIEWS FROM THE WATCH TOWER

THE MESSENGER OF THE COVENANT

We are loth to utter one word of personal criticism in these columns: we much prefer to discuss doctrines rather than persons. And yet at times it seems absolutely to the interest of the Lord's flock to identify persons with false teachings. But even in such cases we seek to deal with the doctrines of the persons and not with their personal affairs. This rule has Scriptural precedent. See the references to Hymenæus, Philetus and Alexander.—1 Tim. 1:20; 2 Tim. 2:17.

A man styling himself "Rev. John Alex. Dowie" has come prominently before the public during the past ten years. His specialty until about two years ago was the healing of the sick, in which he was to a considerable extent successful, according to his own accounts. We are informed that he used neither hypnotism nor medicine, but prayed for the sick in the name of our Lord Jesus. Being as sympathetic with every good work done in Jesus' name as we are opposed to every such work done by sorcery, hypnotism and other Satanic influence to deceive—such as Christian Science, Spiritism, etc. —we watched Mr. Dowie's career with a very friendly interest.

Appealed to by WATCH TOWER readers for advice as to whether or not Mr. Dowie's work were of God, and whether or not it would be proper for them to seek divine healing as he proposed, we were obliged to answer them, and now think proper to summarize our reply for the benefit of all our readers and their friends, as follows:—

We are expecting, according to the Scriptures, that our day will abound in deceptions specially prepared by the adversary to "deceive if it were possible the very elect;" and that in his extremity Satan will even cast out Satan, and heal the sick, with a view to perpetuating his hold of power, and to deceive God's people and turn their attention away from present truth. We must remember our Lord's words, "Many will say unto me in that day, Master, Master, have we not taught in thy name? and in thy name expelled demons? and in thy name performed many wonders? And then I will plainly declare to them, I never approved you. Depart from me, you who practice iniquity." (Matt. 7:22, 23, *Diaglott* translation) This implies that Satan will have not only false teachers, but also false miracle-workers who will deceive themselves, as well as others, as respects the source of their power and teachings,—and only awake to a realization of their true position—that they are rejected from membership in the elect church—that they have failed to make their calling and election sure to a place in the kingdom class, when "the harvest is past and the summer is ended."—Jer. 8:20.

Nevertheless we are not to hastily assume that Mr. Dowie is of this deceived class;—let us wait a little, and not hastily decide, lest we think or speak evil of a servant of the Lord. However, there are a few very unfavorable symptoms in this case—foreign entirely to the Spirit of Christ as we understand it. (1) Mr. Dowie's very apparent vanity and boastfulness—so different from the Lord's example followed by the apostles—manifested in his continual reference to himself in laudatory, boastful terms and in the publication of sundry photographs of himself in his own publications. (2) The gentleman uses extremely harsh, vulgar language in referring to any and all who oppose him;—manifesting a hatred rather than a love for his enemies. (3) One of the charges against the Pharisees was that they were covetous or literally "money-lovers"; and this seems to be one of Mr. Dowie's weaknesses. The poor were drawn to the Lord and got most of his favors, but the poor have very small chance of participating in Mr. Dowie's favors. If they cannot pay $20 to $25 per week to stop at the hotel, Zion's Headquarters, they have little chance of contact even with the great man's shadow as he steps from his palatial hotel into his carriage. The occupation and salary of Mr. Dowie's followers are inquired about considerably too; and each is given to understand that the only way to live at peace with God and Mr. Dowie is by faithfully giving one tenth of his income to the Lord—to Mr. Dowie. These are unfavorable symptoms, and unless they are outgrown we can hope for nothing as respects Mr. Dowie and the harvest work: for it is written that "The Lord resisteth the proud but showeth his favor to the humble."

As respects the Lord's people expecting miraculous healing in answer to prayer: we do not think that they should expect miraculous healing, or pray for it. All of God's people are surely welcome at the throne of grace, and they are invited to bring all their burdens and cares there and to obtain mercy and find grace to help in every time of need. But the *saints* are never invited to pray for their own physical healing. They are, however, assured that it is the Father's good pleasure to give the *holy Spirit* to them that *ask it*. And the intimation clearly is that physical ailments, sorrows and pain work out for God's people the graces and fruits of the spirit if properly received and patiently endured. It is to those so afflicted that the Lord speaks as to St. Paul, "My grace is sufficient for thee." With this assurance the Apostle could glory in *afflictions;* and so may we also learn to do.—2 Cor. 12:7-10.

This one prayer of the Apostle, repeated, he tells us, three times, is the only prayer for physical healing by any of the

apostles, so far as the Bible-record shows. It was offered early in the Apostle's experience, before he had learned that his high calling was not to health and wealth and earthly blessings and ease in their enjoyment, but to *sacrifice* all these, that thus becoming a sharer in the sufferings of Christ he might attain to the heavenly condition—glory, honor and immortality —by and by. Thus also our dear Redeemer prayed not for earthly blessings for himself, and used not his powers selfishly. He could have commanded the stones to become bread, but he would not, and fasted forty days. He could have asked, and would have received for his defence and deliverance from his persecutors, twelve legions of angels; but he would not do so—instead he would endure whatever the Father might permit to be poured into his cup of bitter experience; accepting only the common blessings of nature open to all mankind. When weary he *rested*, or became so weak that he could not carry his cross, and sank under it. But he would not pray for strength. It would have been in opposition to his covenant or *consecration unto death* to have thus sought divine aid in resisting death.

But while there are no evidences of the apostles praying for relief from physical ills (except the one instance above mentioned) we have records of their illness, and the illness of others whom they loved. In one instance the Apostle declares of Epaphroditus,—"He was sick nigh unto death: but God had mercy upon him; and not on him only, but on me also; lest I should have sorrow upon sorrow." (Phil. 2:27) Can we doubt that if his recovery had been miraculous the thing would have been so declared to the glory of God? It is evident, then, that it was as stated, of divine *mercy* and not of prayer that the recovery took place. And so it is with us now: "Your Father knoweth what things ye have need of" and fulfils his promises of love and mercy, that all things, even *sickness*, etc., shall work for good to those called according to his purpose.

Physical healing in answer to prayer, as described in the Bible, was performed upon the public, not upon the church, except (as in James 5:14-16) the saint had gotten into sin and into sickness as a chastisement for sin and so could not go to God in prayer for himself. Such should send for the elders of the church, and they should pray over him, for the forgiveness of his sin; "and though he have committed sins they shall be forgiven him, and the prayer of faith shall save the sick, and God will raise him up."

Although we are chronologically in the dawn of the Millennium we incline to doubt that any special restitution blessings will be dispensed to the world until the Gospel church, the elect royal priesthood, is completed and glorified; for this is to be their very work.

THE LEAVEN OF PRIDE AT WORK

Within the past two years Mr. Dowie's income from "tithes" of his followers (one-tenth of their incomes) has amounted to a handsome sum, so that he is now rated a millionaire. He has started a bank, purchased land and laid out a city, and embarked in various commercial enterprises. He has also taken the title of "Overseer" (bishop), and has ordained assistants to represent him in various cities, and the gatherings of his faithful are called churches of Christ;—though they show no sign of recognizing Christ as their Head. Rather, since they are ruled by Mr. Dowie in every particular, and their preachers are appointed by him at his pleasure, they have Mr. Dowie, and not Christ for their *head* and ruler, and in all propriety should be considered Mr. Dowie's churches.

Even to thus lord it over God's too credulous people (Col. 2:18; 1 Pet. 5:3) does not seem to have satisfied Mr. Dowie, but rather to have still further intoxicated his pride; until during the past six months he has represented himself as being—

THE MESSENGER OF THE COVENANT.—MAL. 3:1.

Although quite a number of his followers left him when this was fully understood (for it was broached carefully to "feel" how it would be received before stating it bluntly), yet the majority of the poor "sheep" under his influence seem to be thoroughly deluded—entrapped by his pomposity, which, on the contrary, they ought at once to have recognized as alien to the Lord's Spirit, had they known and given close attention to the voice of the true Shepherd, who declares,—"My sheep hear my voice and follow me. A stranger will they not follow, for they know not the voice of strangers." We still have hope, however, that the delusion will not last long with many of the distracted and deluded ones, who in many respects give evidence of being of the Lord's flock.

Whoever will refer to Mal. 3:1 should have no difficulty in seeing what Mr. Dowie evidently has not discerned, namely, that *two* messengers are referred to in the verse: first the antitypical Elijah to prepare the way, and second Jehovah's special servant, "the Messenger of the Covenant"—the Lord, the Christ. A New Covenant had long been promised, more favorable than the Law Covenant. Its Mediator would be greater than Moses—his antitype—Messiah. (Heb. 8:5-13) Israel delighted to think of this coming Messenger of the New Covenant and of the blessings which would then be theirs.

ELIJAH THE PROPHET

Emboldened by his success with *his people* under the title "Messenger of the Covenant," Mr. Dowie made great preparation for a public declaration of his greatness. He rented the immense Auditorium, made previous announcement that something great and unusual was to be expected, and thus gathered several thousand people including newspaper reporters, who give the following details of the speaker's words, etc.:—

"I am Elijah, the prophet, who appeared first as Elijah himself, second as John the Baptist, and who now comes in me, the restorer of all things. Elijah was a prophet, John was a preacher, but I combine in myself the attributes of prophet, priest and ruler over men. Gaze on me, then; I say it fearlessly. Make the most of it, you wretches in ecclesiastical garb. I am he that is the living physical and spiritual embodiment of Elijah, and my coming to earth a third time has been prophesied by Malachi, by God himself, by his Son Jesus, by Peter, and three thousand years ago by Moses. All who believe me to be in very truth all of this will stand up.

"(Over three thousand people rose to their feet and greeted the blasphemous declaration with cheers and hand-clapping.)

"Understand well what I mean (he continued, striding down to the edge of the platform), I will take no counsel in my methods of government. I have come to proclaim theocracy pure and simple, the government of God by God, and for God, and I will never rest till all other forms of government have been driven from the earth.

"You talk about your democracy. Bah! I tell you democracy has been tried in the balance and has failed. The government of the people, by the people, and for the people is twaddle. I stand loyal to the flag and countenance no revolution, but I demand, here and now, that the name of God must be placed foremost in the Constitution of the United States, and the supreme authority of God over all things must be recognized.

"Listen to the first message of the prophet: You must pay your tithes and offerings into the storehouse of God. Accursed be ye if ye would seek to rob his house of its fulness by not obeying this, his will, sent through Elijah. I am come among you to fight the worship of mammon in all its forms."

CONSIDERS ELIJAH AND THE MESSENGER OF THE COVENANT ONE AND THE SAME PERSON—HIMSELF

Poor man! The kindest view of his course is to presume that his reason has become unbalanced;—in a manner, by the way, that is extremely common. A large proportion of the inmates of insane asylums have the organ of self-conceit too largely developed, and reason is unbalanced. Some think themselves Jesus, some apostles, some Mary, some kings and queens of earth, and dukes, etc., etc. Others of an opposite cast of mind accuse themselves of sins never committed, or imagine themselves given over to devils for torture.

Mr. Dowie's reasoning is faulty: that John the Baptist was not the Elijah because he did not have faith enough to believe it, and to so proclaim himself. Was it a proof that Jesus was not the Christ because he did not so declare until near the close of his ministry? Then, he asked the apostles, "Whom say ye, that I am?" and Simon Peter answered, "Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father. . . . Then charged he his disciples that they should tell no man that he was Jesus the *Christ*." (Matt. 16:15-20) How different from Mr. Dowie's course!

Our Lord's words respecting John the Baptist explain the matter much better than does Mr. Dowie. Jesus told his disciples after John was dead that John was the Elias—thus contradicting Mr. Dowie's statement that he had failed to comprehend his privilege and never became the Elijah. (See Matt. 17:12, 13) However, our Lord intimates that John did not do *all* that is to be done by Elijah, and hence that a greater Elijah is to be expected, when he said,—"*If ye will receive it*, this is Elias which was for to come."—Matt. 11:14.

John's work as Elijah did not fail because of his own lack of faith, but because of the Jews' unreadiness of heart to be influenced by him. Not many had faith to receive the message, and hence not many were ready to receive Messiah.

The fact that Jesus came to the Jews as their Messiah in the flesh and was introduced by John *as* a forerunner or introducer (in the power and spirit of Elijah—Luke 1:17) does not hinder the fact that the Messiah (Head and body,

144,000) is shortly to be presented to the world in spiritual power and great glory. And as the man Christ Jesus was introduced by the man John doing an Elijah work of preparation, so the great and glorious Christ must be preceded by a great Elijah who will make ready for the second advent, by testing the people whether they will receive the King in peace and joy, or whether the earth must be smitten with the curse of a great time of trouble in order to make ready for the heavenly kingdom.

This *great* antitypical Elijah is greater than Mr. Dowie and John the Baptist, as the glorified Christ is greater than Jesus of Nazareth in his humiliation. This antitypical Elijah, as we have already shown, is clearly proven to be the entire Gospel Church (Head and body) in the flesh. For nearly nineteen centuries this Elijah has been *coming*, and been doing his work in the world. Had men received the message joyfully the world would now be longing for the Lord of glory as do we, praying, "Even so, come, Lord Jesus." But as John's message was heeded by but few in nominal fleshly Israel, so also but few have heard the message of the antitypical Elijah. As a consequence the earth must be smitten with a *curse*, a blight—a terrible trouble of anarchy to make mankind ready and anxious for the kingdom. On this subject see our detailed proofs that the church in the flesh is the antitypical Elijah.—MILLENNIAL DAWN, VOL. II., page 249.

ORIGINAL SIN AND ITS PENALTY

GEN. 3:1-15.—JULY 14.

"Where sin abounded, grace did much more abound."—Rom. 5:20.

Sin is in the world; the fact is indisputable, All intelligent people recognize the fact, but only such as accept the Scriptures have an intelligent idea respecting its origin. True, the narrative of Eden and its first perfect pair, and their fall from perfection under divine condemnation, is more or less held, in a legendary way, in heathen religions; but none of these attempt to connect up and philosophically state the relationship between the disobedience, the fall and the penalty, the redemption and salvation from it, as do our Scriptures—the Bible. To the Bible student who is meek and lowly of heart the explanation is most satisfactory; only to the worldly wise and those who hold to the traditions of men, and neglect the inspired revelation, is there anything obscure or unsatisfactory in connection with the narrative of the fall, the redemption and the restitution, which constitute the Bible story from Genesis to Revelation.

We are to think of Adam (consisting at the time of two parts, male and female) as perfect, in the sense of being mentally and morally fashioned after the likeness of the Creator—well poised, well balanced—not "prone to sin as the sparks fly upward," as he subsequently became, and as his children now are. We are not, however, to think of him as perfect in knowledge or in character; knowledge must be acquired, but he was fully equipped with all the mental and moral apparatus for a rapid acquirement of knowledge. As for character, in an intelligent being it is a fixity of the will; and such a fixity can only come with knowledge. In other words, the perfect Adam was ready to acquire perfect knowledge, and had a perfect Creator, able and willing to give him the requisite instruction; and as this right instruction would be received, and this perfect knowledge be attained, character (good or bad) would be established;—either in favor of the principles of righteousness already established by God, or in opposition to the will of God, in unrighteousness.

We are not to think of Adam's condition and trial as an experiment on God's part, the result of which would be doubtful; but, on the contrary, we are to remember that the results were fully known to the Almighty before the trial began, and that he saw the end of his work from the beginning, else he would never have undertaken it. Divine foreknowledge is conceded by a large proportion of professing Christians, who, nevertheless, are sadly confused by certain false theories which imply that the Almighty's foreknowledge was to the effect that the vast majority of the posterity of Adam would spend an eternity in most horrible suffering, and that God prepared the arrangement for their suffering in advance of their creation. This view is untenable amongst those who combine any measure of knowledge of God's character with any measure of reasoning ability. In this lesson we shall see conclusively that our Lord had a much more just, reasonable and loving plan than that,—that he foresaw beneficent results before creating our first parents.

There are two methods of giving and receiving instruction. One through precept and example; the other through experience. Man was not the first of God's intelligent creatures—previously God had created the angels, we know not of how many different orders or ranks—angels, cherubim, pricipalities and powers, as the Apostle enumerates. These had all been instructed in the first named manner, by good *precepts;* they had not even had instruction through *example*, except on the side of good example: they had no illustration of evil and its pernicious consequences. The divine purpose was to bring into being a new order of creature, humanity, whose instruction, it was fore-arranged, should be along the lines of experience;—which would incidentally add to the instruction of God's angelic creatures, by way of giving them an example of sin and its consequences, and of the divine attitude toward sin and toward sinners; and incidentally give an illustration of the operation of divine justice and wisdom and love and power.

ADAM'S ORIGINAL FREE AGENCY

Man was intended from the first to be "a spectacle unto angels" (1 Cor. 4:9) as well as to be himself a miracle of divine mercy and love. It was in harmony with this feature of the divine plan that the perfect but inexperienced pair were subjected to a trial under which the Almighty knew beforehand that they would fail through lack of knowledge. The Almighty did not compel their disobedience; yet neither did he forefend them by minute explanations, warnings, guardings, and assistances against the wiles of Satan; nor was he bound to do so by any principle of justice. His creatures were perfect and were placed in comfortable, well-adapted conditions, with every reason to trust in their Creator and to implicitly obey his commands. But, as we shall see as we progress, while they had this sufficiency of information, their *knowledge being limited*, they were proportionately weak.

SATAN A MURDERER FROM THE BEGINNING OF HIS INTERCOURSE WITH MAN

We have mentioned Satan as the tempter, and this is the testimony of the Scriptures throughout; the same kind of reasoning and logic that would relegate Satan to oblivion as a myth, merely a figurative representative of wrong or sin, and not an individual—this same kind of logic and reasoning, if applied to the Creator himself, would similarly make of him merely a good principle, and deny his personality; and this, indeed, is the course of reasoning adopted by some, "Christian Scientists" and others. But we are writing for those who believe the Scriptural statements, and who are neither seeking to get rid of God nor seeking to deny the personality of Satan, but who are ready and anxious to believe what the Lord has revealed respecting him, his present triumph as "the prince of this world," and his soon-coming overthrow and binding, and eventual destruction by the King of kings and Lord of lords.

Nothing in the Scriptures indicates that Satan assumed any evil disposition or opposition to the Almighty previous to this incident of our lesson—his seduction of our first parents into disobedience to the Almighty's commands. This was the time of Satan's own temptation and fall into sin; previously, holy and in harmony with his Creator, he was one of his honored agents and servants; but now as he beheld the newly created pair in Eden, and saw that in them the Almighty had implanted the powers of procreation, which eventually were to fill the world with a human race, Satan beheld certain possibilities before himself, by which he might set up a separate, and to some extent, a rival kingdom. If he could gain control of this first pair and their posterity he would have an empire of his own on the earth, similar to the empire of Jehovah amongst the spirit beings. He would thus grasp a position higher than the other angels, though not as the equal of Jehovah; he would be like him, an emperor, a ruler, and above the others.—Isa. 14:12-15.

We are not to suppose that Satan comprehended in advance the evil results which have followed his course. He could not know any more than others to what extent his own evil course and the communication of it to humanity would bring in all the degradation and sin and misery and pain and trouble and death which have resulted. He became the murderer of our race (John 8:44), though, like many another murderer, he had not probably intended to commit murder at first, but only robbery; but the wrong course led on and resulted in murder, death.

The serpent in the garden evidently differed somewhat from serpents in general today, and apparently this is implied in the curse which came upon it. The testimony is to the effect that originally serpents were very wise, sagacious, evidently not at all repulsive, as at present, to the human family. It was this animal that Satan concluded to use as his decoy in bringing temptation to our first parents. We may or may not think of the serpent as addressing mother Eve in an audible voice; it is possible, we think highly probable, that the serpent spoke by his actions—that under the direction of Satan its actions aroused certain thoughts, feelings, intentions, in mother Eve; indeed, this fact is so clearly recognized that it has become an adage, that "Actions speak louder than words;" yet we would not consider it an insurmountable difficulty to believe that it spoke with an audible voice. But no matter how the questions and implications were suggested to Eve, they came through the serpent, and from Satan, who was the real tempter, bent upon captivating Adam and Eve and making of them his servants, as he indeed succeeded in doing; for the Scriptures inform us that the entire race was "sold [into slavery] under Sin," father Adam and mother Eve receiving but a small and highly unsatisfactory price in the transaction.

To appreciate the situation and the nature of the temptation, we must remember that the garden of Eden was full of trees of life;* trees bearing fruit suitable to the perpetuation of human life; so that by continuing in the use of these life-giving fruits all tendency to decay would be counteracted, and the eaters of these, under their favorable surroundings, would have lived forever. While there were many of these trees of life, there was one kind, and one only, whose fruit they were forbidden to eat. This was really not a hardship, as they had an abundance and to spare. They should have reasoned that the Almighty had some wise purpose in objecting to their partaking of the fruit of this one kind of tree. It was no more a tree of life than were the other trees in the garden, but it was forbidden. Our first parents had probably lived in the garden for some time, partaking of the trees of life and enjoying their surroundings, at the time the temptation took place. They had probably wondered frequently why the Almighty had forbidden the use of the fruit of that one particular kind, but could find no answer; and it had been sufficient to them to consider that God, in his wisdom, had a good reason, and that ultimately, no doubt, that fruit would be theirs, as well as others, by divine permission.

It was at this juncture that the serpent, which had previously been seen to be superior in wisdom and intelligence, was noticed going to and eating regularly, of the fruitage of the forbidden tree; and with this observation would naturally come the thought, Why is it that the serpent is the wisest of all the lower creatures, if it is not that he gains from this tree some valuable quickening mental influence which gives him his superiority? And with our higher organism, if we should eat of the fruit of that tree would it not make us still more intelligent, still more wise, than we are? Then came the evil suggestion, Can it be that God has a selfish purpose in forbidding us the use of this fruit? Can it be that he wishes to restrain us from proper liberties and powers? If not, why did he ever forbid the use of this tree which might give us the increased wisdom? Might it not be that if we were to partake of its fruit we would not only be as we now are, greater than the beasts, but be as gods,—even as the serpent is wiser than the other animals?

The suggestion that knowledge was to be attained in that direction, and that the Almighty was not acting justly and disinterestedly in his counsel and laws, and that the penalty attached was evidently a falsehood, since the serpent did not die—these considerations, these evil suggestions thus instigated by the Adversary, had their desired effect upon the mind of Eve, and she concluded that, without informing Adam of her decision, she would risk putting the matter to the test. She ate. We cannot know in what respect the fruit of that tree affected the intellect and the passions, but very evidently it did have a powerful influence which engulfed our first parents in sinful passion, and introduced them thus into a possible *misuse* of a knowledge of which previously they had not been entirely ignorant; the result of which was their realization of their own shame and nakedness. We are to remember that much is here told in a few words, yet all, we may be sure, that is necessary for us to know.

THE WAGES OR PENALTY OF SIN

How strange it seems that this simple narrative, which contains not a word respecting eternal torment, should be made the basis of all the fears which have tormented millions of Christian believers respecting a future of unutterable woe entailed upon father Adam, and through him upon his race, because of the disobedience set forth in this lesson. How simple the statement of the Lord respecting what the penalty would be—*death;* margin, "dying thou shalt die." How fully this is in agreement with the experiences which have been upon the race for now six thousand years—dying they have died, to the number of something like forty thousand millions. We would not make light of the original sin; we would have it appear in its full force as a deliberate, wilful disobedience of the divine command on the part of those who were not weak through a fall, but who were strong because fresh from the Creator's hands, in his likeness, mental and moral; and yet we assert with all confidence that no reasonable mind can find anything in this language indicating eternal torment as being the wages of sin. Nor could any reasonable mind admit that if eternal torment had been threatened it would have been a *just* penalty for the crime mentioned—disobedience in the eating of forbidden fruit.

We have heard of the vindictive farmer who maimed a boy with a shot gun for robbing his orchard; and we know how public sentiment properly condemned his course as harsh and unjust; yet that poor, fallen man was merciful and generous as compared with God according to the theory of "Orthodoxy," that for the theft of one apple Adam and Eve and all their thousands of millions of children were condemned to an eternity of torture.

Comparatively few seem to understand that the "orthodox" teaching is that it was on account of this "*original sin*" by father Adam and mother Eve that not only they, but all of their posterity were sentenced of God to an eternity of torment at the hands of devils, fully commissioned and empowered to injure and torment them in every conceivable manner throughout an unending future. It is the claim, further, that *every* member of humanity would surely have gone into that torture, had not Jesus come into the world and died for our sins; and that now only such as believe in Jesus, and lay hold upon him through faith and obedience, can hope to escape this universal catastrophe. Is this reasonable? Do sane people believe it? Do those who claim to believe it act in harmony with such teaching? Are they so unjust to their children or to their servants? Would they consider that such a character on the part of God would be worthy to be copied by any intelligent creature, either as respects its justice, its mercy or its love? The fact, we believe, is that the vast majority of Christian people have never had their senses exercised by reason of use in connection with such matters. They are blindly following blind leaders, who have received and adopted as truth "traditions of the elders," doctrines and theories promulgated during "the dark ages," and who do not investigate the *Bible* for themselves.

Surely this lesson of original sin and fall and penalty, taught by over two million Sunday-school teachers throughout the civilized world to over twenty-three millions in Sunday-schools, using the International Lessons, should be productive of great good, should open the eyes of understanding of many, and help them to see wherein they have so greatly erred and misunderstood the sentence, and hence misunderstood also the redemption from it, set forth in this lesson. But we cannot hope for much, seeing, as the Apostle declares, that "the god of this world has blinded the minds" of so many;—some more, some less. They will read over the sentence, and where they read "die," will think, "live in torment." They will take the part of Satan as against God, and with him declare, "Ye shall not surely die;"—ye cannot die, ye are immortal by nature, and because so, ye must live forever, either in bliss in heaven, or in eternal torment in hell. Thus Satan has for six thousand years opposed God, opposed the truth, and enslaved many in sin, and blinded others my misrepresentations of the divine character and plan, and his entire effort has been worked out in harmony with his declaration of this lesson, contradicting God, saying, "Ye shall not surely die;"—the wages of sin is not *death*, but *life* in torment.

HOW OTHERS VIEW THIS LESSON

A little curious to know what some of the so-called "theologians" would say respecting the matters of this lesson, and its statement of what the penalty of sin is, we looked up some of their opinions, and give two of these. One says: "Death as the wages of sin includes, not only temporal death, or the death of the body, with all the ills attendant upon a state of mortality, but also spiritual death, or the alienation of the soul from God, who is the only source of spiritual life, and lastly, everlasting death, or final exclusion from God and holiness and blessedness." The doctor of divinity, whose words we quote, has overlooked entirely the very essence of the sentence against sin expressed by the Lord in the words, "The

* A grove or "woods" or orchard seems to be the thought of the original.—See Gen. 3:24; Rev. 2:7.

*soul** that sinneth it shall die." The reason undoubtedly is that he does not believe that souls can die; it is contrary to his theology, and hence he treats the subject from every other standpoint than the divine standpoint. From God's standpoint the soul is the entire being; it includes the mental and moral powers as well as the physical: and implies a degradation, a corruption, a destruction, of all these in death. And so we find it; man has not only died physically, as a result of his penalty, but the same dying process prevails in his mental qualities and in his moral qualities, so that when death has completed its work all is gone; the soul, being, is dead; and that beyond any power of recovery, so far as man is concerned—a recovery, a resurrection, being only possible from the divine standpoint, by divine arrangement, and the exercise of divine power. In the quotation we are criticising, notice that the claim is made that Adam died a *spiritual* death; but nothing in the Scriptures informs us that he was a *spirit* being. On the contrary, the Scriptures tell us that he was of the earth, earthy,—not a spirit being, but an animal being, a human being. He could not, therefore, die to what he did not possess.—1 Cor. 15:45, 47, 48; John 3:6; Gen. 3:19.

Nor was man redeemed to a spiritual state or condition. On the contrary, the Scriptures assure us that *restitution* is to be the result of the ransom to whosoever will accept it on God's terms: a restitution, not to spiritual conditions, because these were never enjoyed, and never lost; but a restitution to all that was lost in Adam's disobedience—to the perfection of human life, under blessed conditions, in full harmony with the Almighty and in his image and likeness. As to spiritual life, we find the Scriptures teaching that the natural man has nothing whatever to do with it; that to the new creature, the church, alone has it been offered as a *change* of nature: that only the Gospel church of this present age is begotten to this spiritual nature, and is to experience a change from human to spirit beings in the resurrection. The remainder, even of the obedient, will not be "changed," but will be *restored*.—Acts 3:19-23.

The above expression which we are criticising declares, finally, that the ultimate meaning of the death sentence was, "lastly, everlasting death." We agree with the statement, but not with the meaning which the reverend gentleman expects his readers to attach to his words. He wishes them to think of everlasting death as never being attained, but always being approached. It is a mild way of putting the eternal torment doctrine, and probably nine out of ten of all who have ever read his utterance have so understood him. He was hindered from making his statement more definite by reason of the fact that he had not a single word in the Scriptural account whereon to hang any doctrine of eternal torment; he must hang everything on the word death, which is the declared penalty; he must, therefore, presuppose that his readers have been well indoctrinated according to the false standards, and have learned from theological instructors how to twist language to mean its opposite; how to make *death*, the Scripturally stated penalty, to mean *life everlasting in torment*, and this in the face of the declaration that life is the gift of God, and will be granted only to those who receive the Son. "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God [the pronounced penalty for sin, the curse, the sentence, death] abideth on him." "The soul that sinneth it shall die." "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."—John 3:36; Ezek. 18:20; Rom. 6:23; 1 John 5:12.

Another doctor of divinity writes on this subject as follows: "It is not sufficiently borne in mind that man's exclusion from the tree of life, which could have conferred immortality, was the carrying out of the sentence." How confused are the ideas of theologians in general upon this subject! Note in this expression the thought that the eating of the tree of life could have given man *immortality*. Is it supposable that any kind of fruit could produce such a change in man as to make him immortal? It is not supposable; it is unreasonable. But, on the other hand, let us remember that this same doctor of divinity would in the same breath claim that man was already immortal; and that he, like all other theologians, bases all of his doctrines respecting the eternity of torment for the damned upon their assumption that man was *created immortal*, and therefore could not die. How absurd then, everyway, is this statement, that Adam was excluded "from the tree of life, which could have conferred immortality!"

The narrative should be taken as it reads. All the trees were good for food, and desirable to the eye;—all trees of life—not trees of immortality, for no tree could give immortality; God alone had immortality inherently, and he hath given it to the Son, and hath promised it to the bride, the Lamb's wife, and to no others. Immortality is the prize set before the Gospel church of overcomers, and none others. Had Adam remained in the garden of Eden forever, and partaken of all the trees of life therein, he would not have attained immortality, though he would have possessed everlasting life thereby. His disobedience resulted in his exclusion from all the trees of the garden,—from all the trees of life: and he was thenceforth compelled to labor with sweat of face in the unprepared soil (outside the specially prepared garden, in which his trial took place), that thus dying by inches the penalty—death—should finally be accomplished to the full.

"THE WOMAN WAS FIRST IN THE TRANSGRESSION"

We cannot share in the general disposition to think of father Adam from the ignoble standpoint of "blaming the transgression upon his wife, and seeking to shirk his own responsibility." As a perfect man, unskilled in deceptions and the telling of "white lies," he would probably feel, especially when addressing his Creator and Judge, and in answer to a direct question, that he must tell the exact truth, and he neither felt shame in telling the truth, nor do we feel shame for him in respect to his testimony. The difficulty is that the majority of those who read the account have not appreciated the grandeur of father Adam's position in respect to his wife and the transgression. To our understanding of the narrative, mother Eve's disobedience and involvement in transgression was wholly apart from her husband's knowledge or complicity; and he, when he learned of her course, was so full of sympathy and so full of love for her, as a member of his own body, that his affection quite overcame his proper sense of duty and obligation toward God.

Concluding that his wife's disobedience had forfeited her life, and that the result to him would mean the everlasting loss of her companionship, he deliberately chose to be with his companion in sin rather than to be separated from her, and to enjoy divine favor and blessing everlastingly without her: therefore he ate knowingly, to share her penalty—he suicided. To our view, in reporting the matter to the Almighty, Adam did not state his case in his own favor, did not state how he was overcome by the pressure of his own heart-love for the one whom the Lord had given him to be his companion; but in the simplest form he explained, as the question properly demanded, how he had partaken of the fruit at his wife's instance. We are not defending Adam; we hold that he sinned wilfully and deliberately, and came justly under the sentence; but we hold also that it was his lack of knowledge that lay at the foundation of his disobedience, even as lack of knowledge and a desire to gain the same lay at the bottom of Eve's disobedience. Had Adam appreciated the divine character, as the Lord's consecrated people may now appreciate it, in the light of fuller knowledge and revelation, his course might have been a different one. He might have trusted the matter to the Lord, that he was able to recover mother Eve from the terrible condemnation under which she had fallen through her disobedient act. It was his despair as well as his ignorance that led Adam to the disobedience that brought the death-sentence, otherwise called "the curse" and "the wrath" of God upon our race.

THE WAGES OF SIN SEVERE

If to some it may at first appear that death is not a severe sentence, not a manifestation of divine wrath, not a curse, let them reflect further; let them note how all of the dying processes are only parts of death, and that as insane asylums mark those who become mentally dead before they are physically dead; and as hospitals mark those who become physically decrepit before they are mentally decrepit; and as prisons mark those who become morally dead or decrepit before they are physically dead; so all of the experiences of our race, "groaning and travailing in pain together," mark "death working in us." All sicknesses, pains and sorrows are parts of the dying process, in the fifty thousand millions of the human family who have come into the world during six thousand years. The "curse" or sentence of death has resulted in blighted hopes and loves and ambitions, and is rapidly placing the entire race in the great prison house of death—the grave. Surely, the true penalty of sin was a heavy one, though we must admit it was a just one. Surely, it involved all of the race of Adam in the most natural manner, because all of his children are partakers of his sentence; because sharers in his weaknesses, his imperfection, resulting from his transgression of the divine law.

THE SERPENT SHALL BITE THE DUST

The Lord's curse or *sentence* came upon all who were involved in the transgression: upon the serpent, the active agent of Satan; upon the woman, first in transgression; and upon

* See tract, *What is the Soul?* Sample copy free.

the man, in whom centered the responsibilities. As to the expression, "Dust thou shalt eat," we incline to consider it as figurative, since we are not aware that the serpent includes dust in its food any more than do the other animals. The expression, "Lick the dust," has long stood for a demeaned, degraded condition, and as a matter of fact, serpents are despised of all and made to "bite the dust" (die) whenever and wherever found, and just such an enmity as is here described, between humanity and serpents, is notorious.

THE ULTIMATE TRIUMPH OF CHRIST OVER SATAN

Our first parents must have understood the concluding sentence of our lesson as a ray of hope—"It shall bruise thy head, and thou shalt bruise his heel." It was a very indefinite, vague promise of a future triumph of mankind over the adversary, over sin, over all the evils connected with sin and its penalty, death; but we do not yet see such a victory. We see the race still blinded by Satan; we see him still "prince of this world," working in the hearts of the children of disobedience, who, alas! are vastly in the majority. But the faith enkindled by the Lord's word of promise has since grown and developed and been added to. The promise to Abraham, that his seed should bless all the families of the earth, was a further declaration of the statement made in Eden. Christ is this seed. Begotten of a new life, through the seed of the woman, he has indeed triumphed over sin and death, and declared that he will finally vanquish the Adversary; he has paid the penalty, the very penalty that was originally pronounced, death. "Christ died for our sins." We were thus "bought with a price, even the precious blood of Christ."

We have this assurance, then, that God's plan is continuing to operate, to unfold, and we have good reason to hope for the promised ultimate consummation, in which Satan shall be utterly destroyed. The plan of God during this Gospel age is taking another step forward, in that it is selecting a special, "elect" class, to be members of this seed (Gal. 3:29), to be members of the body of Christ; and in harmony with this is the Apostle Paul's statement, "The very God of peace shall bruise Satan under your feet shortly"—under the church's feet, for the feet are the body of Christ, and he is the Head of the church which is his body—hence, under the feet of the Christ.—Rom. 16:20.

Not very long, now, we may hope, will it be until the elect seed of Abraham, the elect seed of the woman, shall be complete, and the work of treading down evil and ultimately destroying it, and eventually destroying Satan himself, with all who intelligently and wilfully are coworkers with him in his rebellion against divine love and justice, will be accomplished. (Matt. 25:41) Meantime the thousand years, the Millennial age, is set apart for this work of crushing evil, of stamping it out, of bringing in everlasting righteousness. Praise God for such a Gospel, such good tidings of great joy which shall be unto all people, as a result of the redemption accomplished by our Lord and Saviour, Jesus Christ, and of the great deliverance which by and by, in due time, he shall bring to pass.

Our Golden Text is the key to all of our hopes. Sin abounded as against not only our first parents, but all of their posterity, unto sentence of death. But God's grace abounded still more, and toward all, in that he provided, through Christ, not only a recovery of all who will of mankind from the penalty of sin and death, but also that the restored and perfected race shall have all that was lost in Eden, full and complete, and that *everlastingly*. Additionally God's grace abounded to the extent of taking out of the world of sinners a little flock to be heirs of God and joint-heirs with Jesus Christ, whose nature is to be changed, so that they, instead of longer being of the human nature, will become partakers of the divine nature, sharers of the divine glory and honor and office with their Lord Jesus—far above angels, principalities and powers and every name that is named.

O, for such loving kindness and tender mercy which abounded towards us while we were yet sinners, and which much more abounds towards us in Christ, now that we are accepted in the Beloved one,—for this let the Lord's people give thanks continually, and let the thankfulness of heart extend and manifest itself in words and conduct, in all that we do and say, that all may be to the praise of his glory who has called us out of darkness into his marvelous light!

THE STORY OF THE DELUGE

GEN. 8:1-22.—JULY 21.

"Noah found grace in the eyes of the Lord."—Gen. 6:8.

"Higher critics" pick at and find fault with the record of the deluge given in Genesis, yet they are unable to gainsay the fact that there was a great deluge. They find its record written in all parts of the world, in some places indicated by the erosion of the rocks and the deposit of shells and gravel in high altitudes, and in other parts by immense alluvial deposits. Moreover, every nation and people throughout the world (the black race alone excepted) has its traditions and records of the great deluge and of Noah. The fact being so well authenticated, the critics have been obliged to content themselves with minor objections—finding fault with the Scriptural account of the Ark—considering it impossible that the flood should have been throughout the whole world, and probable that it was merely upon some portion of it.

"Higher critics," amongst theologians and schoolmen, are disposed to criticise the text and to claim that the Bible narrative gives evidence, as do other parts of Genesis, of the consolidation of two originally separate accounts, combining the features of both. Many of them are disposed to consider that the book of Genesis was written by Ezra only a few centuries before Christ, and claim that Ezra got his account from the Babylonians during the captivity, and that he merely attributed it to Moses to give it the greater force and reverence before the people. Other critics, however, are forced to admit that the Genesis accounts of the creation and of the flood are immensely superior, in order and in every detail, to any and all accounts ever found elsewhere; and that the reasonable theory would be that the ampler and clearer accounts of Genesis were the first written, and that the accounts of surrounding nations were written subsequently,—legends and traditions. Prof. G. F. Wright says respecting the Babylonian records of the flood, which are meager indeed as compared to the Bible record:—

"It is proper to observe that the cuneiform tablets (in their account of the deluge, copied from Babylonian records of 1800 to 2000 years before Christ) combine in one account, and in substantially the same order as that of Genesis, both the elohistic and Jehovistic documents, supposed by many critics to have been united into one only after the exile. In this comparison, therefore, we have well-nigh scientific demonstration that these critics are wrong in their inferences from literary analysis. And," he adds, "the attempt to make out that there are two combined accounts of Genesis containing irreconcilable chronologies is little more than a gratuitous supposition, for they can readily enough be arranged in one continuous chronological scheme. While we need not maintain that science demonstrates the truth of the Biblical account, we can say that it presents no insuperable obstacle to the account when properly interpreted, while it does add plausibility to the study by bringing clearly before our minds a period of geological history since man came into the world, during which there was great instability of the continents and a succession of catastrophes, startling in their magnitude and short in their duration, which may well have culminated in the Noachian deluge."

One of the pronounced higher critics, President Harper, of the Chicago University, admits the general correctness of the Scriptural account of the deluge, viewed even from the hypercritical standpoint, saying: "We may regard the deluge as a historical fact, preserved in a multitude of forms; 'an actual and terrible event which made so powerful an impression upon the imaginations of the first parents of our species that their descendants could never forget it. This cataclysm took place near the cradle of mankind, and previous to the separation of the families from whom the principal races were to descend.' The deluge was a fact; it was a part of a great plan; its record, as handed down to us in the Hebrew Scriptures, is the one clear, distinct account, and when compared with the other accounts bears on its face indications of its divine origin."

To the Christian mind it is quite sufficient attestation to the truthfulness of the account of the deluge, as given in Genesis, that our Lord, the great Teacher made no criticism of it, but by referring to it clearly implied its truthfulness and general correctness. And the evidence is still further strengthened by the fact that the Apostle Peter refers to it, and under the guidance of the holy Spirit shows that it marked the close of the first dispensation,—as a great cataclysm of trouble, anarchy, symbolically called "fire," will mark the termination of the present dispensation, and prepare the

way for the new era, called the new heavens and the new earth.—Matt. 24:37-39; 1 Pet. 3:20; 2 Pet. 2:5; 3:6, 7.

Considering then that the truthfulness of the narrative is abundantly established, a first foundation for those who have the eye of faith and the ear of faith, we proceed to the examination of the lesson. Although there are evidences that the whole world was at one time under water, pebbles and shells being found in the tops of the highest mountains in all parts of the world, nevertheless it would not be essential to the truth of the narrative that we should assume that the entire earth was covered with water in Noah's day; it may have been, or it may not have been. Apparently western Asia was the cradle of our race, and the whole world at that time was of very limited dimensions. That part of the world could very easily have been submerged, and again elevated, by forces not fully comprehended as yet by anyone,—for this is admitted to have occurred in various parts.

The Ark, according to the measurements given, was an immense structure, with a storage capacity probably at least treble that of any vessel afloat today. Its length, three hundred cubits, would be about five hundred feet; its width, fifty cubits, about eighty feet; its height, thirty cubits, about fifty feet. Let us compare these dimensions with those of a great vessel of today, the *Kaiser Wilhelm der Grosse.* Its length is 648 feet; its breadth 65 feet; its depth 43 feet. We are to remember, however, that the Ark was not built for navigation, but merely as a float, like a covered raft; hence it needed not to be pointed at either end, and toward the bottom, as are modern ships. We are told that it had three floors; and when we estimate the difference as respects the width at bow and stern, its capacity would be at least twice as large as the *Kaiser Wilhelm der Grosse;* and when we omit the motive power and steering apparatus it would practically give it at least three or four times the storage capacity of the latter vessel.

This peculiar and enormous vessel had an immense cargo of animals, and food for their sustenance during the long period of confinement. Nor need we suppose that all the wild animals of today were wild and troublesome in the Ark; many may have become wild since then. The mention of animals taken into the Ark as being "clean" and "unclean" would rather seem to refer specially to the useful animals, as for instance, the cow and the sheep are clean—proper for human food, as provided by Jewish law, while the horse and the dog would be amongst the unclean, unsuitable for food, but nevertheless useful servants of mankind.

Scientists have indulged in amusement as respects the poor ventilation, claiming that the Ark had only one little window, one cubit, twenty inches square; but rather we should understand that this window, twenty inches high, extended around the Ark on all sides under the eaves. The particulars are not given us, but from our standpoint Noah and his sons, the contractors for the building of the Ark, were not stupid men, only one degree above the monkey, but men of good mind, only a few degrees below the perfect man, as they had maintained to a considerable degree the original image of God, conferred upon Adam and transmitted by him. It was not many centuries after the construction of the Ark that the great Pyramid of Egypt was built, which likewise gives abundant evidence of skill. We can reasonably suppose that the architects and builders of these were sufficiently skillful to know how to provide for the necessary ventilation. Indeed, the Great Pyramid was for a long time a marvel in respect to its ventilation, which later was found fully provided for.

Those who claim that evolution has been the process of mankind's development, find a serious obstacle to their theory in this record of the flood;—not only those who attempt to ignore the divine Creator, but those as well, who recognize Jehovah, and who claim, contrary to the Bible, that he has been developing mankind out of a brute stock. It goes against all evolution theories to claim that the race of Adam became so grossly corrupt that it was just and proper that it should be blotted out of existence, only a remnant being carried over for a new start. If Adam in Eden was but one remove above a monkey, what shall we say of the condition of the world of mankind after 1,656 years, and the Lord's declaration respecting them, that instead of evolving into greatness and dignity, they had corrupted their way and were not fit to live?

SONS OF GOD AND DAUGHTERS OF MEN

The Scriptural account of the condition of mankind previous to the flood, is that the earth was full of giants and full of violence, and the explanation of this condition of things is that the giants had been born as a result of marital union between a class called "sons of God" and certain "daughters of men." Commentators in general have, we believe, fallen into grievous error as respects the meaning of this statement, supposing it to signify that the expression "daughters of men" refers to Cain's daughters, and that the so-called sons of God were the children of Seth. According to this claim, the wickedness of Cain descended to all of his daughters, and the supposed righteousness of Seth descended to all of his sons, for a certain time, and that the blending of these two families opened the flood-gates of wickedness. This supposition seems to us very untenable, for several reasons. First, there is nothing in the Scriptures respecting the posterity of Cain to imply that they were under any curse, because of their father's sin. To suppose such a law would be to suppose that it prevails still, and that heredity would entail upon the children of all murderers the guilt of their parents, and upon the children of all thieves, marauders and evil-doers the direct guilt of their parents. We admit that evil disposition is transmissible, and that to a certain extent it follows to the third and fourth generation, but we deny that there is any special curse of God after the fashion that is here claimed. Furthermore, according to this very theory, the sons of Seth retained his righteousness and favor with God for a time, and then suddenly lost it all—except Noah,—an unreasonable assumption. Furthermore, it would be difficult for those who take this position to explain to us why the evil seed of Cain intermarrying with themselves would not produce giants, and men of renown, and how a blending of these two families would produce that which neither of them could or did produce alone. The theory is lame and inconsistent in every particular.

The Apostle Peter gives the key to the real solution of the matter when, in reciting the events connected with the flood, he tells us of the fall of the angels at that time, who "in the days of Noah" "kept not their first estate." (1 Pet. 3:19, 20) Those angels who were permitted to have a measure of control of the fallen race, with a view to helping them as much as they might be able, and who, for the purpose of rendering such assistance to mankind, were permitted to appear in human form, became enamored of the human female, and preferred the human or animal form to their own state as spirit beings. They thus left their original estate, as Jude also explains. (Jude 6) These angels are the ones denominated "the sons of God," none of the human family being given that name after the fall. Adam, we are told, was originally a son of God (Luke 3:38), but none were so called subsequently until the Gospel age. We are told that at our Lord's first advent those who received him received privilege or liberty *to become the sons of God.* (John 1:12) And so the Apostle declares respecting the Gospel church, "Now are we the sons of God [prospectively], and it doth not yet appear what we shall be," when perfected as sons, when our adoption shall be completed, as members of the body of Christ. (1 John 3:2; Rom. 8:17) On the contrary, the term "sons of God" is a general name applied to the angels.—Job. 1:6; 2:1; 38:7.

From this standpoint the whole matter is clear—every feature of it. Mankind, impoverished in vitality by fifteen hundred years of toil in the condemned earth, battling for his bread with thorns and thistles, was considerably weaker than in his perfection, the image of God, before the dying process began; while the angels, assuming human bodies, would possess completeness of vitality and virility, and in consequence of this, the children born to them by the daughters of men would not only be physically giants in strength, but also mentally—as declared in the record, "men of renown"—superior to other men in qualities of cunning, skill and ingenuity. Thus the agencies which God had permitted for the benefit of mankind became a snare to his spiritual governors, and a test of their loyalty to righteousness, to purity, to fidelity to God. And to our understanding God foreknew, foresaw, this fall of "those angels which kept not their first estate," even as he foreknew the fall of our first parents in their trial in Eden. And from our standpoint both of these falls were permitted to give instructive lessons, useful not only to those more particularly involved, but to all of God's human creatures who should afterward be born, and ultimately be brought to a knowledge of the truth, and additionally instructive to the holy angels who maintained their loyalty to God, to righteousness, to purity, to their first estate.

The Apostles Peter and Jude clearly mark out the punishment visited upon those "sons of God" who thus betrayed their trust and fell into sin, "leaving their own habitation," their own nature, and affiliating with the human nature. Their punishment has been their deprivation of all such liberties, and their separation from God and from the holy angels: and this restraint is called, by the Apostle, "chains of darkness," while the restrained ones themselves, instead of being recognized as "sons of God," or angels of light, were thenceforth known as "angels of darkness," "demons," "wicked spirits."

Incidentally we remark that these are the "spirits in prison" mentioned by Peter (1 Pet. 3:19), and that although restricted as respects their powers of fellowship with the holy angels, and with mankind, being no longer privileged to appear as men, they still seek human fellowship, endeavoring to gain possession of human beings who yield up their wills, and who are then said to be possessed of devils or "obsessed." It is but a preliminary step toward thus getting possession of the individual that these wicked spirits appeal to humanity to become their mediums (spirit mediums), through whom they to some extent communicate. And they personate dead human beings, because they know well that humanity would shun them and fear them if their real identity were discovered.*

"NOAH WAS PERFECT IN HIS GENERATION"

From this standpoint, which we hold is the only reasonable, consistent and Scriptural one, the reason and necessity for the deluge is quite apparent. The reason is Scripturally given, that the whole world had become corrupt—the original Adamic stock had become confused and intermixed with another life. The divine purpose of redemption, blessing and *restitution* was confined to Adam and his family; that as by one man's disobedience sin came into the world, even so through the obedience of one many may be justified to life. Although foreknowing the condition of things God made no provision for the mixed progeny of the angels—that was out of his order, out of harmony with his arrangement, and hence as soon as it had demonstrated itself and taught its lesson the flood swept all away, except the one family of Noah, of whom it is declared, "Noah was a just man and perfect in his generation." (Gen. 6:9) Not a perfect man, for he was a fallen man, as were all of Adam's children, but he was perfect in his *generation*—he was not of the mixed seed, he was pure Adamic stock. The Hebrew word here rendered *generation is toledaw* and signifies *descent, family.*

The lesson taught by this failure of the angels and its result to mankind was that any deviation from the divine plan and arrangement would work injury instead of good to those participating in, as well as to those affected by it. The angels who fell from their noble work and condition, and became groveling and sensual, manifested clearly in their own course the downward tendency of all transgressions of the divine law. Then their children, who might have been expected to be brilliant, talented, able, and who were all these in many respects ("men of renown") possessed their abilities in connection with a sinful and alienated condition; and it was proper that both angels and men should see that the greater the ability possessed, out of harmony with the divine arrangement, the greater would be the injury instead of blessing which would result. Thus we see that these renowned men, with their great abilities, physical and mental, tended, not to the promotion of godliness, peace, joy, happiness in the world; but to strife, to oppression, to violence.

It may be thought by some that we are straining the illustration, when we affirm that we see today in the world something that is in many respects analogous to this evil condition which led to the dissolution of the first world or dispensation; that we see that somewhat similar conditions producing somewhat similar evils are leading on rapidly to the great catastrophe with which "this present evil world" shall pass away, in a great commotion, symbolically called "fire" of anarchy,—giving place to the new order, the Millennial kingdom. The analogy is as between humanity and the new creatures in Christ, who are Scripturally called "the sons of God." The influence of these sons of God upon the world of mankind should be instructive, elevating, helpful, showing forth the praises of him who called them out of darkness into his marvelous light,—transformed by the renewing of their minds, etc., they should be letting their light so shine before men that men would see their good works and glorify the Father in heaven. But the influence of mankind upon the church seems to have been stronger than the influence of the new creatures upon mankind—not in all cases, but in some cases, just as it was with the angels. The sons of God (the church), enlightened beyond their fallen and unregenerate neighbors, are men of renown, and the civilized world of today, Christendom, represents the influence of this combination of the spiritual with the natural in Babylon—Confusion. It has lifted up humanity wherever it has gone; it has sharpened, it has broadened, it has civilized; but instead of this combination working for the highest benefit of mankind in all cases, we find, rather, that the tendency is to combine the higher intelligence with human selfishness, and the result of this union is the bringing forth of giants in the earth,—corporative giants—which very shortly will give mankind a great deal of trouble and fill the earth with violence.

Are not the trusts and combines, now rapidly developing throughout the world, the offspring of this union of heavenly light and intelligence with the selfish depravity of the fallen race? and what hope can mankind have when once these giants have reached their growth and strength, and when their necessities combined with their selfishness, shall influence them to exert their power in the world? Will it not lead to violence? Will it not bring about the time of trouble which Scripturally is described as being a period when "every man's hand will be against his neighbor"—when selfishness will be in control in every direction and amongst all classes except those who, like Noah and his family, are in the Ark of safety—under the Lord's special and protecting care? We would not press the figure too far, but we do see some analogy as between the end of the first world or dispensation and the end of the present dispensation, the second world.

The printed lesson deals particularly with the going forth of Noah, his thankfulness to God, his worship, as expressed in the building of the altar, and the offering of the sacrifice, typifying man's reliance upon God and the great sacrifice for sin securing the return of divine favor which would be accomplished in due time by Messiah. The offering was accepted by the Lord, who declared that the earth should nevermore be visited by such a catastrophe, and that nevermore should every living thing be smitten; and in this we see another evidence that the coming trouble will not destroy all human life, although it is represented symbolically as fire: the fire of that day will burn against all wickedness, against all sin, to destroy it root and branch, yet the Lord, through the Prophet, declares that after the fire of his anger shall have burned in fierceness against the world of mankind, he will subsequently turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent—thus indicating that while the symbolical fire of that day will destroy the institutions, arrangements, peculiar to this time, it will not destroy all the people, but prepare them for the reception of the Lord's message of favor and blessing, for it is written, "When the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness."—Zeph. 3:8, 9; Isa. 26:9.

* See *What Say the Scriptures About Spiritualism? Proofs that it is Demonism.* 10 cents, this office.

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"BEHEADED FOR THE TESTIMONY OF JESUS"

"And I saw the souls [persons] of them that were beheaded for the witness of Jesus, and for the word of God, . . . and they lived and reigned with Christ a thousand years."—Rev. 20:4.

All constituting the kingdom class are here referred to as beheaded—every member of the glorified church must, eventually, have this experience, whatever it signifies. But we reflect that our Lord was not beheaded and, so far as history shows, few, if any, of the apostles were literally beheaded; indeed, very few, if any, of the Lord's saints, from Pentecost to the present time, have died by decapitation. We are to remember, however, that this statement is from the symbolical book, and is therefore a figure of speech, a word-picture, and its meaning must be sought for accordingly.

The Apostle gives us the key, saying, "The head of every man is Christ; the head of the woman is the man;

and the head of Christ is God." (1 Cor. 11:3) As a woman who becomes a wife accepts her husband as the head of the family, so the church acceepts Christ as its Head, and each member of the church thus comes into relationship with the Lord as a member of his body—not the Head; and all of these, to be acceptable as members of the figurative body of Christ, must be will-less, headless: their own wills must be surrendered, so that, like their Lord, they san say, "Not my will, but thine, be done." They must be headless in the sense of ignoring their own wills, being dead to self and actuated henceforth by the will of the head of the body, Christ Jesus. His will, his mind, his Spirit, must dwell in each member of the body, and abound, if it would abide a member of his body, the church. Thus, as the wife loses her own name, and accepts the name of her husband and his headship, so each member of the bride of Christ must lose his or her individuality in order to be accepted as the bride of Christ. It is this self-surrender to Christ on the part of his church that is represented in the symbolism of the text before us.

One of the prime hindrances to Christian growth is the failure to discern the completeness of the sacrifice requisite in those who would be accounted as members of the elect church, the body of Christ. No one can be of this elect number, to live and reign with Christ in his Millennial kingdom, who has not been thus beheaded. We often think of this when we hear well-meaning Christian people say, "I have a mind of my own; I do my own thinking." It is certainly better, in many instances, that one should do his own thinking than that he should let another man or another woman do it for him; than that he should allow a body of men to make a creed for him, even tho that body of men, professing to be his head, be called a Synod or a Presbytery or a Conference, and desire that the individual shall submit himself to its headship, and become a member of some earthly church. Such sectarian systems—heads and members—are false bodies of Christ, which the real Head never recognized.

It is required of every one who would be counted in as a member of the true church, that he should be not only beheaded (lose his self-will), but that he shall be *united to the true Head* of the church and recognize himself as a member of the *true body of Christ*—"the church of the living God, whose names are written in heaven." Membership in the Presbyterian *body*, or in the Methodist *body*, or in the Lutheran *body*, or in the Baptist *body*, or in any other human institution, does not count anything, for the simple reason that Christ never recognized any of them, never founded any of them, never joined or agreed to join any of them as *their head*. There are not *many* bodies of Christ, but only *one*, the church of the living God—there is one body, one Lord, one faith, one baptism. The Lord is not the head of these human institutions, which call themselves his bodies, and membership in them will avail nothing as respects the reward of joint-heirship with Christ in the kingdom; but rather (as intimated in the words of this verse which we have omitted), the worship, reverence, of these human systems, when once they are seen to be counterfeits of the true body, would be a barrier to a place in the true body and in the kingdom glories.

As Jesus was not the founder or institutor of these bodies, neither is he their head; neither were the apostles members of any of these human sects or parties, and all of the Lord's true saints who, under Satan's misrepresentations, have been led to consider these human institutions as bodies of Christ, and to join them, while really in heart holding an allegiance to Christ as far above them, as the only true authority and Head—these are now urged to come out of all these various systems; and the light of present truth is for the purpose of showing them where they are, and permitting them to renounce their allegiance to the human systems, and to declare their allegiance only to the *one* Head and to the *one* "church which is his body." These systems are so numerous, and their theories so diverse and confused, that the general term "Babylon" (confusion) is applied to them as a general or family name, and God's true children are admonished, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." —Rev. 18:4.

In Israel God gave a typical representation of his church in Aaron, the high priest, and his sons, the under priests. So, says the Apostle, we are "a royal priesthood," and again, "Consider the high priest of our profession [or order of priesthood], Christ Jesus." Now, be it noted, that in the type the beheading of the under-priests was fully illustrated in the fact that the under-priests were required to wear "bonnets," while the high priest alone was without the bonnet and wore the mitre. The high priest was thus proclaimed to be the *head* of the priesthood; and in covering their heads the under-priests said in the type, We are headless; look to the high priest; he is our head. So, in the antitype, the spiritual royal priesthood must all be headless, must all, in the language of the hymn, say:—

"O to be nothing, nothing,
To him let all voices be raised:
He is the fountain of blessing,
He only is most to be praised."

And this headless or will-less condition is not merely a sentiment; it must be a reality, so far as the new creature is concerned. All those who are really "members of the *body* of Christ" must in their hearts reach that condition where they can say with the greatest sincerity of heart, The Lord's will be done. Teach me thy will, O Lord. They must reach that attitude of relationship to Christ that will be continually seeking to know the will of the Head, and seeking to do it. True, the new creature must operate through, and think with, the human organism; and the latter being imperfect, through the fall, the result may frequently be an imperfect apprehension of the will of Christ, as well as an imperfect doing of that will. However, the imperfections of the *flesh* are not imputed against the *new creature*, if the heart be loyal in seeking to know and in seeking to do the will of Christ.

"The testimony of Jesus is the spirit of prophecy," and the intimation of our text is that it will be fidelity to this Spirit of the truth, the Spirit of Christ working in us, in conjunction with the Word of God, the "exceeding great and precious promises," that will work upon us to effect the change from our own wills to the will of Christ—beheading us, making us dead to self and alive toward God through Jesus Christ our Lord. There is no intimation here of dependence upon sectarian arrangements and institutions; each "*soul*" (individual) must be beheaded for himself, and must be individually united to Christ, the Head of the church. There is no intimation of the acceptance of sects and parties. On the contrary, sectarianism, in every sense and degree, is opposed to the Scriptural arrangement of union, direct and complete, between the Lord and the individual alone.

What an honor and dignity are thus given to the Word of God—and the testimony of Jesus,—not in his own words only, but especially in his life and example, the spirit of which all members of the body must partake of, ere they can have fellowship in his sufferings, walking in his footsteps in the same narrow way of self-sacrifice—thus to be made meet for a share with him in the kingdom. However, nothing in this should be understood to imply that there are no helps, no assistances, to be rendered and to be accepted and appreciated in the body of Christ, as between the various members: indeed, other Scriptures show us that if one member of the body rejoices, other members are comforted; and if one member suffers the others share the injury. And the Apostle makes very clear to us that our Lord, the Head, communicates with the members of his body by using certain of their own number as his representatives—so that one member may serve the body as an eye, another as an ear, another as a mouth. (1 Cor. 12:12-31) Nevertheless, we must always consider the headship of the Lord; and the provision which he makes for the body is what in every instance is to be sought, and not what men may scheme or do in self-exaltation and as would-be teachers in the body of Christ.

Dear brethren, let us consider well the force of this strong symbolic statement. Let us ask ourselves, (1) Have I in obedience to the spirit and example of Jesus, and the testimony of God's Word, given up my own self-control, self-will? (2) If I have, to whom did I give it?—to a large denomination, professing to be the body of Christ, or to a little denomination professing the same? (3) Am I looking to these as my head, my instructors, guides to my conscience, the directors of my spiritual energies? Or have I renounced my own headship and fully accepted the headship of Christ Jesus,—to the ignoring of all other contrary heads and authorities—to be taught of the Lord, guided of the Lord, used of the Lord, and given such experiences as his infinite wisdom sees best for me? (4) And am I fully content to be thus a member of *his body*, cut off from all others, and to be used according to his will as I find it recorded in his Word? Or am I, so to speak, a double-headed man, seeking to go through life acknowledging the headship of Jesus, but at the same time having another head or will of my own—and thus what the Apostle James called "a double-

minded man, unstable in all his ways," attempting to follow my own inclinations at times, and the Lord's directions at other times, and thus unstable, unreliable, as a member of his body, and unsuitable to be used by him, but in a condition to be ultimately repudiated if I do not become entirely beheaded as respects my own will? (5) Or, have I, still worse than this, three heads, or parts of three heads,—some of my own head, or will, not fully cut off; some of the head or will of Christ, incompletely attached; and some of a sectarian, man-made head—a confusion worse confounded, which renders me utterly unfit to comprehend and obey the mind of the Spirit?

Dearly beloved, the time is short, the great prize we seek is near, the "mark" or standard of character to be attained is plainly set before us, and the Scriptures are luminous with illustrations of the necessity for complete consecration to the Lord,—showing us that it means deadness to self. Shall we not each see to it that by the grace of God every other head and authority is completely cut off and cast aside, and that henceforth, as the Apostle expressed it, "For me to live is Christ"—as a member of the body of Christ, guided by his will as discerned through his Word and providence and example? This is another picture of full completion of character-likeness to our Lord. Did he not fully give up his own headship, his own will, to the Father's will? He surely did; and as that full consecration was rewarded by the Father, so we have the assurance that our full consecration (and nothing less than this) will be fully rewarded by our Lord and Head in the kingdom.

ABRAHAM CALLED OF GOD

GEN. 12:1-9.—JULY 28.

"I will bless thee, and make thy name great; and thou shalt be a blessing."

Abram received his special call about four centuries after the deluge. The three sons of Noah became the roots, so to speak, of the different branches of the human family—spreading out in different directions. In the words of another, "The world was populated in three different lines by the sons of Noah: Shem, from whom were derived the Jews and other Semitic races; Ham, the ancestor of the colored races; and Japheth, amongst whose descendants are the European nations. To these three, the diverging races and the languages of men converge, as rays of light to their sources."

The four centuries had undoubtedly accomplished much in the way of populating the immediate district which is called the "cradle of the race," in the vicinity of Babylonia. During these four centuries the downward tendency of our fallen race was farther manifested; for altho Noah was evidently a man of faith in God, and his sons and their wives, saved in the Ark with him, were doubtless firm believers in Jehovah God—their experiences attesting his greatness and his wisdom—nevertheless, in a comparatively short time their posterity, lacking faith in God and in his promises that there would never more be a flood, undertook the erection of the Tower of Babel as a protection, little realizing, apparently, the folly of such an attempt to outwit the Almighty.

It was here that the oneness of the race, exercised injuriously, was effectually broken up by the Lord, by confounding the language of the people. Just how he accomplished this division of language is not explained, nor is such as explanation necessary. The fact is that language is split up not only into great divisions, but into minor dialects, notwithstanding the fact that, as surely as the whole race was originally one, the language at first must likewise have been one. This divergency of language tended to the disintegration of the race and its scattering into various bands or tribes—ultimately into every corner of the world, as at present. And such changes of conditions, in temperature, habits of life, etc., have undoubtedly had much to do with the great variety of types amongst men which we see today—these racial changes coming in gradually during the past 4000 years.

Abram, and so far as we may know from the Scriptures, his father and all of his brethren, maintained to a considerable degree a faith in Jehovah; and in harmony with this, enjoyed divine favors similar to those which operated in, and brought blessings to, Noah. But during those four centuries, so far as the records show, the world in general had become idolatrous and morally corrupt.

During all those four centuries there was no preaching of the Gospel, because there was no Gospel to preach, no good tidings authorized to be proclaimed. Nor was there any threatening of men with an eternity of torture, because no such thing is true. The world simply moved along, taking its own course, which, as we have seen, is a downward one. We may safely say that while an individual might for a time hold himself from a moral decline, or might even take a few upward steps toward a better condition, mentally, morally and physically, yet we cannot surmise, from what we know of the race and the tendencies of sin working in its members, that any number would make upward progress: on the contrary, experience proves that the tendencies on the part of the whole is continually downward, in response to some moral force corresponding to gravitation. Observation of the Scripture records as well as observation of life teach us that any particular and extended uplift of our race or its members must come through a power from on high—a power outside of mankind. And this power of God operates chiefly through the mind, and is conveyed generally through divine promises, which the Apostle declares are designed of God to work in us both "to will and to do God's good pleasure."

Here we find Abram, the youngest son of Terah, living with his father and with his brother Nahor. His elder brother Haran was of the same family group, and is supposed to have left two children when he and his wife died—Lot and Sarah. It was at this time that in some manner, not explained to us, the Lord manifested to Abram his favor, calling him to separate himself; to leave his own country and his father's house, and to expect, in so doing, increased manifestations of divine favor and blessing. Apparently this call, while given before his father Terah's death, was understood by Abram to be a preparatory admonition so that he might respond, as he did, directly after his father's death. Meantime he had reached the age of 70 years, had married Sarah and had considerable possessions in the way of flocks and herds, with quite a retinue of servants and assistants necessary to the care of these. Abram, for his name had not yet been changed to Abraham, was what is called in that country a sheik, and his change of abode in response to the Lord's call meant a great deal in the way of breaking up of established usages, sundering of family ties, etc. How large his camp must have been may be judged from the fact that a little later on (Gen. 14:14), the number of his armed servants born in his own household was 318—implying a general household at least 1,000 persons. Abram was thus a sort of king according to the conditions of that time; or a feudal lord or baron according to later conditions and usages in Great Britain; a sheik, father or ruler, according to his own time and country.

Few seem to get the proper thought respecting the call of Abram: he was not called to escape hell and eternal torment, nor was he called to go to heaven. He was called to leave Chaldea and go forth whithersoever the Lord in his providence might direct. Terah, his father, was not called, nor was Nahor, his older brother. Sarah, who had become his wife, shared with him in the call, of course, but altho he took with him his nephew, Lot, the latter was not included in the call; altho a sharer in God's favors to Abram, he had neither part nor lot in the call and the subsequent promises and covenant connected with it; and this was all right. It implied no injustice on God's part. God had a great and wonderful plan for man's salvation which he purposed to work out largely through human instrumentality, and it was his own business, and no one else's, whom of the fallen race he would elect to use as his servant and as the channel for these proposed blessings—the character of which will be more clearly delineated in future lessons.

During the five years between the time God first called Abram and the time when he started for Canaan, after his father's death, there was abundant opportunity for doubt and fear to do their work in his heart, and to hinder his obedience. Undoubtedly he thought the whole matter over carefully; and from what we know of his general character, we must assume that he decided the matter speedily—his confidence in the Lord being so great he could not question the wisdom of following such a guide. Nevertheless, the time must have come when it would be necessary to inform his friends and relatives respecting his departure and respecting his call of God. We may reasonably surmise their opposition, their lack of faith in the matter, and how they would endeavor to dissuade Abram from going, telling him

he was deceiving himself, and that his chances for becoming great were far better at home than in his proposed emigration. No doubt they taunted him with a call which did not clearly specify where he was to go;—for we have the assurance of the Apostle that he obeyed God, "not knowing whither he went."—Heb. 11:8.

Abram's call very much resembles the call of the elect church. Neither are we called to escape eternal torment. Neither do we at first comprehend the leadings of divine providence, but are to follow and be led and taught of God day by day. Our friends also are in Babylon, in confusion, and they, like Abraham's friends, would dissuade us from the exercise of full confidence in the divine promises—they would persuade us of the folly of leaving Babylon, its comforts and associations: they assure us that our opportunities for greatness, etc., will be distinctly lessened by the course of obedience which we take. Nevertheless we, like Abram, go forth taking all of our possessions with us, great or small—nothing must be left behind to be a treasure in Babylon and to attract our hearts thither again. All things must be brought with us so that not our own lives and talents only, but our influence upon others, must all be made to count—every item of it—in harmony with the Lord's promises.

The Lord's promise to his elect church, designated Israel and children of Abraham, is very similar to the promise made to Abram, as recorded in this lesson. To us the Lord says, "Ye are . . . . a royal priesthood, an holy nation, a peculiar people;" yet these promises belong in such a large degree to the future, that only by the exercise of faith like Abram's is it possible for us to appreciate the situation and rejoice in and live up to the privileges of this position.

To us who are united to Christ, the Father's words specially apply, "I will bless thee and make thy name great and thou shalt be called blessed." The fulfilment has already commenced in our hearts, but that is not the end, not the fulness, not the ultimate meaning of the promise; for by and by this holy nation (the body of Christ, the church), shall be great indeed when filled with the divine blessing and power as God's glorified kingdom. We realize, too, that while it is our blessed privilege to let shine upon others the light which the Lord by his Spirit has graciously shined into our hearts, nevertheless, our time for bestowing the great blessing is still future—that it belongs to the period for which we pray, "Thy kingdom come, thy will be done on earth." We reason that, altho our name may be now cast out as evil, and the reproaches bestowed upon the Head of the body may fall also upon us, his members, nevertheless, the time is surely hastening when the name Christ, shall be great throughout all the earth, and that being the name of our Bridegroom it will also be our name as his bride and joint-heir. We look forward with joy to the time when the holy nation, now so misunderstood and considered a peculiar people, shall recompense the poor, blinded, Satan-deceived world and nominal church for all the evils inflicted upon the Christ, head and body, by blessing them, returning good for evil in the highest degree—instructing and uplifting all who will to return to divine favor.

It is also true of the spiritual seed of Abraham that the Lord defends their cause, and that those who afflict or injure them, figuratively injure the apple of the Lord's eye, while those who bless them are sure to be compensated. Whosoever shall give a cup of cold water to one of the least of the Lord's disciples shall eventually receive a great reward for the kindness—if not in the present life, then, in the life to come.—Matt. 10:42; Zech. 2:8.

Abraham's experience is recorded as an evidence of his faith. It would have been vain for him to have pleaded great faith in the Lord and to have said, The Lord is as able to bless me and to use me in Chaldea, Babylonia, as in any other place; and since what he seeks is to know my faith, he can just as well see that I have it here. Some who class themselves as spiritual Israel, seem to reason after this manner, but they make a great mistake. It is true that the Lord looks upon the heart, and that it is our faith, and not our imperfect works, which commends us to him, but he assures us that if we have the faith it will speedily manifest itself in works; and that if we have the faith and fail to act in harmony with it, to the extent of our ability, the faith will die out. Perfect works are not demanded of us, because we are imperfect through the fall; but any who would maintain a justified standing before the Lord, through faith, must manifest works in harmony with their faith to the extent of ability, for faith without works is dead—has lost all its vitality, all its virtue, all its life. It is thenceforth dead, worthless.—James 2:17.

Justification is a free gift, "not of works, lest any man should boast"—it is God's *gift* through Christ, based upon the ransom. But as it is accounted unto us only for the purpose of permitting us to go on—to sanctification—to self-sacrifice, such results or works must be forthcoming, or it will prove that we have received "the grace of God in vain."—Eph. 2:9; 2 Cor. 6:1.

After Abraham had thus proven himself obedient, showing his faith by his obedience, the Lord revealed his purposes to him much more specifically than at first, saying, "Unto thy seed will I give this land." This promise must have seemed quite improbable at that time, for the land was already peopled with strong nations, whose posterity would undoubtedly increase greatly, while Abram, on the contrary, had as yet no child. There was room for doubt in Abram's mind, but there was also room for faith. His faith accepted the promise, and he ratified it by building there an altar, on which we presume he offered sacrifices to the Lord, typical of the great sacrifice of Christ, through the efficacy of which all of God's promises will be fulfilled. Let us carefully notice that the special promise of God given to Abram ignored Lot and his family, and ignored the thousand or more persons of Abram's household. It is proper to call special attention to these matters in view of the very erroneous conceptions of God's elections, which have gained access to nearly all minds, and which need to be gotten rid of it we would rightly understand the divine plan of the ages. Those non-elect were "passed by" and not associated in the Abrahamic call and election, but not therefore sentenced to eternal torment; but, just like the non-elect of this Gospel age, they must wait for divine blessings until Abraham's seed shall bless the world during the Millennium.

There is no suggestion in this promise neither that Abraham was to preach the Gospel to any of his 1,000 camp-followers, and herdsmen, nor that any of them were in any danger of an eternity of torture by reason of such a commission not having been given to Abram. The fact is that the wages of sin is death—including trials, weaknesses and sufferings of the present life incidental to the dying process. The whole world was in danger of this penalty,—more than this, the danger feature was past, for they were already in death;—dying under the original sentence passed against father Adam, and shared by all of his progeny.—Rom. 5:12.

The whole race therefore, including Abram and Lot and the servants and all the families of the earth, were going down into the great prison house—death. No way of escape had yet been provided by the Almighty on any terms or conditions, and hence there was no Gospel to preach; hence, too, altho the Lord subsequently made known to Abraham that the blessing of all of the families of the earth would in due time come through his seed—the Christ—nevertheless, the proclamation of this Gospel or good tidings of a resurrection—of a recovery of the dead through the merits of the great atonement sacrifice—could not be made, could not be authorized of God, till first of all our Lord Jesus had paid the ransom price with his own life, purchasing the whole world of mankind, and the right in due time to resurrect such of them as will come into full accord with the divine law. It is appropriate, therefore, that the Scriptures tell us distinctly that this great salvation from death "*Began* to be spoken by the Lord, and was confirmed unto us by them that heard him."—Heb. 2:3.

ABRAHAM'S AND LOT'S TESTINGS

GEN. 13:1-18.—AUG. 4.

"Whatsoever ye would that men should do to you, do ye even so to them."—Matt. 7:12.

Development of character implies a variety of experiences and tests. In choosing Abraham as his agent and channel through whom he would bring to the world his purposed blessings, God chose a good man, but not a perfect one—for there was not a perfect man to choose, as there has not been since, of all Adam's posterity. While God called Abraham, he made him only partial promises until he had manifested faith by obedience. And it was appropriate that various and severe tests of faith should come before the fulness of divine favor should be guaranteed him. One of these faith-tests came through a drouth in the land of Canaan, and, as a result, a food scarcity, a famine, in the region where Abraham had settled, flocks and herds.

It would naturally be a severe test of faith for him to see

his cattle lean and dying, and to think of the fertile country which he had left, and that this drouth-stricken land was the one to which the Lord had called him. He must go somewhere to find water and sustenance, and concluded not to go back to Babylon, but to journey south-westward into the country bordering Egypt. Egypt was well advanced in civilization, and like Chaldea, his former home, was a heathen land—to the extent that the people had considerably lost sight of the one God and his worship, and had become worshipers of various deities. It was a dangerous experiment: Abram might have become enamored of the civilization, etc., of Egypt and have lost his respect for the Lord's promise in regard to Canaan; yet it did not have this effect, but apparently, on the contrary, became a blessing to him; for his experience there convinced him more and more that he could not have true happiness under the prevailing conditions: he would rather wander about and have no continuing city, and not be bound by any of the customs and rules of the world which recognized not God. His experience taught him to look for, to hope for, to wait for, the New Jerusalem city or government, which has not yet been established, but for which the Lord's people still pray: "Thy kingdom come, thy will be done on earth."

Abraham little realized how much he needed to pray, "Abandon us not in temptation, but deliver us from the evil one." On arrival he, as a great man, was brought to the attention of the king, and Sarah, his wife, was introduced—but as his sister, or niece, not as his wife. Abraham heard probably about this time of an incident which had occurred with one of the Pharaohs, of which we now know through recently discovered papyrus records—that at the instance of his princes he sent an armed force and took a beautiful woman from her husband for his harem. Sarah was a beautiful woman, and Abraham feared that Pharaoh might kill him in order to have his wife. This difficulty probably did not occur to him when he started his journey, nor until he had arrived there and was called before the king. Thus the Lord's people always find it: if they leave the land of promise, seeking better things in the world, they find their difficulties and trials greatly increased.

Abraham determined that as an expedient for the preservation of his life he would tell but a part of the truth and speak of Sarah as his sister, without acknowledging her as his wife. The transaction was an ignoble one every way, and quite unworthy of the man; but the Lord did not forsake him, but, as the record shows, returned Sarah to him with a rebuke from the heathen king which must have stung Abraham severely, and have served as a lesson for the remainder of his life. Thus all things work together for good to them that love God—even their mistakes and slips become lessons and blessings under divine providence. Having learned his lesson, Abraham quickly retraced his steps to the land of promise, returning again to Bethel where first he had built an altar to the Lord and formally consecrated himself: there again Abraham called upon the name of the Lord. The prompt retracing of his steps is also a lesson for the Lord's people of this Gospel age. If we find that through lack of faith or weakness of the flesh a wrong step has been taken, contrary to the Lord's will and our best spiritual interests, no time should be lost in retracing the steps and in calling upon the Lord. We have an altar consecrated with the precious blood of Christ, far superior every way to that which Abraham consecrated with the blood of typical animals; and the Apostle exhorts us, "Let us come boldly [courageously—full of faith] to the throne of grace, that we may obtain mercy and find grace to help in every time of need."—Heb. 4:16.

One of the strongest evidences of the truth of the Bible records, and that they are not the work of priests or knaves, is the fact that the weaknesses and frailties of its grandest and most luminous characters are depicted with as free a hand as their virtues and strong qualities. Had the story of Abraham and the story of David, both men full of faith and after God's own heart, and acknowledged to be his friends, been concocted, they assuredly would have omitted all the blemishes of the present narratives. As it is, the weaknesses of these men, and divine compassion toward them notwithstanding these, and their faith and repentance and reestablishment in divine favor, have been lessons of incalculable value to the Lord's saints throughout the age, many of whom have at times found themselves more or less similarly entrapped, and to some extent stumbled by the great temptations of the world, the flesh and the Devil.

Abraham's flocks and herds increased, and the number of his servants. Likewise also did Lot's—tho he was by no means as wealthy a man as his uncle. Prosperity seems as likely to bring trouble as adversity, or more so; and it does not surprise us to find that a strife broke out between the herdsmen of the two masters, and that apparently the strife extended to Lot. The land at that time was not thickly settled, nor was it owned and controlled by syndicates; hence Abraham and Lot moved hither and thither through the grazing country, merely seeking to find unoccupied pasturage, and as the Canaanites (Lowlanders) and the Perizzites (Highlanders) dwelt in Canaan, it necessarily meant that migratory bands, such as Abraham's, would find the pasturage at times somewhat restricted. Abraham's prompt course for the maintenance of peace is worthy of emulation. His words to Lot on the subject would make a good motto for the home or for the shop; "Let there be no strife, I pray thee, between me and thee. . . . for we are brethren." The Lord's people are not all peaceably disposed according to the flesh, but peaceableness is a prominent element in the new nature, the new mind, the new will, the new heart; hence peaceableness is to be cultivated and more attention is to be given to it in proportion as we find our natural disposition to be contentious. This is one of the ways the Lord's people are to be renewed in word and in deed;—"By the transformation of their minds."

Abraham was not only peaceable, but generous, as his proposition to Lot shows; for altho he was the richer of the two by far, and his larger herds and flocks required more abundant provision, he nevertheless gave Lot the choice. Here is another lesson for all of the Lord's people: generosity, not an unreasoning and unreasonable generosity which would give away everything, but an even-handed, fair generosity which is well represented in our Golden Text; *viz.*, the golden rule that we should treat others as we would reasonably wish them to treat us: whoever follows this rule, will, like Abraham, find that in the end it will be profitable—even tho it may at first seem unprofitable.

It would appear that Lot was less generous than his uncle—more selfish; and taking advantage of the latter's liberal proposition he chose the rich, fertile valley of the Jordan—the land of Sodom, of which the record is that it was "like the garden of the Lord" (the garden of Eden), and like the most favored portion of Egypt. Lot was a keen business man apparently, for his choice signified not only the richest of the grazing country, but additionally the best market for his flocks and herds; because the Jordan valley seems to have been a commercial highway frequented by traveling caravans, etc., the best of customers for sheep and cattle. Abraham and Lot together might have taken the Jordan valley at first, seeing its suitability to their occupation: no doubt the reason why Abraham avoided it is found in the fact of the wickedness of the people there, and that he did not wish to bring either himself or wife or servants into close contact with such people, preferring the less fertile district because of their separateness from such associations, with which he could not feel in harmony or fellowship.

Lot possessed much less faith and much less character than his uncle, but was also a good man, and his determination to make the country of the Jordan his home does not signify that he had fellowship with the Sodomites. On the contrary, the record is that their course "vexed his righteous soul." (2 Pet. 2:8) He evidently was deluded, as many of the Lord's people of today are deluded, into association with evil influences for the sake of worldly prosperity. He no doubt persuaded himself that he could live separate from the contaminations of Sodom, and even exercise a moral influence over the unrighteous. How unwise, very unwise, his course really was may be seen in the light of his subsequent history. The wisdom of Abraham stands out in striking contrast, and the two experiences furnish valuable lessons for all who are seeking the heavenly city and praying, Thy kingdom come. Abraham's course illustrates our Lord's words, "Seek ye first the kingdom of heaven and its righteousness and all these [needful] things shall be added unto you." Lot's course illustrates our Lord's words, "What shall it profit a man if he gain the whole world!" Lot's quest for wealth, etc., no doubt brought rich returns, for he became a wealthy and influential man in Sodom, but his wealth and influence cost too much; first, they cost his peace of mind, for "his righteous soul was vexed;" he had no real happiness. Second, it cost him his children, sons and daughters, all but two unmarried ones, and even they apparently were blemished through their contact with evil example. And it cost him also his wife, whose sympathies for her children over-balanced her interest in the Lord and righteousness. It cost him additionally, in the end, all his flocks and herds and wealth, all of which went down in the fire from heaven upon the city of destruction.

There is a great lesson here for us all, especially for such lovers of righteousness as have the care, the guardianship of children: the lesson is that they should think less of earthly advantages, social, political and financial, and think more, much more, of the moral and spiritual influences and advantages obtainable through isolation from the evil which is in the world,—so far as possible "make straight paths for your feet, lest that which is lame [blemished through sin] be turned out of the way [of righteousness]."—Heb. 12:13.

Abraham did not attempt to coerce his nephew; but, properly no doubt, after having advised him to the contrary, he let him take his course, contenting himself with giving the admonition and example to the contrary. Here is another good lesson for the Lord's people; very many who like to have their own liberty are disposed to use force and coercion in dealing with others, and the results are generally bad for both parties. Lack of faith lies at the bottom of such difficulties; self-will attempts to regulate our own affairs, and branching out attempts also to regulate the affairs of others; whereas a consecrated will, resting by faith upon the Lord's promise, permits the Lord to have the helm; to control not only in respect to the believer's personal interests, but also in respect to the interests and affairs of others. Abraham had manifested his faith in God, not only in respect to the future blessings promised, but also in respect to the incidental details of his every-day life. Hence he could afford not only to not interfere with Lot's liberty, but could be generous to the extent of giving Lot his choice, knowing that the Lord would take care of him, and fulfil to him all the gracious promises incidental to his call. And in proportion as we are children of Abraham by faith we should have and should continually exercise similar faith, that we may experience similar blessings under God's providence.

While Lot's choice led him farther from the right, Abraham's blessing was increased by his course; for again the Lord appeared to him, in a manner not explained, and gave him renewed assurance respecting the original promise, telling him to look in every direction and to know assuredly that, while this land at the present time was under various rulers, it should in time be given to him and his posterity everlastingly. Yet with this renewal of the promise must have come another testing of faith, because Abraham as yet had no child. How improbable, therefore, the fulfilment of the Lord's word, that his seed should ultimately be very numerous, hyperbolically "as the dust of the earth!" Yet Abraham's faith wavered not. Likewise the faith of the Lord's people today wavers not respecting his promise—for it has not yet had a fulfilment, as the Apostles Paul and Stephen both declare.

Abraham lived in the land many years and died there, yet was a pilgrim and stranger; a sojourner and not an owner to the day of his death. (Heb. 11:13) Stephen's explanation of the matter is very explicit. (Acts 7:5) He declares that God never gave him so much of the space as would be covered by his foot; and points out that the time for the fulfilment of this promise is future—during the resurrection, the Millennium of Christ's reign, after the heavenly city, the New Jerusalem, the glorified church, the bride with the bridegroom, shall have been established in the control of the world as God's Kingdom.—Dan. 7:13, 14; 1 Cor. 15:24.

With each manifestation of obedience on the part of Abraham came fresh blessings from the Lord, fresh repetitions and expanded declarations respecting the divine purpose, strengthening and encouraging him. Nevertheless he understood that the realization of his hope lay in the future, and this was clearly indicated by the Lord's words, "Arise, journey through the land, in the length and in the breadth of it, for I will give it unto thee." In compliance with this instruction, that he was to be a pilgrim, moving from place to place, Abraham only removed to Mamre, and, doubtless in harmony with his custom at each new stopping place, he built there another altar unto the Lord—another typical acknowledgement of sin, of his own unworthiness, and of the fact that his standing before God, his acceptance with him, was in the merits of a great sin offering which had not yet been made. So with us who are the Lord's people, wherever we are; we are under divine care, and may rest, and may have the peace of God which passeth all understanding, ruling in our hearts: nevertheless, we are not to be at home, nor to seek to feel at home under present imperfect conditions. We are to continually remember that the Lord has promised us a heavenly inheritance, and we are to seek for and wait for it, assured that it will be ours if we remain faithful to the end of life's pilgrimage.

INTERESTING LETTERS

DEAR BROTHER RUSSELL:—The article on "Patient Endurance," in April 1 TOWER seemed most opportune, as we heard a number of our people speak of it particularly; and I may say it is most highly appreciated by myself. Indeed, dear Brother Russell, every number of the blessed TOWER seems fraught with the spiritual refreshment most needed at the time, and my heart is continually lifted in deep gratitude to our Father for the heavenly food furnished through your instrumentality. That you have been enabled to so empty yourself as to be filled with God's precious messages so richly, is a cause of deep gratitude from all the household of faith. In reading over recently the first and second volumes of DAWN, I am astonished at the many things that had previously escaped me, or failed to leave their impression—probably through the pressure of worldly cares. The last three years have brought me riches of knowledge and experience, yet with them such an overwhelming sense of my utter unworthiness and incompetency that I would surely sink, but for clinging to the cross.

I ask your prayers that I may not receive the grace of God in vain, but forget the things that are behind, and press forward to the mark—with patient endurance.

With earnest desire for the continuation of His rich favors to you, and all needed strength, both physically and spiritually, and trusting in the merits of our great Redeemer,

I remain, yours with Christian love,

ALICE E. BOURQUIN,—*New York.*

DEAR BROTHER RUSSELL:—We have heard several times from you through Sister Giesecke in Germany, and received your greetings and sent our regards to you. But I feel as tho I should write directly to you this time, to inform you that the Lord has a people even here in Poland, and that a goodly number have been found here in a comparatively short time. There were only three of us when I first came here; but the Lord has blest the testimony and the circulation of the tracts and booklets to such an extent that now we number fifteen, nine brethren and six sisters. And the opposition on the part of those who claim to be faithful Christians, but who do not grasp the truth was, and is still, very severe, not only in this place, but in the entire vicinity, into which the truth has been carried in a wonderful manner, through various agencies, showing that it is the Lord's work.

We are so thankful that the Lord has counted us worthy to see present truth, delivering us out of the gross darkness of Babylon, and translating us into his marvelous light. And we cannot help feeling that the Lord has condescended greatly in calling us, who in so many respects are much more unworthy than many others whom we know to be blinded and prejudiced against the truth, but who naturally seem to be much more qualified for service if their eyes were only open to the truth.

We have great difficulty in getting literature from Germany, and in fact from anywhere outside the Russian border, especially so of late, on account of the recent ecclesiastical and social troubles, but we are thankful for what we have already received, and are feeding with delight at the richly decked table of present truth. We are glad that you have not decided to discontinue issuing the German TOWER, even tho it comes so seldom and not nearly with the quantity of food the English brethren have furnished them. We earnestly hope that the fifth volume of the DAWN may appear in a German translation, and until then we will endeavor to be satisfied with the grace already bestowed upon us.

We wish you the Lord's richest blessing in your ministries of love, and remember you in our prayers, hoping and praying that we may be remembered also in your petitions. We would be delighted to receive an acknowledgement of the receipt of these lines. And finally we send you hearty greetings. May the Lord bless you! Yours in the fellowship of Jesus Christ.

JOHANN WEINZ,—*Russian Poland.*

The following is from the Bandera, Texas, *Enterprise* of April 11, 1901. We commend the Brother's method of announcing in his home paper the reasons for his withdrawal from a system, whose doctrines he could no longer support, and believe the temperate and careful manner in which he has stated the reasons for his action should be helpful in its influence upon any whom he may hereafter endeavor to interest in the "good news."—EDITOR.

"WHY I WITHDRAW FROM METHODISM.

"Having recently withdrawn from the Methodist church, of which I have been a member for more than thirty years, and knowing, as I do, that some will be wondering at my motive in doing so, and knowing, also, that of the various motives which will be imputed to me, some are likely to be suggested by those who have not investigated the matter for themselves, and hence will be incapable of rendering a fair judgment, I desire to occupy enough space in my county paper in which to give my true reason for the step I have taken, and then leave it to the public to approve or disapprove as they may feel inclined.

"My reason for leaving the church was not that I had any dissatisfatcion with, or the slightest ill will towards, a single member of this or any other church, but simply because my honest convictions as to the true interpretation of God's Word had become too much at variance with the doctrines taught by all the churches with which I am acquainted to admit of my longer remaining therein with justice to the church, to myself or my God.

"Whether by chance or by divine intervention the MILLENNIAL DAWN series of Bible helps, consisting of five books, was recently placed in my hands. I confess it was with no little prejudice that I began to investigate the doctrines taught in them, but to my surprise I have found that:—

"1. They teach nothing which is not in the very strictest accord with the New Testament code of morals.

"2. I find that the author of said books 'reasons together' with his readers in the most fair, liberal and logical manner, giving quotation after quotation and reference after reference to the Bible in support of his construction and understanding thereof.

"So logical, patent and convincing are the theories advanced (if you chose to call them theories: for my part I call them truths) that I cannot resist them. With such beauty and grandeur do the books depict the power, wisdom, justice and love of the great Father, the Creator of all the world, as well as the beneficent character of Christ, the blessed Redeemer of all the world, that my mind has been opened to a far more vivid realization of the actual existence of God and his glorious plans and purposes concerning his creature, man; also the height and depth and length and breadth of the love of Christ, and the far-reaching efficacy of his sacrificial death on the cross, are so apparent that my heart has seemingly enlarged manifold, and my respect, reverence, love and admiration for God and Christ, as well as my love and good will towards my fellow creatures, have reached a point far, far beyond anything I ever before experienced.

"Hence I have determined to throw off the shackles of church creeds and prejudices, and with God's help let the new light shine forth in my daily life; to present the MILLENNIAL DAWN doctrine to as many as desire to hear it, and to help those who hunger and thirst after truth, to the very best of my ability, trusting God for direction and help. So, then, in the fear of God, I heartily recommend every one to procure these books, and with receptive mind and earnest prayer to God for his guidance, read them with Bible in hand.

WILLIAM HUDSPETH."

A SPECIAL EDITION OF THE LINEAR BIBLE

A short time ago we proposed arranging for a wide-margin Bible, and selected the new Linear Bible as being in every way the best, most up-to-date Teachers' Bible published—possessing an excellent Concordance, and giving in the text the readings of both the Common Version and the Revised Version in good readable type, and of a size not extremely bulky. On the adjoining page we lay before our readers what the publishers have to say in favor of the Linear Bible, and their regular prices for them; also a sample page, showing style of type, etc. By special arrangement we can procure a large quantity of these Bibles for WATCH TOWER subscribers at a very much lower rate than the prices at which they are usually sold. And additionally we can have inserted eighty photographs of the Holy land and vicinity; and have the outer margin made 1 inch wide.

At first it was proposed that TOWER readers should in this margin make reference memoranda to the five volumes of MILLENNIAL DAWN, and the last six years' issues of the WATCH TOWER,—opposite each verse, throughout this Bible. Subsequently, however, considering how much labor this would mean—how many hours and days would thus be spent, and how many would fail entirely to secure the desired results, and how many others would blot and blur, and only secure unsatisfactory results, we concluded to see what could be done in the way of *printing* these references in the margin. We find, as hinted in our last issue, that it will be quite an expense, both of labor and of money, to publish the Bible in this manner. But we reflect that when complete it would be one of the greatest blessings to the Lord's people interested in present truth that could possibly be prepared for them; and this would compensate for much trouble. It would be a Bible Commentary arranged in the most satisfactory manner ever designed. It would give the dear friends, as they meet in various parts of the world for the study of the Lord's Word, an opportunity of having the Editor present with them at each meeting, to offer suggestions respecting the meaning of the texts. This would not mean, of course, that his suggestions would be considered indisputable or infallible, but merely that he would be present with the little companies of the Lord's people throughout the whole world, to discuss with them the Father's Word and to assist as much as possible in throwing a correct light upon its meaning.

We have already received a large number of responses on the basis of our first announcement of a blank wide margin, and unless countermanded we will understand these to be for the Bible as now proposed. But now we invite *postal cards* from all subscribers who have *not responded*, who would like to have the Bible as it is now proposed it shall be; namely, with the references in the margin. It is quite possible that we would never get out another edition, and we believe that every WATCH TOWER reader who can afford it at all should have the Bible proposed, in the cheaper or better binding.

We now propose that if we receive responses from 2,000, we will proceed to publish the Bible as stated, charging the following prices: In "French Seal," divinity circuit, gold edges, linen lined, $2.00, including postage. In "Persian Seal" (Morocco), gold edges, leather-lined, $3.00, including postage. These prices will apply only to those who place their orders in advance and thus guarantee us against loss. We may publish a few more than will be represented by the orders, but they will be sold at higher prices. It is our opinion that every WATCH TOWER reader who secures one of these best books, will consider it worth $10—that he would not sell it for $10. We invite postal cards *at once*, that the matter may be determined upon. We expect to have them all alike, none with thumb index, which would spoil the references. Send your *postal cards* at once, but send no money until the books are announced as ready,—which will probably be not much before Christmas.

VOL. XXII ALLEGHENY, PA., AUGUST 1, 1901 No. 15

BALANCING EARTHLY GOOD WITH DIVINE FAVOR

"Because thy loving kindness is better than life, my lips shall praise thee."—Psa. 63:3.

Loving-kindness, in our text, has the signification of favor. The Prophet, in speaking, represents the church—the Christ, Head and body. The words are applicable to no others. None but the saints esteem divine favor more precious, more valuable, than the present life—than earthly good things. If we ask the world to balance this matter, to weigh on one side of the balances earthly interests, earthly pleasures, family ties, social position, pride, worldly aspirations, and to put on the other side of the balance divine favor, the reply would be that the earthly good things have all the weight; and that divine favor has none, for the worldly know little or nothing respecting divine favor. They have indeed heard that some people believe in a God, believe in his providential care, believe in his love, believe in a future life, etc., but as for themselves they conclude that such things *may be*, while the earthly things are certainties; and they would not think for a moment of exchanging present certainties for unknown and intangible matters, called divine favor.

If we even ask the average nominal Christian to weigh this matter, and tell us if willing to exchange,—putting in the one side of the balance all the good things, hopes, ambitions, family ties, social position, churchianity, petty office and esteem of men, and putting into the other side of the scale Gods' favor,—he will hesitate and eventually decide that he will do nothing of the kind. The reason with many is that they do not appreciate divine favor. They have heard and believed certain things respecting the Almighty, some of them true and some of them false; and the misrepresentations of God's character have so neutralized and offset and made non-effective the truths which they have learned, that they lack *confidence* in the unseen: with such, worldly interests outweigh appreciation of divine favor ten to one. The truths they learned were respecting God's love and his gracious provision for his fallen creatures through the redemption which is in Christ Jesus our Lord; and that he willeth not the death of him that dieth, but would that all should turn unto him and live, in the enjoyment of endless blessing.

These truths are found in the sure Word of God; the untruths which they have learned came from a human source, or rather more remotely, from the great Adversary himself, Satan, "the god of this world," as the Apostle calls him. As he tells us, "The god of this world hath blinded the minds of them that believe not"—blinded them to the real character and plan of Jehovah, and deluded them into thinking of him most unkindly, most disreputably we might almost say most blasphemously. He has blinded them into thinking that the Almighty, while declaring that he has all power, has declared also that he will exercise this power beneficially only over a mere handful of earth's teeming millions—that he will take out this sample to show his power and what he could have done for all if he had wanted to, and exercise his power in hurling the great mass of his creation into eternal torment;—that he made provision to this end before the creation of mankind,—prepared a great and awful place of torture,—prepared the fuel for eternity,—and prepared the devils to see that nothing was lacking in the worst form of torture.

Is it any wonder that those who have thus received human traditions instead of the Word of God, those who believe such terrible things respecting the Creator and his plans, things which outrank in cruelty the doctrines of the heathen, received from the same Satanic source, should doubt the love of such a God? It is no wonder that such find themselves unable to reconcile such human theories with the plain Scriptural declaration that God is love, very pitiful, very merciful, and that his mercy endureth forever; and that he doth not willingly afflict the children of men. The two thoughts are in violent conflict; the one represents God as loving and kind; the other represents him as a demon of the worst imaginable character; and it is no wonder that those who have in their minds this mixture of human traditions which make void the Word of God, are unable to see God from the right standpoint implied in our text—unable to see his loving kindness, so great, so good, so beneficent, toward all of his creatures,—unable to reconcile such human theory with the Scriptural declaration, that Jesus Christ by the grace of God tasted death for every man, and that this grace of God in Christ is yet to be testified in due time to every creature, and that thus all are eventually to come to a knowledge of the truth, and thus all eventually to have an opportunity for life everlasting.—1 Tim. 2:4:

Is it any wonder that those who entertain so mixed a conception of the Almighty's character, when they attempt to balance the loving favor of God with earthly good things, find that the scale weighs down toward the earthly things, because, altho they appreciate some features of the divine character, these are practically neutralized by such misrepresentations of the adversary through false theories. Well does the Apostle explain the object of this blindness on the part of Satan, saying, "The god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." (2 Cor. 4:4) Ah yes, here it is! The goodness of God, the loving kindness of God, God's favor, does not shine into the hearts of many, and while it does shine a little into some hearts, thick darkness of error hinders their hearts from receiving the full benefit of the light, and its blessing and joy. Such as are in this position find it impossible to love the Lord with all their heart, with all their mind, with all their being, with all their strength; because from all that they know of him, through this false representation of his character, he is not worthy of much love. The fear of the Lord might operate upon them under such circumstances, and might be balanced against the world and its good things, but his "loving kindness" has comparatively little weight in their lives.

Are we to suppose, then, that there were no saints in the past, because in the past these false ideas of God held full sway amongst his professed children? Are we to suppose that Luther, Melanchthon, Zwingli, Calvin, Knox, the Wesleys and others, were not saints, and not joint-inheritors with Christ in the kingdom? No; on the contrary, we presume that these were saints, and that they laid down their lives in the Lord's service; and we merely mention these prominent names as illustrations, and not by way of saying that they were the only saints of their times, and not disputing either that there were saints before them, all through the dark ages, as well as in the primitive church.

What we do claim, however, is that the mixed theology, which represents God as half love and half devil, never produced the sanctifying effect which we see in the lives of the class we have mentioned. We hold that all those who reached the point of saintship described in our text, and who were able to balance the present life and its earthly good things with the loving favor of God, and to prefer God's favor rather than life, so that they were willing to sacrifice earthly interests, that they might have the divine favor, both as respects the life which now is, and that which is to come,—these never reached this position through their mixed theology, but attained this grand position only in proportion as they were able to forget or ignore the human and Satanic blasphemies respecting the divine character, and to think of God from the standpoint of pure justice and love. Some of them have told us in their writings how terribly this devil-inspired theology weighed upon them; how they found the theory so antagonistic to all their conceptions of divine justice, mercy and love, that the only thing they could do under the circumstances was to shut the eyes of their minds to the nightmare of hell and devils and torments, and to say to the Lord, O Lord, I cannot understand this, but I accept thee as a very God of love and justice, and I know that when I shall see thee as thou art, and when I shall see all the works of thy great and wonderful plan, then I shall realize, as I cannot now realize, wherein divine justice and love are compatible with this awful theory of eternal torment for all except the little flock, the elect.

Thus by shutting their eyes to the error, and opening their eyes by faith to the real character of God, substantiated by so many declarations of his Word, the class we refer to, through all the darkness of the dark ages, was indeed enabled to love God supremely, so that they counted not their lives dear unto them, that they might have his favor; they were willing to lay down life and earthly advantages and hopes and favors, that they might have the divine favor now and everlastingly. And if God's people in the past were enabled to triumph in spite of blindness, what shall we say respecting our position today, now that the due time has come for this vail that was spread over all nations to be taken away, so that the true light of the knowledge of God, shining in the face of Jesus Christ our Lord, should shine into our hearts and give us to see through his Word, and freed from human tradition and Satanic misrepresentation, the justice and the loving kindness of our God!

How shall we today balance this question of earthly life and its advantages and privileges and hopes and aims with the favor of God? Well, it will be a test to us, as it has been a test all through the ages. Those who are merely glad to find out that there is no eternal torment, and whose hearts are not touched with the "loving kindness" of God, will go on in the world, rejoicing that they have been delivered from a bondage of error, but not returning to give glory to God and to offer themselves in his service. And these, alas! are the majority; like the ten lepers who were cleansed by our Lord, of whom only one returned to give thanks and to become a follower of Jesus. Thus the test goes on today, as ever; for the Lord is now seeking only the kingdom class, only the little flock, and he wishes to have in it only such as love him supremely—only such as, having tasted that the Lord is gracious, desire to and do feast upon his favor, enjoying it, relishing it, appreciating it far beyond any earthly pleasure, any earthly hope, any earthly ambition, any earthly love.

This class today and at all times has been the same,—of one spirit with their Head. The Apostle Paul voices their sentiments: speaking on this very subject, and weighing the earthly life with the divine favor, he says: "What things were gain to me, those I counted loss for Christ. Yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ and be found in him. . . . That I may know

him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain to *the* resurrection of *the dead.*" (Phil. 3:7-11) The Apostle's sentiment is that of all the saints; it is that of all who will be accounted "overcomers," and who will be accounted inheritors of the promise of joint-heirship with Jesus. Nothing short of this will do. We must appreciate the loving favor of God as *better than earthly life,* else we are not worthy of him and not of the kind he is seeking. And it is with all who have the Lord's spirit just as it was with the Apostle; the moment they begin to weigh and contrast fellowship with God and the eternal hopes associated therewith, in contrast wth earthly loves and family ties and earthly ambitions and pleasures, the latter all seem to be quite insignificant in comparison, dross as compared to pure gold. And from this standpoint they gladly renounce all, giving up life itself for the favor of God.

ATTAINING CHRISTIAN MATURITY

But this full development is not at the beginning of the Christian experience with us, nor was it at the beginning of Paul's experience. It is development attained by growth. At the very beginning, however, it was necessary, before either Paul or we could be accepted at all of the Lord, as begotten to the new nature, that we should first balance the loving favor of God with the earthly good things, and the balance must be settled on the side of divine favor, so that we would give up the other,—earthly life, earthly hopes, earthly aims, earthly pleasures, *consecrating* them to sacrifice, in such measure as may be necessary in order to maintain divine favor and blessing. From the time the scale was thus turned to the Lord's side, and our hearts were consecrated to him, earthly things began to lose their weight and to lose their value, to lose appreciation in our eyes, as our eyes began to open the wider to the heavenly things; and the latter became more and more weighty with us, more and more real, until we could see with the eye of faith him who is invisible to the natural sight, and the crown of glory, and the exceeding great and precious things which God has in reservation for them that love him, and be more and more strengthened thereby. And so with some it may have been after weeks or months or years that they reached the position attained by the Apostle when he wrote, as above, that all earthly things were henceforth but as loss and dross when weighed in comparison with Christ and God's loving kindness or favor toward us in him.

This loving favor of God, so much appreciated by the saints that they consecrate their earthly all to obtain it, is not merely a favor as respects future prospects and hopes—not merely as respects the kingdom to come and the glory and the honor and immortality then to be granted to such as are in divine favor, but it extends to the present life. Gradually we come to appreciate fellowship and communion with the Father to such a degree as to produce misery of soul if this communion is interrupted. And this sentiment is beautifully expressed in the hymn which we sometimes sing:—

"Sun of my soul, my Father dear,
I know no night when thou are near;
O let no earth-born cloud arise
To hide thee from thy servant's eyes."

The true child of God will be in such close fellowship with the Father, and with the spirit of truth and righteousness and love, that anything which would interrupt or hinder this fellowship would be esteemed a calamity, however sweet or precious it might be to the natural man. The new creature is willing rather to cut it off, if it were dear as a right hand; to pluck it out, if it were precious as a right eye; than to allow any earthly thing to intervene between him and the divine loving-favor which he has learned so to enjoy that he considers it better than all the rest of life.

"THEREFORE WILL MY LIPS PRAISE THEE"

Many Christians, confused wth the Babylonian din of false, contradictory theories, have felt that they would desire to show forth the Lord's praise; but then to offset this there arises in their minds the terrible errors which, as a great nightmare, darken their souls and hush their lips, so that as a rule few are found ready to speak of the Lord and his matters except those who speak either from a sense of *duty* or from a love of money and position. And so it is that today, were the emoluments of honor and salary taken away, and were it necessary in order to be a minister of Christ to follow the example of the Apostle Paul, and to labor, working with their hands, in some sort of tent-making, nearly all of the ministers of Babylon would cease preaching. As it is, the ablest and most intelligent of them can only be retained in the service by making it pay them better in money and honor of men than any other occupation which they know of.

On the other hand, those who have tasted of the Lord's grace, those who have come to realize his favor as *better than life,* and who have joyfully laid upon his altar every earthly good thing, and hope and ambition, rejoice to tell the good tidings to others; they rejoice to tell forth the praises of him who called them out of darkness into his marvelous light. The message is too good to keep. they not only do not require to be hired to tell it, but they are willing that the telling of it, and the enjoying of God's favor in connection with the telling, shall cost them something—cost them trouble, cost them money, cost them the loss of earthly friendships, cost the straining if not the breaking of some of home ties, cost the frown of the world and of churchianity;—yes, they rejoice, saying, in the language of the Prophet, "He hath put a new song into my mouth, even the *loving-kindness* of our God!"

Some one, perhaps, will say this is exaggeration; it will not cost earthly friendships nor home ties; it will bring with it respect and honor of men, and a salary. We answer. No! The Lord's Word is still true; he is still the example to all who will walk in his footsteps. For what did the Master suffer the loss of social position? Why did the doctors of divinity of his day, and the notables of the religious people, hide as it were their faces from him? Why did they finally become so embittered against him, and so hate him, that they crucified him? Was it because, of evil-doing on his part? Nay, but "he went about doing good." It was because he told the truth—truths which they believed in great measure, but with which they had mixed "traditions of the elders," which blinded them and made them children of darkness. Our Lord gives us the key to the situation when he says, "The darkness hateth the light." The darkness does not hate the light so that it will not wear a garment of light to deceive, and so the adversary, in inculcating the darkness of misrepresentation of the divine character, takes care that this false doctrine shall always have associated with it, to some extent, as a sugar-coating, a garment of love and charity also. He associates a blasphemous misrepresentation of the divine character, which teaches that God is hurrying the masses of poor, frail humanity into the hands of demons for eternal torture, with moral platitudes and churchwork, and on the other hand satisfies the human cravings for better lives by instituting hospitals, asylums, orphanages, etc., thus giving mankind the suggestion that they are really better than God, for they would care for and assist the poor and the weak and the fallen, while the Almighty would deliver them over to demons and torment, and foreknew and purposed it so from the beginning—this is their theory.

Those who were deluded by Satan at our Lord's first advent so hated the glorious message which he brought, and so hated his purity and truthfulness, that they called him the prince of devils, Beelzebub, and he told his followers that if he was thus treated they must not marvel if they shared a somewhat similar experience. And as his persecutions and oppositions came not from the world, the Gentiles, the heathen, but from the professed holiness people of his time, so all through the dark ages, and at the present time, those opposing the Lord and the truth are not worldly people, but sectarians whom Satan has more than half blinded with his false doctrines and misrepresentations. We are not, therefore, to be surprised that we find it as the Lord declares, that wherever his truth goes it will be like a sword to separate, and that especially in the home and the family. And as he declared, "Ye shall be hated of all men for my sake." —Matt. 10:22.

These experiences are for the very purpose of testing us, as the Lord's experiences were for the purpose of testing him. He consecrated his life fully and completely at the beginning of his ministry, when he reached thirty years of age, and symbolized his consecration in baptism. So fully did he appreciate the heavenly Father's loving kindness and favor that it required not a moment's hesitation for him to decide that it was better than life—to decide to sacrifice the earthly life; and immediately he began to proclaim the truths respecting the divine love and provision. And well he understood from the beginning how this would bring the hatred of nominal professors of Judaism, and that in thus letting his lips praise the Lord he was doing so at the *cost* of his earthly life, and all the blessings and privileges associated therewith.

Likewise with those who walk in Jesus' footsteps in the

narrow way; however much it may surprise them, they find that the proclamation of good tidings of great joy which shall be unto all people—the loving favor of our God, manifested in Jesus Christ our Lord—told in its fulness, brings the hate, the scorn, the persecution of nominal Christendom of today. Those who love the present life close their lips and refrain from speaking his loving kindness; but those faithful to their covenant, and appreciative of the Lord's favor, as "better than life," will show forth his praise at any and every cost of an earthly kind.

The "harvest" message of good tidings which is now revealed to the Lord's consecrated people, by which they discern the loving kindness of God, which they feel they must tell forth to others, not for money, nor for reputation, but at the cost of worldly reputation, at the cost of financial loss, at the cost of home trials and difficulties—this message is the "new song" mentioned by the prophets, that the Lord has put into the mouths of his consecrated ones. It is the same new song that is mentioned by our Lord in Revelation, which none others might sing except the elect 144,000, who have the Father's name in ther foreheads—publicly professed. If others hear of the song they cannot sing it, because it costs something to sing this song. "Because thy loving favor is better than life [more esteemed by us, more than all of earthly life and its good things] *therefore* will my lips praise thee."

THE MESSENGER OF THE COVENANT

Our issue of July 15 contained an article on this subject which should be put into the hands of all of "Rev." John Alex. Dowie's followers, who give evidence of sincerity;—peradventure they might be recovered out of one of Satan's snares. Remember the words of the Apostle.—James 5:20.

We printed an extra edition of that issue in order to give you this opportunity for service. Order *free*, as many as you will promise to use judiciously. Or send us the addresses and we will mail them direct.

GOD'S PROMISE TO ABRAHAM REITERATED

GEN. 15:1-18.—AUG. 11.

"I am thy shield, and thy exceeding great reward."

Lot had not lived a great while in Sodom when King Chedorlaomer descended upon the Sodomites with an army and took away many persons and great spoils of flocks, herds, etc., including Lot and his family and possessions. Word of this affair reached Abraham, who armed his own servants, 318, and with two associates pursued the victors, who, doubtless expecting no army or night attack, were careless as to their defenses, and being surprised by a night attack were routed; and Lot and his family and goods, and the Sodomites and their goods were released. The conduct of Abraham in connection with this matter was most noble and unselfish. Not only did he inconvenience himself and all his affairs for the sake of others, but subsequently he refused any share of the booty which he had saved. Would that the children of God could fully appreciate such benevolence and copy it more in the little affairs of life! Much of the distress prevailing in the world is the direct or indirect result of selfishness, and all of the Lord's people should be on the alert to practice and to exemplify the opposite spirit of benevolence in the little things as well as in the great things of life; and should remember that selfishness is a depravity, which needs to be fought against, and to be, so far as possible, overcome by the new nature.

One would have supposed that Lot's vexatious experience in Sodom, and after experience in his capture and subsequent deliverance by his uncle, would have led him to desire a reunion with his uncle, wth a keener appreciation than ever of the fact that God was with his uncle, blessing him and guiding his affairs and interests. But this does not seem to have been the case; he was still willing to cast his lot with the ungodly. He reminds us of the words of the Psalmist, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." (Psa. 1:1) Lot did not pursue this course, and hence failed of a blessing. It was not sufficient that his righteous soul should be "vexed" continually by the misconduct of those about him; his love for righteousness should have beeen such as to lead him to the sacrifice of temporal interests on behalf of his own heart and on behalf of the interests of his family. Let all of the Lord's people who may find themselves in a similar position remember the Apostle's words, "Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."—Heb. 12:13.

It was directly after his experience in the delivery of Lot and the defeat of Chedorlaomer, and while Abraham was evidently feeling somewhat disheartened or discouraged, that the Lord again manifested himself to him. We do not know the cause of the discouragement, but may infer that he realized that in his attack upon, and defeat of the army and the military forces behind it, he had probably incurred a displeasure which could not be wiped out by anything short of the destruction of his own camp. As ever, Abraham was peaceably disposed: and the battle he had just won implied the straining of his whole nature. He had done what he considered to be his duty in the interest of justice, and especially in the defense of his own ward, Lot; but now that the excitement was past the reaction set in, and with it certain gloomy feelings and forebodings. So also some of the Lord's people today have moments in which for various reasons the flame of faith and hope smokes, and darkens the eyes of their understanding and the clearness of their perception of the divine character and plan; but if they still hold firmly by faith to the hands of divine providence they will find, as Abraham did, that even the trials and difficulties and discouragements of life will be overruled for good to them.

It was while Abraham was downcast that the Lord appeared to him in vision and said to him, in the language of our Golden Text, "Fear not, Abraham: I am thy shield, and thy exceeding great reward." Apparently this was the great lesson that God was teaching him and which he was learning by the experience permitted, much better than had the Lord not delayed some of the promised favors. Abraham was now 84 years old; and, altho wealthy and highly favored of the Lord, he was a pilgrim and a stranger, away from kindred and home through his respect to the divine call and promise. He had no children to cheer and enliven and comfort his home, and even his nephew, Lot, whom he had not detained unwillingly, had preferred the companionship of the wicked and had left him, and even when rescued from his enemies, at the cost of danger and sacrifice, he had not appreciated the matter fully, and still preferred the strangers.

No wonder poor Abraham felt as tho his life, passing quickly by, was a comparative failure—no wonder he felt discouraged. How the words of the vision must have brought new thoughts, new sentiments to his heart; God was his *shield*—to protect him, to guard him from the anger and power of all the kings of earth and their armies, and able and willing to make all things work together for his good. What a comfort was in this thought. How it reminds us that God is our shield also; our protector from every evil thing and power. The thought is beautifully expressed in one of our hymns:—

> "Shield of my soul, tho tempests rage,
> And 'gainst me hosts of foes engage,
> My refuge and my fortress thou;
> Before thee every foe must bow."

The latter part of the message is no less striking: the fact that, not flocks nor herds nor servants nor children nor friends, were to be the *price* upon which his heart should be set; but that God himself was to be his *reward;*—the having of God for a friend and counselor and guide was to be esteemed far beyond every earthly interest and blessing. And so it is also with the church of the Gospel age. We may have blessings or adversities or both, as respects the present life. We have promises which pertain to the life that now is and also to that which is to come; but all of these together are inferior, subordinate to the one great thought that God, the great Creator is ours,—our Father, our God, our Friend.

Undoubtedly Abraham's heart was comforted by this message; and yet his reason was still operative, and hence his inquiry of the Lord, How can you bless me and fulfil to me your gracious promises, seeing that I go childless—seeing that my servant Eliezer and his children are the only heirs

apparent for my estate? Is it wonderful, Lord, that I should feel discouraged, seeing that apparently the most indispensable part of your promise is unfulfilled for now fourteen years, and that Sarah and myself are growing old; and that even my nephew, Lot, who might have perpetuated the family and been the heir of my estate, cares not for me and has gone from me? The Lord was not displeased to have Abraham use his reason in this manner, for it was not a reasoning of skepticism or doubt as respected the divine power, but merely the proper questioning of faith as to how the promises on which he had left his home could be fulfilled; and a request for guidance in understanding. And so may we inquire of the Lord respecting his gracious promises. Indeed, he invites us to reason, saying, "Come, let us reason together." In Abraham's case the Lord merely repeated and amplified previous statements to the effect that he should have a child of his own who should be his heir; and leading him out from his dwelling in the starry night, he assured him that his children would yet be multitudinous as the stars of heaven. This feature of the promise evidently applies to the spiritual seed—the Christ, the elect of God, Head and body, as explained by the Apostle. (Gal. 3:29; 1 Pet. 1:2) The other expressions,—"as the dust of the earth," and "as the sands of the sea," represent not the natural children of Abraham, but the whole number of the human family who, under the blessing of the spiritual seed, during the Millennium, shall ultimately attain to the *faith* and *obedience* of Abraham, and full human restitution and the Lord's reward for these—life everlasting.—Rom. 11:12, 15, 32.

The record is that Abraham believed on the Lord—his faith in God triumphed over every obstacle and rested securely, confidently;—his doubts and fears fleeing away. The faith of Abraham is the particular point of his character prominently set before us in the Scriptures for the encouragement of our faith, for our example. Abraham was not perfect, even as others of our race are imperfect,—"There is none righteous, no, not one." (Rom. 3:10) But we are told that God so highly esteemed Abraham's faith that he counted it as making up for his natural blemishes and imperfections. "It was counted [reckoned] to him for righteousness." (Rom. 4:3) He had faith in what God had told him, and, as James (2:22) points out, he manifested his faith by his general conduct. We of the Gospel age are also justified by faith—righteousness is reckoned to us through the exercise of faith—but not faith in the same promises.

God does not promise us earthly children nor an earthly inheritance in the land of Palestine as he did promise to Abraham; hence we are not to have faith in the same things. As the Apostle says, God has given unto us "exceeding great and precious promises"— promises much greater than those given to Abraham: heavenly, instead of earthly promises. We are to believe the promises given to us and to act upon them as implicitly as Abraham believed the promises given to him and acted upon them. The promises made to Abraham were attested by the Lord's word and by his oath, and similarily, tho on a still higher plane, the Lord has made known to us, has attested to us, his love and power, and his willingness to perform for us all the good things promised.

In answer to Abraham's request the Lord attested his promise in connection with sacrifices, after a manner that was probably customary at that time as described in our lesson. The sacrificed animals, part over against part, were separated by a narrow path along which between the parts passed a small furnace enveloped in smoke, out of which shot a flame of fire. In connection with the weird scene the Lord revealed to Abraham that his posterity would not come into the land of promise for some four hundred years after his son should be born, but would have affliction as a people, even as Israel experienced this in Egypt. The four hundred years being a statement in round numbers, otherwise more explicitly stated as four hundred and thirty years, included the wanderings of Isaac and Jacob before going down into Egypt, as well as the captivity in Egypt. The revelation further pointed out the fact that the deliverance of Israel from Egypt would be with great wealth, and that in connection with it judgments of the Lord would come upon Egypt, and that meantime the Amorites, who then resided in Canaan, would fill to the full the measure of their iniquity, and fully deserve to lose the land of promise; and at that time Israel would be brought in to inherit it.

As God's favor and faithfulness toward Abraham were attested by the sacrifices and revelations of the divine plan, so do they testify to his faithfulness in this Gospel age, that we also may have strong consolation, and full assurance of faith. He testifies to us the fulness of his favor and love by showing us the better sacrifices for sins, through which the New Covenant is sealed, ratified, made operative. He has shown us through his Word that darkness must prevail for a time, and that the Christ (Head and body) must be brought in contact with the fiery furnace of trial and affliction, the smoke of which might well represent the incidental confusion and darkness that necessitates our walk by faith and not by sight, while the flame of light would represent our guidance by the holy Spirit. Being thus assured by the Lord of his love for us, and of the bountiful provision made for our welfare, and of the necessity for trials, persecutions and difficulties during the time of the great darkness, we are strengthened in our faith and enabled to endure as seeing him who is invisible, and to follow in the footsteps of Jesus.

It was at this time that the Lord revealed to Abraham that the great blessings already promised him were to have a far distant fulfilment—for it was here indicated that he should die and his children not inherit the land for some four hundred years: and that he would not see the fulfilment of the promises, altho a part of the promise was that he, as well as his seed, should inherit that land, and join in the work of universal blessing and uplifting of humanity. Abraham was thus indirectly taught to hope in the resurrection, for this last revelation clearly implied that he could have neither part nor lot in it except God would raise him from the dead. And this was in full accord with the subsequent words of Stephen (Acts 7:5) It was no doubt for Abraham's good that the Lord did not tell him that it would be about four thousand years before the full blessing would begin;—did not reveal to him that the natural seed could not inherit all of the great promises;—that the likeness of his seed to the stars of heaven and to the sands of the sea were two different figures;—the first representing the spiritual or heavenly seed, and the other an earthly or human seed. It was to his advantage not to know that so long a time would elapse before the completion of the spiritual seed, of which Christ is the Head and the Gospel church the body; and that through this seed, glorified, must come the blessings upon the earthly seed, and through the latter to all the families of the earth during the Millennial age.

But God has revealed these things to us, and we may well feel that we have more advantage every way in connection with the divine promises and plan than even faithful Abraham, whose trustfulness under very adverse conditions is a stimulus to all of God's children. We have not only his example, but many other noble examples, including that of our Lord and his apostles; and we can see, under the guidance of the Word, as revealed by the spirit, that all things have been and are yet working together harmoniously for the development of the Lord's great plan for man's salvation, briefly summarized in his promise to Abraham, "In thee and in thy seed shall all the families of the earth be blessed."

Nothing is more evident than that God's promises to Abraham have not yet been fulfilled. Abraham reasoned that they would not be fulfilled in his day; Isaac and Jacob and all the prophets reasoned that they had not been fulfilled during the Jewish age; and the Apostle declares that the whole twelve tribes of Israel were still waiting for the fulfilment of those promises in his day. (Acts 26:6,7) Those promises have surely not been fulfilled during this Gospel age, as we all are witnesses—the natural seed of Abraham has been outcast, persecuted and without divine favor, while the true ones of spiritual Israel, though possessed of divine favor and rejoicing therein, have been persecuted and caused to suffer for righteousness' sake, and thereby to learn lessons of patience and experience to prepare them for the great work they are yet to do in fulfilment of the divine promises to Abraham.

The Apostle Paul clearly sets this matter forth in Gal. 3:16-29. He tells us that Christ is the seed of Abraham—the spiritual seed; and are not we "members of the body of Christ," over whom, as the Scriptures declare, Jesus Christ is the Head forever under God's blessing? (Eph. 1:22, 23) And so the Apostle declares (vs. 29), "If ye be Christ's [members], then are ye Abraham's seed, and *heirs* according to the promise."

And if the Lord's saints are still heirs of that Abrahamic promise, assuredly it proves that the promise has not yet reached fulfillment. Thank God that we are still privileged to be *heirs* of that wonderful promise, "heirs of God, joint-heirs with Jesus Christ our Lord, if so be that we suffer with him, that we may also be glorified together." Let our faith be strong, trusting in the promise and in him who made it, who is able to do for us, and for all who trust in him, exceedingly abundantly more and better things than we know

how to ask or expect. Let us through patient perseverance, based upon an undimmed faith, complete our sojourning here; and by the Lord's grace make our calling and election sure to a share in the promised glory, honor and immortality and in the opportunity to bless, which the Lord purposes to give to the faithful in Christ Jesus.

ABRAHAM'S AGE ON ENTERING CANAAN

We are in receipt of a number of letters, calling attention to what seems to the writers an error in the chronology given in the MILLENNIAL DAWN, VOL. II., relative to the date of Abraham's birth, his entrance into Canaan, etc. For the sake of these, as well as others who may have the same difficulty, we here enlarge upon what is stated in VOL. II., pages 44-47.

Gen. 11:32, says that at his death Terah's age was two hundred and five years; Acts 7:4 says that *then* Abraham removed into Canaan; and Gen. 12:4 states that Abraham was seventy-five years old when he left Haran. Hence Terah's age at Abraham's birth *must have been* one hundred and thirty years.

But is not this out of harmony with Gen. 11:26, which says: "And Terah lived *seventy years* and begat Abraham, Nahor and Haran?" We answer, No. The point of confusion is in the fact that Haran, the eldest, is mentioned last, while Abram, the youngest, is mentioned first—possibly because of his greater prominence in the narrative, or possibly, as a little stumbling-block to hinder us from seeing the facts except as guided by the Lord, in his due time.

That Haran was the eldest of the sons of Terah is quite evident from the recorded facts. His son Lot was old enough to be the companion of his uncle Abraham. Lot and Abraham were probably nearly of the same age, as each had his own flocks and herds and herdsmen. When Sodom was destroyed Lot had two daughters of marriageable age and others already married. This was before Isaac was born, Abraham being then ninety-nine years old.—Gen. 17:24; 18-16; 19:8, 14.

Again, notice the likelihood of Haran's being much the oldest of Terah's sons, and Nahor the second, thus,—Nahor married one of his brother Haran's daughters (Milcah—See Gen. 24:15), whose *grand-daughter*, Rebekah, became the wife of Abraham's son, Isaac.—Gen. 24:67.

Our reckoning as given in the DAWN is, therefore, sustained by all the known facts, as well as by the exact statements of Scripture.

QUESTIONS ON THE RESURRECTION HOPE

WHAT IS GUARANTEED BY THE RANSOM?

Question.—Would it be correct for us to say that our Lord Jesus by his death canceled the sins of the entire human family, so that there is now no condemnation to any?

Answer.—No; this would not be a correct statement. The Scriptural declaration is, "There is now no condemnation *to them that are in Christ Jesus.*" There is still condemnation upon all who have not yet come into Jesus through faith in the precious blood and through a reformation of life in harmony with that faith. This is directly implied by the Apostle's words. Again, he says, "We were children of wrath, even as others [are], but we who believe [who have accepted Jesus] have escaped the condemnation that is on the world." These Scriptures imply that the condemnation was still on the world at the time of these letters, after our Lord's death and resurrection.

Consequently the death of Jesus did not cancel the condemnation, it did not remove the sins, and all the world of mankind not only have continued under the condemnation, but also under its sentence of death, and have died, the same since Jesus died as before—except in the case of the church, whose death is reckoned as being no longer Adamic death, as a penalty for sin, but as "being dead with him," as joint-sacrifices, participators in the sin-offerings.

That our Lord's death did not cancel sin is again attested by the Apostle Peter's declaration to some at Pentecost (after our Lord's death and resurrection, ascension, etc.): "Repent and be converted, that your sins *may be* blotted out when times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ [at the second advent]." This Scripture shows that the blotting out is a future work, just as the Apostle elsewhere shows that the sins of those who are in Christ Jesus are now covered from God's sight, to permit us to have present blessings and privileges, prior to the time when the sins shall be blotted out. The sins of the church will be blotted out, and no more record will appear of them forever, as soon as the first resurrection shall have taken place, for all who have part in it will have perfect bodies, without a trace of sin, blemish or imperfection in them. And as for the world of mankind in general, the blotting out of the world's sins will be during the "times of restitution"—a gradual work, as implied in the word "blotting." Every one who accepts Christ and the kingdom, and endeavors to live in harmony with the Lord under the terms of the New Covenant, will, during the thousand years of Christ's reign, find his sins, his blemishes, mental, moral and physical, gradually giving way, yielding to perfection, and they will thus be in process of blotting out until, at the close of the Millennial age, there shall no sin remain unblotted out for any one who has desired to have them blotted out, and who shall have availed himself of the abundant privileges of that time.

Thus we see, by two lines of demonstration, either of which would be sufficient, that Christ has not canceled the sins of the whole world, nor the sins of any, and that he has merely covered the sins of the church, preparatory to the cleansing time, while the world's sins are not even covered. To make these two proofs the more conspicuous we will state them thus: (1) The fact that God's Word speaks of the world as being still under condemnation, and children of wrath, is a conclusive proof that their sins are not blotted out. (2) The fact that sin, and its wages of death, including pain, sickness, etc., are still inflicted upon humanity, is a second and indisputable proof that the sins are not blotted out, for if they had been blotted out it would be wrong on God's part to punish for sins no longer recognized.

Question.—If Christ's death did not effect the cancelation of man's sins, wherein lies the fault? Does it imply that the sacrifice was not sufficient to cancel the sins, or does it imply that God has not been just toward the sinners, but has accepted a payment from Jesus and is also requiring a payment directly from the individual sinner, as tho he had not accepted Christ's ransom sacrifice?

Answer.—Neither of these is implied by the fact that the world's sins are not yet blotted out. The Scriptural statement of the matter is that our Lord bought the whole world with his own precious blood. (1 Pet. 1:19) There is no statement anywhere in the Scriptures to the effect that the sins of the whole world were canceled by Christ's death, nor that God ever purposed to cancel the sins of the world as an offset to the sacrifice of our dear Redeemer. On the contrary, the Scriptures everywhere hold out the thought that neither the blotting out of sins nor even their covering, is possible, except as the sinner shall first of all accept of Jesus through faith. Thus we read that God arranged the plan as he did arrange it, in order that "he might be just, and yet be the justifier of him that believeth in Jesus." There is no proposition in this text, or in any other, to justify any others than believers—no proposition to justify the world in sin, but merely to justify those who desire to escape from sin and its penalties, accepting of Christ as the Savior.

The statement of 2 Cor. 5:19 is in full accord with this. It represents a work begun by God *in* Christ, but not yet concluded. The *ministry of reconciliation*, committed to the church, will not be finished until the close of the Millennium; and whoever of mankind shall by that time have failed to accept the reconciliation, proffered by God in Christ, will "be destroyed from among the people."—Acts 3:23.

The statement that our Lord Jesus was a propitiation (satisfaction) for our sins, and not for ours only, but also for the sins of the whole world, implies that his death was sufficient in merit to meet the penalty against every individual and to safisfy the claims of divine justice against each individual. However, the canceling of the sentence which Justice had decreed against Adam and his progeny would include and imply nothing of restitution whatever. It was merely a sentence that Adam could not live, having forfeited his right to life. The fact that after this sentence came upon Adam, and while under it, he and his race decayed mentally and physically, and became morally leprous, has nothing

whatever to do with the original sentence—the degeneracy of the race is a side issue. It resulted from the sentence of death, but was not a part of it, and the removal of the *sentence* of death need not mean a recovery from the fall.

The sentence of the divine law against Adam and his race, prohibiting them from the privileges of life, having been paid by the Lord Jesus' sacrifice, and the payment having been accepted by the Father, there can be no objection now raised on the part of Justice to hinder the sinner and his race from having eternal life if they can now demonstrate their worthiness of it. Had such an offer been made to father Adam the day after his transgression and expulsion from Eden, he would doubtless have gladly reëntered Paradise and stood a fresh trial, and with better hopes of success, having learned something, at least, by his experience. But after six thousand years of falling and degradation under the dominion of sin, Adam and his race are in no condition to profit by the removal of the sentence of Justice which was against them, being unable, in their fallen condition, to comply with the divine requirements, if granted a new trial by the Father. Hence this proposition is set aside at once as infeasible, and instead God turns over the entire race to his only begotten Son, their Redeemer, that the Son may institute amongst those whom he redeemed processes of restitution, which will be helpful to them in bringing them up again to the grand perfection originally enjoyed by father Adam. And when this work of restitution shall have been accomplished, the world, furnished with a large experience both in the fall and their restitution from it, will be ready for final testings or judgments preparatory to acceptance of those who stand the tests to eternal life which were set before father Adam, but which he failed to attain through disobedience.

In order to make this restitution process of the largest advantage possible to mankind, the divine plan is that step after step of the journey upward from degradation to perfection shall be attained only through the coöperation of the restored ones with their Redeemer and Restorer. To this end it is called a period of judgments or discipline, under which every effort for righteousness will bring its meet of blessing, and every dereliction bring its stripes or punishments. Thus day by day and year by year during these "times of restitution" the lesson on the desirability of righteousness and heinousness of sin will be given to the world of mankind, with every encouragement to those who will to do right; but with the rod, and eventually "everlasting destruction from the presence of the Lord," to all those who, under those favorable conditions, love iniquity and serve it rather than righteousness.

Thus seen, Christ's death became the offset and cancelation of the legal sentence against man, but it did not and was not intended to remove his degradation. Man's sentence, recorded in the race, mentally, morally and physically, is still in evidence all about us, and will continue in evidence even after the Millennial reign has begun, and until the gradual processes of "blotting out" these sins shall, by the close of the Millennium, have completely obliterated them. The record of sin is in every human being, and the blotting out of those sins will mean the full restoration of that being to the image and likeness of God. This blotting out of sins, therefore, was not accomplished by the satisfying of the claims of justice and the removal of the sentence of death, but must be accomplished, if at all, in the divinely arranged manner, by processes of restitution to the image and likeness of God—to which none will attain except as they coöperate with the great Restorer—the Life-giver, Christ.

Suppose an illustration of this matter of the canceling of the sentence in respect to an earthly criminal sentence by an earthly court. Suppose a criminal had been sentenced for life, and that fifteen years after sentence he was pardoned and set at liberty. In those years he might have changed quite considerably, might have contracted disease and have become bald-headed and crippled with rheumatism. But no one would suppose for an instant that in pardoning him the court would undertake additionally to give him back his hair, his strength, his health, and the fifteen years of life which he had lost in prison. Neither does the remission of the original sentence by the heavenly court in any sense of the word promise or imply restitution of the things which man lost while under the sentence of death. The promises of restitution through Christ, while all based upon the ransom, are separate and distinct from it—the operation of love and mercy, and not in any sense of the word the operation of justice, on man's behalf.

In regard to Rom. 5:18,19. The world could not be on trial before a court which had already condemned it, unless the condemnation were lifted; but in the case of man there is a transference of the case to a new court, of which not the Father, but the Son, is the Judge; as it is written, God "hath committed all judgment unto the Son." In one sense man starts in his new trial, under the new Judge, free from condemnation, that is, free from the judicial feature of his condemnation; but not free from the actual degradation which, in another sense of the word, is the curse or condemnation which rests upon our race. Justice will have nothing against the culprit, and makes no objection to his being awakened and assisted back to perfection by the new Judge; but neither Justice nor the new Judge will release the culprit from the difficulties under which he labors, called the curse, the fall, etc., except as he exercises both trust and obedience in the new Judge under the terms of the New Covnant; and the new Judge will only release him from this curse or condemnation little by little, as he shall, by obedience, give evidence of transformation of his character from that of a servant of sin to that of a servant of righteousness.

In a word, the sentence or decree of death which came upon Adam, and through him upon us, was merely the judicial sentence, not the degradation which followed it as a consequence; and the removal of the judicial sentence by the payment of a price and the transfer of a sinner to the jurisdiction of Christ, for a fresh judgment or trial, secures merely the release of the original judicial sentence, but secures no release from the fall and degradation which followed the original sentence. The ruined sinner, whom justice would not permit to live, and who has degraded himself since, may now know that through Christ the demands of justice have been met for him, and that if he were back again to the condition in which father Adam was when he fell he would now be able to keep the divine law perfectly. However, having fallen into degradation, and sin, he is now on so low a plane mentally, morally and physically, that altho the sentence be lifted, he is quite powerless to accomplish anything of consequence for himself. He first needed a Redeemer to ransom him, to pay the redemption price for him; he now needs a Savior, a Life-giver, to deliver him from the death-conditions, mental, moral and physical, into which he fell while under the divine sentence, and this will be the gracious work of the kingdom, of which Christ will be the Head and King, and the elect church his joint-heirs in the kingdom, and under-representatives in the work of judging and uplifting the race.

THE FERVENT PRAYER OF ABRAHAM

GEN. 18:23-32.—AUG. 18.

GOLDEN TEXT.—"*The effectual fervent prayer of a righteous man availeth much.*"—Jas. 5:16.

Abraham at the time of this lesson was ninety-nine years old. He was camping at Mamre with his family and household, servants, herdsmen, etc., over 1,000 persons. His faith still rested in the Lord's promise, which he evidently believed would be fulfilled through his son Ishmael, at this time thirteen years old. As he rested in the door of his tent three men approached him, and, after the manner of the sheiks of that country today, he arose to meet them most hospitably, and provided for their entertainment tho they were strangers to him. By and by he ascertained that his vistors were heavenly beings, who for the occasion had assumed human form—one of them being a special representative of Jehovah himself, either one of the chief angels, or, we think still more likely, the Lord Jesus in his pre-human condition. How glad Abraham must have felt when he learned who his visitors were, that he had entertained them so kindly and hospitably. The Apostle calls this matter to the attention of the church and urges that the Lord's people always be on the alert to show hospitality, and citing this case he says, "Thus some have entertained angels unawares."—Heb. 13:2.

True, circumstances are in many respects different today from what they were in olden times, in that now we have hotels and boarding houses for the accommodation of travelers; hence our responsibilities are lessened; this very fact, we fear, inclines us to be more selfish, less hospitable, than would be to our profit. The Lord's consecrated people will do well to cultivate hospitality, and that of the kind which Abraham showed—without waiting for it to be requested. A Scripture statement is, "There is that scattereth, and yet increaseth; and there is that withholdeth more than

is meet, but it tendeth to poverty." (Prov. 11:24) Another declaration is, "The liberal soul shall be made fat." (Prov. 11:25) In practicing liberality we are developing God-likeness, for is not God benevolent? is he not continually giving to his creatures? The greatest of all his gifts was the gift of his own dear Son to die for us—to ransom us. True, all cannot exercise liberality alike—those who are in debt or in poverty are properly to consider themselves hindered, limited in this direction by justice to their creditors, their families, etc. Nevertheless, the spirit of benevolence and hospitality should always abound in our hearts, whether we have much or little opportunity to manifest it; and rarely do those who exercise themselves in this respect fail to profit by this course, even in temporal matters. Where we cannot give all the succor needed, we can at least dispense words of consolation and cheer, which may prove of much greater value than money. Many need the spiritual counsel and advice and encouragement, which every true Christian should be able to give, far more than they need temporal assistance. To have Christ-likeness implies not only a *desire* to be helpful to the groaning creation and "especially to the household of faith," but it means more,—it means the *effort* to assist them, even at the cost of our earthly comforts and pleasures.

It was while partaking of the hospitality of Abraham and Sarah that the Lord and his two companions were made known to Abraham—that they were not ordinary men, and at this time a further promise was made respecting the long-expected son Isaac. "Let patience have her perfect work," says the Apostle, and surely it would seem that this was the case with Abraham, who had waited twenty-five years indefinitely, and now for the first time received a definite assurance of a prompt fulfilment of this part of the promise. Isaac was born wthin a year, when Abraham was one hundred years old. Abraham's faith and patient waiting on the Lord are instructive to us. The Gospel church likewise was called to inherit a promise and to perform a pilgrimage while waiting for its fulfilment. The promise to us is our deliverance as sharers in the kingdom, and ultimately in the work of blessing all the families of the earth, to be accomplished at the second coming of Jesus, who was typified in Isaac, even as Jehovah, his Father, was typified in Abraham. The Gospel church has had great need of patience and endurance, of trust in God, during the nearly nineteen centuries since Jesus suffered in the flesh and was quickened in spirit, and going away, promised to come again to receive us unto himself, and to fulfil all the exceeding great and precious promises foretold respecting him and us. The faith of many has cooled so that they are hoping for the long promised Millennial blessings through other channels,—hoping that earthly churches, human organizations, begotten not of the Lord's instruction, but unauthorizedly, like Ishmael, may convert and bless the world without the second coming of Jesus and the establishment of his kingdom. But all those who have the faith of Abraham will also have the Lord's testimony that the blessing can come only through Isaac.—Rom. 9:7; Gal. 4:28.

At the same time that faithful Abraham and Sarah were consoled and refreshed, at the same time Isaac was begotten, the iniquity of the Sodomites had become great,—the cry of its wickedness calling upon Justice for repression. The Lord and the two angels took their departure from Abraham's tent, going in the direction of Sodom, Abraham accompanying them through courtesy and through a desire to continue in heavenly company. And because he was a faithful servant of the Lord it was revealed to him that the destruction of Sodom and her sister villages was imminent. Thus we see the principles upon which the Lord deals with his creatures—to those who are in heart-harmony with him, full of faith and trust and loving obedience, and yet willing to wait patiently for the various features of his plan,—he reveals his plans not only as respects the coming blessing of all the families of the earth, but also as respects the punishment of the ungodly.

We do not find Abraham rejoicing in the calamities about to come upon his neighbors; on the contrary, we find him generous; and so we should expect to find all who are the Lord's true people, full of generosity, kindness and good wishes toward their neighbors—even toward such as they could in no degree recognize or fellowship. Instead of glorying in the adversities coming upon the Sodomites, Abraham instinctively prayed for them divine compassion. And we are to remember in this connection that he had no thought of their calamity extending beyond the loss of the present life. He knew nothing about an "orthodox hell" with its corps of devils to receive and everlastingly torture them. He merely understood the Lord that the *destruction* of the people and of their cities impended. If he thought at all of their future, it would doubtless be in connection with God's promise, that by and by all the families of the earth should be blessed through his promised heir.

We notice with pleasure the modesty of Abraham as he petitioned the Lord to have mercy upon his neighbors: "Wilt thou consume the righteous with the wicked? Peradventure there be fifty righteous within the city, wilt thou consume and spare not the place for the fifty righteous that are therein?" He was not attempting to charge or condemn the Lord by applying his standards; rather he was wishing to ascertain what would be the divine standard in the matter—how much compassion the Lord could justly exercise in behalf of such as sought at all to walk in his ways. Abraham must have known well the unsavory reputation of the Sodomites;—no doubt being in communication with Lot frequently. It is to his credit, therefore, that he was unwilling to think of those people as badly as they deserved. Actually there were only three worthy of being delivered; yet Abraham, with generosity of heart, assumed that there might be fifty. Benevolent people generally are pretty sure to err in their judgment on the favorable side, when they think of the weaknesses and villainies of their neighbors.

The Lord assented to Abraham's proposition, and the latter's faith thus encouraged, he ventured to lessen the number in his inquiry to forty-five, forty, thirty, twenty, ten, and with all his earnest desire he could not think of petitioning the Lord to save those cities from destruction if wickedness had gotten such a hold that only ten could be found loving righteousness. We rejoice in Abraham's mercifulness, as well as in his faith. Had mercy not been a part of his character we may doubt if the Lord would have called him to be the starting point of his plan of salvation. "Blessed are the merciful, for they shall obtain mercy." Such the Lord is seeking, to be his agents and the channels of the mercies he has provided for mankind, to be dispensed during the Millennial age. Only the merciful will be acceptable to the Lord as joint-heirs with Jesus in the kingdom, and only the merciful of the ancient worthies will share with Abraham in dispensing divine favors to mankind as "princes in all the earth;" representatives of the spiritual kingdom.—Psa. 45:16.

We contrast Abraham's modest and reverent petition with some which we have heard uttered by those who suppose themselves to be members of the Gospel church, the body of Christ,—and the contrast is immensely in Abraham's favor. "O let not the Lord be angry, and I will speak but this once [more]; peradventure ten be found there [will you have mercy upon the cities for their sake]?" How some can go to the Lord in prayer in rude and dictatorial manner, telling him what they want to have done—how many they wish to have converted, how he shall manage the various features of his work, whom he shall bless and how, etc.,—we cannot tell. Let not such persons think that they shall receive anything of the Lord; let them not think that such praying is either fervent or effectual in any good sense. Let us, on the contrary, as the Lord's people, reason how great he is, and how insignificant we are; how just and true are his ways, and how imperfect are our best conceptions; and let us approach him with reverence to ascertain what are his purposes, rather than to amend or alter them to alignment with our imperfect judgments.

SAVED SO AS BY FIRE

Evidently Lot's decision to reside in Sodom was for business reasons: he evidently had some children twenty-five years before, when he started out with Abraham, his uncle, and probably his interests in business and his desire for prosperity leading him to reside among the Sodomites was chiefly for the prosperity of his children. Alas, how great was his mistake! Yet he did not seem to fully realize it until, urged by the angel, he fled from Sodom accompanied by his two unmarried daughters, losing all else he had in the world—his wife and married children and grand-children, his flocks and herds and servants and all his personal belongings. He was indeed saved, preserved, from the destruction which there came upon the ungodly; but it was a bare rescue, not an abundant deliverance; he was, so to speak, pulled out of the fire.

We may consider ourselves justified in considering Lot and his daughters who escaped to be illustrations, samples, whose antitypical lessons would apply in this present day. For as Abraham and his patient waiting represented the faithful, the overcomers, so Lot seems to represent a class in the end of the present age, who do not walk sufficiently by faith and who seek not chiefly the kingdom and its righteousness; but who for the sake of earthly advantage are quite willing to risk their spiritual interests and the highest interests of their

children, by choosing fellowship with the world;—by commingling to some extent with the world, the flesh and the devil, even tho, like Lot, disapproving their surroundings which vex their righteous souls. Such, the Apostle tells us, shall be "saved so as by fire." (1 Cor. 3:15) Such the Lord illustrates as coming up out of great tribulation, washing their robes and making them white, and eventually obtaining a blessing, but not the chief one which they might have obtained had they followed faithfully with the pilgrims and strangers, the "little flock."—Rev. 7:9, 14.

The story of Lot's haste out of Sodom, and of his wife's transgression of the angel's command in looking back and hankering after the things left behind, are brought to our attention in that part of our Lord's great prophecy relating to the end of this age;—"Remember Lot's wife!" (Luke 17:32) This reference seems to corroborate the thought that Lot's experiences were somewhat typical. The Lord's people will be tested along the line of their separation from the spirit of the world. Those who, like Abraham, are the friends of God will be far off from the danger; others not so faithful will be in the full midst of the trouble, yet if loyal at heart to the Lord they will be delivered with great loss, and the sufferings which such disappointments and losses will imply; yet in the end such will gain the heavenly, spiritual life for which they started out. None, however, will be delivered if they remain in the city of destruction, Babylon. If they do not avoid it at first, they must at least be willing to leave it, and that with great energy, ere its destruction comes; and if they love the things behind, more than they appreciate deliverance—so that they in any degree look back or long for the evil things doomed to destruction in the coming trouble, it will mean that they will not be worthy of having any part or lot in the deliverance.

The record is that Lot's wife became a pillar of salt, and altho infidelity has been inclined to dispute such a miracle, we have every reason to believe the truthfulness of the record; and like all miracles, if explained, it would no doubt seem reasonable enough. An explanation of the miracle has been suggested by a traveler, as follows: "Just as some of the victims of Pompeii stumbled in their flight, and were buried under the ashes, which still keep the outline of their figure, so Lot's wife was covered with the *half-liquid*, slimy mud." "An atmosphere heavily charged with the fumes of sulphur and bitumen might easily produce suffocation, as was the case with the elder Pliny in the destruction of Pompeii. And as no dead body would ever decompose on the shores of this salt sea, if left in such an atmosphere, it would become encrusted with salt crystals. Pillars of salt are found in the vicinity which have formed from the spray, mist and saline exhalations of the dead sea, and are constantly growing larger."

SUFFERING THE VENGEANCE OF ETERNAL FIRE

Jude tells us that the destruction of Sodom was intended by the Lord to be an illustration of the fate of the wicked. But it certainly does not illustrate what that fate is generally supposed to be: it does not illustrate perpetual fire, with the Sodomites continually burning and never destroyed, and with demons poking the fires and torturing the victims. Nothing of the kind. The "eternal fires" which God intends for the wicked, and which he illustrated in the case of the Sodomites, signify fires, whose work of destruction is complete and everlasting. It is divine vengeance or retribution against sinners—"they shall be punished with an everlasting destruction" (2 Thess. 1:9), beyond all hope of recovery. The "lake of fire" of Revelation, and the Dead Sea of Sodom represent in *symbol* the second death—extinction, from which there is no hope by a resurrection or otherwise. None will go into the second death on account of ignorance. All who enter it will do so because of wilful, deliberate participation in sin, or because of sympathy with it.

Supposing Sodom to represent sin, the lesson would be that all finding themselves in an evil condition of life, even tho, like Lot, their hearts be out of sympathy with it, should and must flee from it if they would avert the consequences. They must flee in haste and tarry not in all the plain. Yet it is a comforting thought that as the angel laid hold of the hands of Lot and his daughters and helped, urged and encouraged them to flee, so the Lord's providences will take hold of every one who shall seek to escape from sin, and will so coöperate with their good wills in the matter that they shall eventually be fully rescued from it.

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A PROPHET, LIKE UNTO MOSES

"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul that will not hear that prophet shall be destroyed from among the people."—Acts 3:22, 23.

We agree that the time for the fulfilment of this prediction is near, even at the doors; and now one, styling himself "Rev." John Alexander Dowie, heralds himself to the civilized world as being this Prophet. We are not hastily to accept his dictum, and to exclaim, "Verily, this is he of whom Moses, in the Law, and the prophets did write." Nor, on the other hand, are we hastily to decide that he is an impostor, a false prophet, simply because he happens to live in our day. Rather, in view of the fact that we are expecting the fulfilment of this Scripture we should look the subject carefully over, and weigh all the Scriptural testimony, and thus decide as to the truth or falsity of Mr. Dowie's claims. And, doubtless, in doing this, our investigation of the subject from a Scriptural standpoint will prove profitable to us, whether favorable or unfavorable to Mr. Dowie;—whether they prove him the Prophet foretold, or a deceived and deceiving false prophet.

Analyzing our text, we perceive that its expression, "like unto," has the sense of antitypical; hence the Prophet to be expected must be much greater every way than Moses, as an antitype is always far superior to its type. Moses was the Mediator of the Law Covenant, and thus stood between Israel and God, as we read in reference to the sealing and delivery of the Law Covenant: "The Lord our God made a covenant with you in Horeb. . . . The Lord talked with you face to face in the mount out of the midst of fire. *I stood between God and you* [a mediator, or go-betweeen], at that time, to show you the word of the Lord; for ye were afraid by reason of the fire, and went not up into the mount." (Deut. 5:2-5) From this we see that Moses, the *typical* prophet, was very great, very influential, had a very high office; and this would signify that the future Prophet whom God had in mind, and whose coming was foretold thirty-five hundred years ago by Moses himself, and further pointed forward to by the Apostle Peter in our text, must, as the antitype of Moses, be wonderfully great, wonderfully powerful, a still greater Mediator between God and men, a still mightier Lawgiver whose word would be omnipotent, and violation of which would eventually mean destruction;—as it is written "Every soul which will not hear that Prophet shall be destroyed from among the people." (Acts 3:23) Even at first glance every unprejudiced mind would say that Mr. Dowie, and every other man on earth, seems far too insignificant, far too small to fill the requirements. Not only too small for the antitype, but far inferior even to the type.

Turning to the record of Moses' words in the Old Testament, we find them in Deut. 18:15-20, and here we see that the particular feature of Moses' work as a prophet and lawgiver to Israel, which is here referred to as typical of a greater work to be accomplished by a greater Law-giver and Prophet, was the work which he performed for Israel as the Mediator of the Law Covenant at Mount Sinai, in the district called Horeb, already referred to. At the time of the giving of the Law, Israel witnessed a wonderful manifestation of divine power. "All the people witnessed the thundering and the lightning, and the noise of the trumpet and the mountain smoking; and when the people saw it they removed and stood afar off. And they said unto Moses, Speak thou with us and we will hear; but let not God speak with us, lest we die." (Exod. 20:18, 19) In response to this their request God appointed Moses to be their Mediator or representative. Moses communed with the Lord in the mount, and received from him the Law, and came to the people and communicated the Law to them, and obtained their assent to the covenant; and then, as a representative both of God and of Israel, Moses sealed the covenant;—ratified it by taking the blood of bulls and of goats and sprinkling first the book of the Law, or tables of stone on which the commandments were written, as representing Jehovah, and sprinkling, secondly, the people, as binding them. Thus the covenant between God and Israel was established at the hands of Moses, the Mediator. It was at this time of the recognition of Moses as the Mediator of

that Covenant that the Lord impliedly taught that the time would come when he would make a new and better Covenant, and establish it in the hands of a new and greater Mediator (the Christ); saying, "I will raise them up a prophet from among their brethren like unto thee, and I will put my words into his mouth."—Deut. 18:18.

The Apostle assures us of this;—that the Law-Covenant was a type, an illustration of a greater and more wonderful covenant, between God and his people in the future. He points out to us that as Moses was a type of Christ, the great Prophet, so the animal-blood he used in sealing that typical Law Covenant represented or typified the blood of Christ—the blood which seals, makes binding, ratifies, the New Covenant. Our Lord referred to the same thing in connection with his death, and the institution of the Memorial Supper, when he said, "This is the blood of the New Covenant, shed for many for the remission of sins."—Matt. 26:28.

We are sure that we are right in this application; because the Apostle, in Heb. 9:19,20, refers us back to the sealing of the Law Covenant, saying, "When Moses had spoken every precept to all the people, according to the Law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the covenant which God hath enjoined unto you." The entire tenor of the Apostle's argument shows us that he understood and taught that the antitype of this was to be found in Christ, in his sacrifice for sins, and not in Mr. Dowie, or any work that he might do. Continuing the same argument, into the next chapter (Heb. 10:16), the Apostle shows that the work of our Lord Jesus in offering up himself, as the ransom-price for mankind, was sealing the New Covenant, the antitypical covenant, which God had promised through Moses, and through all the prophets, saying, "This is the covenant that I will make with them after those days, saith the Lord."

The Apostle evidently understood that the covenant which Moses, the prophet, instituted, *typified* the better covenant, which the greater Prophet, Christ, would institute in due time. Proceeding to compare these two prophets, the typical Moses and the antitypical Christ, the Apostle says, "He that despised Moses' law died without mercy; . . . of how much severer punishment suppose ye shall he be thought worthy who hath trodden under foot the Son of God, and counted the blood of the [New] Covenant, wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace?" (Heb. 10:28,29) The Apostle's argument evidently is that if God puts so much dignity upon the typical prophet, Moses, that violation of his covenant would mean death, we might reasonably expect that a severer punishment would come to all those who shall be brought under the benefits of the New Covenant, and who shall then spurn them, not appreciating the fact that they were secured by the precious blood of Christ, the antitypical Prophet.

Continuing the same line of thought, viz., a comparison of the two mediators, and the two covenants, the Apostle draws to our attention the fact that Israel could not endure the terrible manifestations of divine power and justice at Mount Sinai, although they were only typical; and that as the typical Israelites needed and desired to be dealt with representatively instead of directly, through a mediator and not personally,—to be in the hands of the mediator, and not in the hands of God. So, says the Apostle, in respect to the New Covenant, and in respect to those who have apprehended that it was sealed with the blood of Christ, and that it is in operation now, and that we have the benefits of it conferred upon us.—If we should repudiate this New Covenant it would mean that we would thereby repudiate Christ (not Mr. Dowie), as our Mediator, and would fall into the hands of the living God, to be dealt with directly by him, and that without mercy. The Apostle clinches his argument by saying, "It is a fearful thing to fall into the hands of the living God."—Heb. 10:31.

It would be a fearful thing to fall into the hands of the living God, not because God is unjust, but because he is just; and because we are imperfect, and therefore could not hope to meet the requirements of the law of absolute justice. Divine justice would be to us as a consuming fire, destroying us, because we could not comply with its requirements. It is for this reason that God has appointed for us a covenant of mercy, of which Jesus is the great Prophet and Mediator,—not Dowie. God having appointed this one channel of mercy it is for us to accept it as he proffers it, or, rejecting it, to fall into the hands of Justice,—and to meet our desers, utter destruction. Those who reject Christ, the Mediator of the New Covenant, will suffer more than those who rejected the typical mediator, Moses; for the latter lost merely the present life, but will have share in the restitution blessings of the next age; while all who intelligently and wilfully reject the Mediator of the New Covenant will die the second death. This is in full accord with the statement of our text, "The soul that will not hear [obey] that Prophet shall be destroyed from amongst the people."

Having seen from Moses' own words and their context that this use of the word "prophet" signifies teacher, law-giver, mediator, between the people and God, and that this declaration looked forward to the giving of a greater law at the hands of a greater mediator and prophet and law-giver, now turn to the words of the Apostle, which precede our text. (Acts 3:19-21) We find Peter discussing the second coming of Christ, and under the power of the holy Spirit explaining to the people that with his second advent would come great blessing, "times of refreshing from the presence of the Lord," but that the heavens would retain him until those blessed times of restitution should be due. He connects this argument with the words of our text, showing that Moses' prophecy of the great Prophet, of whom he was but a type, would have its fulfilment at the second advent of Jesus, in the power and great glory of his kingdom—"whom the heavens must receive, until the times of restitution. . . . For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto [antitypical of] me." This leaves no room for question, at the bar of any reasonable mind, that the Prophet like unto Moses, announced for centuries as being the very center of the divine plan for the blessing of all the families of the earth, could not be fulfilled by Mr. Dowie, nor by any other ordinary or extraordinary man, but by him of whom Moses, in the law, and the prophets did write—the Christ.

The more we will examine the subject the more we will find it to expand, and the more we will appreciate the lengths and breadths and heights and depths of the divine plan. The Prophet like unto Moses, the great Law-giver, the great King, the great Mediator, will be the foretold "seed of Abraham," in whom all the families of the earth shall be blessed—through the divine laws which he will enunciate, and the regulations he will enforce. And this seed of Abraham, as we have already seen, as the Apostle has most clearly set forth, consists of our Lord Jesus, as the Head, the chief, and all of his faithful elect church as members—as his body, "which seed is Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:16-29.

In this view of the matter our Lord Jesus was raised up eighteen centuries ago as the "Head" of this great Prophet. He was raised up amongst his brethren, "a first-born among many brethren." He is not ashamed to call us "brethren," although he is the sanctifier and we the sanctified; he is the Head over these brethren; and as such he has been raised—how high? Let the Apostle answer: "Far above all principality and power, and might, and dominion, and every name that is named" (Eph. 1:20-23); and the promise to his faithful followers is that they shall be counted with him as his "bride," or, under another figure, as his "body,"—"members in particular of the body of Christ." (2 Cor. 11:2; 1 Cor. 12:27) They also shall be raised, up, up, up. Already these are raised above the condition of the world, in that they have been favored of God, and called with a high calling, a heavenly calling in Christ Jesus. Already they have been raised up, in the sense of being transformed by the renewing of their minds, that they may prove the good and acceptable and perfect will of God. Already they are reckonedly risen with Christ, and walking in newness of life. And these, the members of the body of Christ, have the promise that they shall be raised up still further in due time—that they shall "have part in the first resurrection," to glory, honor and immortality; that they shall be like Jesus, their Head and Lord, and see him as he is, and share his glory, far above angels, principalities, and powers, and every name.—Eph. 2:6; Rom. 2:7; Rev. 3:21.

Thus we see that the great work which God began in the person of our Lord Jesus, and in the sacrifice which he made for our sins and in his own exaltation in resurrection power, has not been lying idle since; but a work has been in progress in behalf of the world. Jesus personally has exercised the office of High Priest to and for the under priests, his "body," during this Gospel age, selecting, instructing, fitting and preparing them for the far more exceeding and eternal weight of glory in the future in behalf of the world. And we can easily see also that this work of raising up the great Prophet (Head and body) from amongst mankind, to a higher nature, even to be "partakers of the divine nature" (2 Pet. 1:4) will soon be accomplished. Then what glory! What

blessing, when this great Prophet, Priest and King shall exercise, in the name and spirit of Jehovah, the authority of earth, to bless mankind, to cause the social uplift which the whole world so greatly needs, but which can come from no other source; to restrain, and ultimately to completely overthrow, the powers of evil, of darkness, and of sin, and thus to purify and cleanse the world and bring in the glorious time promised, when there shall be no more sighing, no more crying, no more pain, no more death,—because the former things of sin, and its penalty, death, will have passed away! All who remain at that time, after that glorious reign shall have completed its work, will be in full harmony, mentally, morally and physically, in deed and in truth, with Jehovah God, and the righteous laws of his empire—all who would not obey the great Prophet, and thus come into accord, having been destroyed from amongst the people according to the divine declaration.

Hallelujah! What a Savior! What a wonderful and comprehensive plan is this, which our great Creator has mapped out, of which we are, first, the subjects, and afterward, by his grace, his active agents in bringing to the world of mankind. O, there is a grandeur in the divine plan which Mr. Dowie evidently has never seen—a grandeur to which he is blind, because the Lord hath not revealed it unto him, because, even now, in the dawning of the morning, the god of this world still blinds his mind.

A lesson in connection with this subject which is applicable to all of the Lord's consecrated people, is the lesson of humility. Only as we are in a humble attitude of mind can we get a view of the lengths and breadths and heights and depths of the divine plan. Otherwise we would continually find our view of God and of his Word and plan obscured by self. Thus the Lord declares that he resists the proud and showeth his favor unto the humble. Let us, therefore, dear brethren, instead of thinking of ourselves as great ones, on the contrary remember that we are dust, and that as the poet has expressed it,—

"My highest place is lying low
At my Redeemer's feet;
No real joy in life I know
But in his service sweet."

"He that exalteth himself shall be abased; he that humbleth himself shall be exalted. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." (Luke 14:11; 1 Pet. 5:6) Let us seek to be servants of the Lord and of the flock—faithful servants, ready and willing to lay down our lives for the Lord, for the truth, for the brethren.

ISAAC, THE PEACEABLE

GEN. 26:12-25.—SEPT. 1.

GOLDEN TEXT:—*"Blessed are the peacemakers, for they shall be called the children of God."*—Matt. 5:9.

Isaac signifies "laughter." Abraham laughed with pleasure when informed that he would have a son that would be born in his old age. (Gen. 17:17) Sarah laughed with incredulity when she was informed on the subject. (Gen. 18:12) And again she laughed in joy and appreciation at the time of Isaac's birth: hence he was named Laughter, or Joyous. His life, as recorded in the Scriptures, was rather an uneventful one. As might have been expected from the fact of the age of his parents, he appears to have been rather a quiet, thoughtful, non-resistant child and man, with less of the fire and aggressive energy than displayed by some others. Our lesson covers a considerable period of his life, and the chief points of character which it brings to our attention are, first, his meek, patient, peaceable disposition; and, second, his abiding faith in God and in the promises made to Abraham, his father.

As Abraham, in the time of drouth, went southward into Egypt, so Isaac similarly went southward, but stopped in the land of Gerar, the king over which was Abimelech. The Lord's blessing was so manifestly with Isaac that Abimelech and the people of that land urged him to move elsewhere, as his prosperity, they imagined, was somewhat at their expense. It is not amiss that we here note the fact that the Lord's blessing upon Abraham, Isaac and Jacob and their descendants—Israel according to the flesh—was manifested in temporal prosperity; whereas divine favors to spiritual Israel of this Gospel age are manifested in spiritual prosperity. And since the two prosperities, under present conditions, can rarely exist side by side in the same individual's experience, it follows that those who are in line with the spiritual promises of the present time are generally, in temporal matters, "the poor of this world, rich in faith, heirs of the kingdom." "Not many wise, not many great, not many learned, according to the course of this world, hath God chosen."—Jas. 2:5; 1 Cor. 1:26,27.

It is not a little remarkable that, even in their cast-off condition, the natural seed of Abraham (to whom still belong certain as yet unfulfilled promises of God, which will surely be fulfilled as soon as the spiritual Israel has been selected), are nevertheless so kept and guided by divine providence that in all parts of the world they are comparatively successful in the commercial and literary competition of the world; so that, as Abimelech said to Isaac, "Go from us, for thou art more mighty than we," the various nations of earth feel toward and act toward Isaac's posterity—the Jew is continually asked to move on, because, even though alienated for the time being from the chief blessing of the Abrahamic promise, the Lord's hand is with him, and he prospers in his undertakings.

The experiences of fleshly Israel in having no continuing city or country, but being pushed hither and thither throughout the earth for now several conturies, should have produced in at least some of that nation a spirit of humility and of patient waiting for the Lord, and his fulfilment of his gracious promises to them. And we are glad to hope that such will be found thus exercised and ready for the kingdom at its inception; and yet amongst the Jews, as a people, we notice comparatively little faith and comparatively little meekness —especially amongst their wealthy ones. Evidently, the majority are not Israelites indeed, and will not be prepared for more than the average blessings upon the world at the beginning of the Millennial kingdom. Nevertheless, we may hope that a goodly remnant of that people are in the condition of heart in which they will be ready to welcome Messiah's kingdom, when the eyes of their understanding shall open, and to join with Abraham, Isaac and Jacob, and all the holy prophets of their brethren, who will then be princes in all the earth (Psa. 45:16), in constituting a nucleus of a holy nation, gathered about the earthly phase of the kingdom,—through which shall proceed to Israel and to all the nations the heavenly laws and blessings dispensed by God through spiritual Israel, then glorified with Christ at its head.

The peaceable disposition of Isaac is exhibited in this lesson by the fact that although he recognized himself to be the divinely appointed heir of that land, who should ultimately inherit it; and although, with his large retinue of servants, King Abimelech himself had recognized his superior power; nevertheless, rather than have strife and contention, Isaac moved his encampment a considerable distance away from the place of strife, abandoning some of his rights for the sake of peace. And it was after he had thus relinquished his rights, trusting to God to give him the land in his own *due time* and manner, that the Lord appeared to him (in what manner is not explained), and reiterated to him the substance of the covenant already made with his father Abraham, saying: "I am the God of Abraham, thy father [I still recognize him; he is not extinct; he still has a place in my gracious arrangements and purposes, although he sleeps with his fathers; I am abundantly able, in due time, to resurrect him, and to fulfil to him and to his faithful posterity all my gracious promises]: fear not, for I am with thee [I recognize thee as associated in these promises and an heir with him—I approve also the element of faith in thy character, and thy submission to my times and seasons and arrangements—I appreciate the fact that thou dost not strive to attain the things I have promised, until the time that I am pleased to give them to thee], and I will bless thee and thy seed, for my servant Abraham's sake—[in harmony with the one covenant made with Abraham: you will understand that I am not making a new covenant with you, but merely confirming the original one]."

Many of the spiritual children of Abraham need to learn the lesson of patience—patient waiting on the Lord for the fulfilment of his gracious promises. With quite a good many there is a disposition to hasten matters, to force things; and even questionable methods are sometimes adopted and commended, with the thought that the aggressive ones are more acceptable servants to the Lord than others; but instead of such aggressiveness, as the carrying of the gospel into China

or Africa or India with the sword, being the evidence of a zeal which God approves, it should rather be considered an evidence of lack of faith in God, without which it is impossible to please him. A proper faith in God will lead to a careful study of his Word, of the promises; and a careful study of the promises would show that the present is not the time for conquering the world, but the time for calling out, proving and testing, the elect church, which in due time, as the seed of Abraham, shall be fully empowered and fully commissioned to be both kings and priests, and to conquer the world in righteousness. A proper condition of faith in God must lead his faithful ones to wait patiently for him; praying the meanwhile, "Thy kingdom come, thy will be done on earth;" and to expect that when the due time shall come Emmanuel will take the control of the world's affairs, and cause its subjugation and blessing to proceed rapidly and effectively. Now, it is our duty to avoid striving with the world; rather to give place—to permit our rights to be infringed, to wait on the Lord, and to expect that he will provide for us the things and the experiences most helpful to our development as new creatures, and thus to make us fit, "meet for the inheritance of the saints in light."

Two other circumstances in Isaac's life seem to illustrate his attitude of faith, obedience and patient submission, even more than this lesson. One of these we have already referred to—his submission as a young man, in health and vigor, to be bound by his father as a sacrifice upon the altar. In this complete submission to Abraham, his father, Isaac well typified his antitype, Christ Jesus, and his submission to the heavenly Father, Abraham's antitype, even unto death, even the death of the cross.

The other was the matter of his marriage. Isaac manifested a wonderful degree of patience and trust in the divine providence which he seems to have realized was guiding in all the affairs of his father Abraham, and in his affairs as his son and heir under the promises. He was a full-grown man of forty years when his father Abraham, apparently without consulting him in the matter, sent the servant to select for him a wife, who, when she came, he accepted with full loyalty of heart, as being the Lord's choice for him. We are not setting forth as an example in all respects for the fathers and sons of our day. On the contrary, we believe that some of these matters in ancient times were arranged with a view to the typical lessons embodied in the various circumstances and affairs of life. Isaac, as the type of Christ, was fully submissive to the will of his father, as a type of Jesus' submission to the divine will respecting the selection for him of the Gospel church, to be his Bride and joint-heir in the great promises respecting the world and its blessing. Our Lord Jesus is fully in harmony with the Father's will respecting whom, how many, and of what character, shall be the joint-heirs of his kingdom. The force and beauty of the picture is seen when we recognize the servant Eliezer as representing the divine message, the Spirit of the Word of truth, sent forth of God, to gather during this Gospel age a people, a little flock, who shall constitute the bride, the Lamb's wife, and thus be members of the body of the antitypical Isaac.—Acts 15:14; 2 Cor. 11:2.

The characteristics of God's dear Son must be found in all those who will be eventually accepted as his bride and joint-heir. This will include the great faith in the Father which the Lord Jesus exercised, and which was typified in Isaac's full trust and submission. So, then, it is for us who are seeking to make our calling and our election sure to this gracious part in the divine plan, to be peaceable, peace-loving, gentle, willing rather to retire and be nonresistent, where no principles are at stake, where no command of the Lord is to the contrary. We can well afford to sacrifice earthly interests, since the promises to which we are heirs belong to the future, and are so exceedingly abundant, more than we could ask or think, that their attainment will far more than compensate for any incidental losses or deprivations as respects the present time.

The Apostle says, "We, brethren, as Isaac was, are the children of promise" (Gal. 4:28)—Christ, our Head, and we, his members, are the antitype of him who was called "Laughter," or "Joyous." And do we not have more joy than others, even in this present time? True, we have a full share in the trials and difficulties and sorrows and disappointments that cause the whole creation to groan and travail in pain together: yet we have what they do not have—"the peace of God which passeth all understanding, ruling in our hearts" and enabling us to be "joyful in tribulation also," knowing that tribulation worketh patience, and all the various fruits of the spirit which, when perfected in us, shall bring us to the complete joy and rejoicing of the heavenly kingdom. And if this name, Joyous, applies to us in such degree in the present time, what shall we say of the glorious future, when joined to our Master in the glories of his kingdom we shall cause the knowledge and blessing of the Lord to fill the whole earth, and bring laughter and joy to a world of mankind, now weak and groaning under the administration of sin and death? "Praise God from whom all blessings flow!"

THE WORLD'S HOPE NOT IN MISSIONS, BUT IN THE KINGDOM

From time to time we have demonstrated that there is no hope of a general world-blessing through Christ along the lines generally held by Christian people—the conversion of the world by present-day missionary efforts. We herewith supply additional evidences on this subject from highly creditable sources—not with a view to casting disrepect upon all missionaries, but in order to demonstrate afresh that this foreign mission world conversion delusion is doing positive and serious harm to the Lord's true people, in leading to false expectation and, consequently, to misdirected efforts.

Foreign missions were undertaken with two convictions; one correct, the other false. (1) The *correct* Scriptural conviction that the only name by which any can be saved is the name of Jesus;—faith in his sacrifice, and obedience and devotion to him. (2) The *false*, unscriptural conviction that there is no hope for any who die in ignorance of the only name whereby we must be saved. These intertwined theories have been the cord which has drawn hundreds of noble lives to self-sacrifice, especially during the first half of the past century. It is the cord also which has drawn, and still draws, from sympathetic purses, millions on millions of money. And we need not wonder if the money has, in turn, drawn some into the missionary work simply for an honorable and easy living.

We are not objecting to the sacrifice of noble lives and consecrated money, either; for we firmly believe that lives and money *given* with sincerity have been pleasing to the Lord; even though given under some serious and discreditable misapprehensions of the divine character, and plan of human salvation. We object that this mixture of truth and error is very injurious to God's people, in that it diverts their hearts and efforts away from the truth. It draws them away from Bible-study—away from growth in knowledge and in the graces of the spirit. Instead, it inculcates the thought that the chief object of life for all Christians should be the snatching fellow-creatures from the hands of an angry God intent upon throwing them into eternal torment at the hands of demons. Or, if not this, the making and contributing of money which will pay the expenses of those who do the snatching.

As a result, Christian people "have no time" to study the Father's Word; no time for studying the divine plan, cultivating their own hearts, etc. They say to themselves often, and sometimes, unguardedly, to others—Bible-study! Nonsense, we already *know enough* when we know that millions are perishing—going down to hell. Bye and bye we "hustlers" who have been less careful for our own spiritual development and for Bible study, but more "on fire" and "burdened" for souls, will have brighter crowns than yours—if indeed you "hair-splitting" Bible students are not rejected from heaven entirely.

But a reaction from so unreasonable a position was bound to come with the advance of intelligence; and it has come. People in general no longer believe in the awful devil-god of the past, seeking for any possible pretext for the torture of as many as possible of his creatures. Reason is asserting itself, and man no longer poses as the sinner's only friend to save him from a malicious God. That is too absurd a proposition for the twentieth century. But men will have theories; for theories still, as ever, are the basis of action—the rudder of human effort. It has become evident to all thinkers that one or the other of the strands of the original mission-cord is false, unreliable, rotten. Question: Which of the strands will they reject?

We answer that the true one will be rejected; and the false one will be retained. They will continue to believe that all hope ends with death, and will reject the inspired declaration that faith in Christ is the only hope, and this the only name. They have already concluded and are more and more becoming convinced that, although the name of Jesus is a good rallying cry, especially when calling for missionary contributions, it is *not the only name for salvation.* They conclude, but do not care to declare it in so many words, that "education," "civilization," are, rather, the only names for salvation. And *salva-*

tion at home and abroad is more and more coming to mean, not a personal relationship to him who is the light of the world, and in whom alone is life everlasting; but rather it now stands for social progress, municipal and national reform—"social uplift." Thus has the false idea of missions and their conversion of the world led God's people farther and farther away from his Word and plan, which, in their zeal without knowledge, they have been rejecting.

To those who are rightly instructed on the subject by God's Word—to those who lean not to their own understandings, but who search the Scriptures daily to be thereby taught of God—the utter failure of missions as respects any hope of ever converting the world to even the imperfect conditions which prevail throughout "Christendom," is faith-strengthening. Because it demonstrates, it proves beyond question, the truth of the Scripture teaching; namely, that God is not yet attempting the conversion and salvation of mankind in general, but is leaving that great work for the future age, to be accomplished by the kingdom of God when it shall be established in power and great glory during the Millennium. It corroborates fully the Bible declaration that the present work of God is the *election* of a church which, finished, polished and glorified with her Lord and head shall, bye and bye, fulfill the predicted bessings of all the world as Abraham's seed (Gal. 3:29); fulfilling the petition of our Lord's prayer, "Thy kingdom come, thy will be done on earth, even as it is done in heaven."

The following discouraging reports of missionary efforts we clip from the *Literary Digest:*

"A SWEEPING CRITICISM OF FOREIGN MISSIONS

"The missionaries' side of Christian missions in foreign lands has been very fully stated from time to time in Christian churches and in the reports of missionary societies and conventions. Not so much has been heard as to how these missions impress others, except in the occasional private reports given by returning travelers. *Reynolds' Newspaper* (London) has lately been devoting considerable space to this topic. In a recent issue the results of some investigations by a special correspondent employed for this purpose are given. These investigations cover the missionary organizations in London—the great center of Protestant foreign missions—as well as the results obtained by them in the chief countries of the Orient. In speaking of the great sums collected from the people of England for this purpose, the writer states that the Church Missionary Society (Church of England) has an annual income of about £404,906 (a little over $2,000,000). The collection of this money alone costs £25,843 (about $129,000); administration costs £15,917 (about $79,500); salaries to nineteen clergymen as association secretaries amount to £5,432 (about $27,160). The London Missionary Society has an income of about £150,168 (about $750,840) yearly, while its foreign secretary, the Rev. M. Wardlaw Thompson, receives £800 (about $4,000) per annum, and others receive 'proportionately large amounts.' The missionary income of the Wesleyan Methodists for 1899 amounted to £133,690 (about $668,450), out of which four ministerial secretaries received 'large salaries,' in addition to extra charges for 'children, rent, rates, taxes, house bill, house repairs and replacement of furniture, coals, gas, etc.,' amounting to about as much again. The Baptists in 1900 collected £73,716 (about $363,580) for foreign missions.

"In commenting on the foreign results received for these vast sums, the special agent of *Reynolds' Newspaper* gives the following facts, based on his study of the official missionary reports:

"'What are the results abroad? In India, with its great population of 350,000,000, the number of converts made by the Church Missionary Society, after more than a century's labor, is today 35,640, although no fewer than 3,424 agents are at work. How many of these converts are genuine is a different matter. The above number includes the helpless children. In the year 1889-90 there was a gain of 1,836, mostly the babes of converts. Thus it took two missionary agents and a sum of £113,000 to secure one 'convert' babe, or adult, in a year. What a farce! This ridiculous result, too, is a falling-off on the previous year. The other societies have even a more unsatisfactory record. Mr. W. S. Caine, M. P., on his recent return from India, writing in the Birmingham *Daily Post*, February 14, 1889, thus sums up his opinion of the attempt to 'Christianize' India: 'Educated India is looking for a religion, but turns its back on Christ and his teaching as presented by the missionary. As far as turning the young men they educate into Christians their [the missionaries'] failure is complete and unmistakable.' A writer in *The Contemporary Review* for February, 1888, gives his Indian experience as follows: 'Christianity has taken but a poor grip of Hindu India. Its votaries are nowhere really visible among the population. A traveler living in India for two years might leave it without full consciousness that any work of active proselytism was going on.'

"'And the alleged converts? The Church Missionary Society for 1900 says: 'At present there is a rather low standard of Christian living.' It is the same as was told some years ago by the Rev. Sidney Smith, that the native who bore the name of Christian was 'commonly nothing more than a drunken reprobate, who conceives himself at liberty to eat and drink anything he pleases, and annexes hardly any other meaning to Christianity.' The London Missionary Society in the 1896 report (p. 186) ask subscribers 'not to despise the low ideas and motives with which they [the converts] come to us.' And, again, at page 145: 'A very large proportion who profess themselves Christians, and are baptized, are so very ignorant that great care and patience are required to make them intelligently acquainted with the fundamental truths of Christianity.' Among the Malay Christians, which the 1899 report of the Wesleyan Methodist Missions states 'furnish us with the great majority of our converts' (page 76), a lady worker writes: 'When one questions them by themselves, the one appalling factor that forces itself upon one is their unimaginable ignorance. In most the anxiety for the daily bread is the largely bulking factor for their consciousness.' Extracts of this description might be indefinitely multiplied.

"'In China, the missionaries are now thoroughly disliked, although they have not been interfered with unless their zeal has outrun their discretion, for the Chinese, says Professor Douglas in his book on China (p. 370), are 'singularly tolerant of faiths other than their own.' In the report of the Church Missionary Society for 1900 we are told that 'churches' have been organized by Chinese for the purpose of affording protection in law cases, such as the payment of debts. In 1869 our Foreign Office (Parliamentary paper on China, No. 9, 1870, p. 13) wrote as follows as to Protestant missionaries in China:

"'There is good reason to suppose that the animosity which has lately been more intensely shown toward missionaries on the part of the ruling authorities in China is in a great measure to be attributed to the injudicious conduct of the native converts to Christianity. . . . There seems sufficient reason to believe that converts assume and have acted on the assumption that by embracing Christianity they released themselves from the obligations of obedience to the local authorities and from the discharge of their duties as subjects of the Emperor, and acquired a right to be protected by the European power whose religious tenets they have adopted.'

"'And again, Admiral Richards, in an official communication to the British government (Parliamentary Paper, China, No. 1, 1892, p. 24), says:

"'It seems to be the special aim of missionary societies to establish themselves outside treaty limits; and, having done so, they are not prepared to take the risks which they voluntarily incur, but, on the contrary, are loudest in their clamor for gunboats, as their contributions to the Shanghai press sufficiently demonstrate. . . . It appears to be necessary, after the lessons taught by these occurrences, that some understanding should be arrived at with regard to missionary societies in China. . . It seems altogether unreasonable that the societies should exercise absolute freedom in going where they please, and then their agents should look to Her Majesty's government for protection.'

"'The scandals in connection with the present war in China, published in *The Daily Mail* and other papers, of missionaries engaging with the troops in looting, and inciting the burning of the houses of the Chinese, must give these followers of the great Confucius—who taught a doctrine in no sense inferior to Christianity, and long before Christianity was known—the notion that missionaries are a kind of barbarian horde, whose real object is to plunder and massacre. The number of 'communicants' in Christian churches, throughout China, after half a century's work, is only a few thousands. 'In Ichang,' writes Mr. Little, 'the Bibles that are distributed broadcast are largely used in the manufacture of boot soles,' and, further, that no respectable Chinaman would admit a missionary into his house. In other parts of the country they [the Bibles] are employed to manufacture *papier-mache* tables.

"'As to Africa one quotation may suffice. Sir H. H. Johnson, our present Special Commissioner for Uganda, and a man of many years' experience in Africa, says in *The Nineteenth Century*, November, 1887:

"'It too often happens that, while the negro rapidly masters the rules and regulations of the Christian religion, he still continues to be gross, immoral and deceitful. . . . They [missionaries] may have succeeded in turning their disciples into professing Catholics, Anglicans or Baptists; but the impartial observer is surprised to find that adultery, drunkenness and

lying are more apparent among the converts than among their heathen brethren.'

And again:

"'I regret to say that, with a few—very rare—exceptions, those native African pastors, teachers and catechists whom I have met have been all, more or less, bad men. They attempted to veil an unbridled immorality with an unblushing hypocrisy and a profane display of mouth-religion which, to an honest mind, seemed even more disgusting than the immorality itself. While it was apparent that not one particle of true religion had made its way into their gross minds, it was also evident that the spirit of sturdy manliness, which was present in their savage forefathers, found no place in their false, cowardly natures. . . .

"'It is not on the spread of Christianity that African missions can at present base their claim to our gratitude, respect or support. . . . In many important districts where they have been at work for twenty years they can scarcely number in honest statistics twenty sincere Christians—that is to say, twenty natives understanding in any degree the doctrines or dogmas they have been taught and striving to shape their conduct by their new principles. In other parts of Africa, principally British possessions, where large numbers of nominal Christians exist, their religion is discredited by numbering among its adherents all the drunkards, liars, rogues and unclean livers of the colony. In the oldest of our West African possessions all the unrepentant Magdalenes of the chief city are professing Christians, and the most notorious one in the place would boast that she never missed going to church on communion Sunday.'

"'Considerations of space prevent us following the missionary into other fields of his activity. The tale is pretty much the same wherever we turn. But we have said enough to show how grossly deceived the public are with reference to the doings of our missionaries and the result of their missions. Far be it from us to say that there are not good and self-sacrificing men among them. But we assert that the fruit of their energies is so small, and the work left undone at home so great, that it is nothing less than a criminal act of human folly to give any special encouragement to the missionary movement.'"

JACOB BECOMES ABRAHAM'S HEIR

GEN. 28:10-22.—SEPT. 8.

"Surely the Lord is in this place."

Although Abraham had two sons, one of them, Isaac, was made the heir of the most of his possessions, and exclusively his heir as respected the divine covenants and promises. Similarly, Isaac had two sons, Esau and Jacob, who were twins; but the former, being born a few moments in advance of the latter, was, according to the laws of primogeniture, his father's heir. So far as we know he did inherit his father's estate, flocks, herds, etc. The divine promise to Abraham was evidently highly appreciated, not only by himself and Isaac, but also by Isaac's sons; but Esau, being less religiously inclined than his brother, set more store by his inheritance of his father's possessions than in his rights as the first-born to the divine covenants and mercies pertaining to the future. Jacob, on the contrary, had an opposite estimate of values. He was quite willing that his brother should have every earthly advantage, but he coveted the special blessing of God, promised to his grandfather Abraham, and renewedly covenanted to his father Isaac.

Severe have been the criticisms which have been leveled against poor Jacob because of his coveting earnestly the best gifts, which his brother despised. (1 Cor. 12:31) He is freely described as a thief who stole his brother's birthright, who took advantage of his extremities, etc., and some even go so far as to suggest that his after tribulations were in the nature of divine judgments upon him on account of this transaction by which he became the legal owner of the divine blessing. To us it seems evident that there is a general misunderstanding of this transaction; for we note the fact that Jacob received no reproof from the Lord in respect to this matter, and that none of his experiences and disappointments, while working for his uncle Laban, are even hinted to have been punishments for a wrong done to his brother Esau. On the contrary, the Scriptures uphold Jacob in every particular; not only the Old Testament records, but also the New Testament records of the transaction complimenting him upon his appreciation of the divine promise, and his willingness to sacrifice every earthly interest in order to secure it. As the course of Esau is held up to reprobation, the course of Jacob is in the same proportion held up for our appreciation and approval—the general feature of his course, if not every particular item therein.

The correct view of the situation, as we gather it from the divine record, is this: Esau loved his earthly interests chiefly; Jacob regretted that he was the second-born, not so much because it would hinder him from being the principal heir of his father's property, but chiefly because it would cut him off from being the channel of divine favor in respect to the future blessings which God had promised in his covenant with Abraham. He well knew that his brother Esau was irreligious and estimated his inheritance of the Abrahamic covenant very lightly. Hence it was that one day when his brother returned from hunting, weary and hungry, and was attracted by some soup which Jacob had prepared, that he was willing to exchange anything be possessed for the satisfaction of his appetite—possibly, too, he may not have been too honest—he may have thought to sell the birthright for the soup, and to ignore the bargain subsequently. Indeed, this was the very course he pursued.

Esau's chagrin and tears later on, when he found that the birthright had really passed to Jacob, do not necessarily mean that he appreciated the heavenly blessing; but, rather, that he understood that he had disposed of all his rank and inheritance as respected his father's estate. Jacob, on the contrary, cared little or nothing for that part of the inheritance; his ambition being centered wholly upon the divine blessing and covenant. He was, therefore, quite willing to flee from his father's house, leaving all the earthly inheritance to his brother Esau, although it properly belonged to him according to the bargain. He counted earthly advantage but as loss and dross that he might gain the divine blessing. Even when, years later, he returned to the vicinity of his father's home, so far from making a demand upon Esau for the temporal things which he had bought from him, Jacob entirely ignored that part of the transaction, and took from Esau not one solitary thing that the latter really valued. Instead of demanding the pound of flesh, according to the contract of purchase, he sent his brother a peace offering, a present of sheep, etc.

Indeed, the entire course of Jacob, rightly understood, seems to us to have been a most noble one. The unhappy part of the bargain was the deceiving of Isaac—Jacob's personating his brother Esau. We are to remember, however, that Jacob having bought all of Esau's rights, had become *legally his representative*, with full authority to take such steps as might be necessary to secure for himself justice;—to secure that which he had contracted for and paid for. In what manner Jacob could have done better to secure to himself that which the Lord's Word concedes he had legitimately purchased, might be open for discussion. But one item connected with it is not open for discussion; that the Lord did not reprove Jacob's earnest coveting of the heavenly promise—which led him, first of all, to the self-denial of giving up his own dinner for its procurement; and, secondly, his willingness to desert all of his earthly interests in his father's house, and to become a pilgrim and a stranger in the world, forsaking all things for this divine promise.

God attested his appreciation of such a character by specially appearing to Jacob that very night, and granting him a vision, in which he talked to him and confirmed to him the original promise made to Abraham and renewed to Isaac, saying, "I am the Lord, the God of Abraham thy father, and the God of Isaac; the land whereon thou liest to thee will I give it and to thy seed; . . . and in thee and in thy seed shall all the families of the earth be blessed." Any man who receives unqualified divine approval and blessing we shall most surely refuse to call a thief, or any other evil name. On the contrary, we shall hold him in high esteem, and shall commend to all of the spiritual seed of Israel today that they emulate the spirit of Jacob, and not the spirit of Esau—that they be ready at all times to exchange the pottage of earthly advantage, and to become pilgrims and strangers; outcasts from home and property, and from all earthly things, for the sake of being inheritors of the same heavenly promises—joint-heirs with Jesus Christ our Lord.

Indeed, only to this class will the divine blessings come. Our earthly neighbors and friends may speak slightingly of us—may charge us with ambitious designs, when they learn that we are seeking a heavenly kingdom and joint-heirship with our Lord. They may charge that this is selfishness on our part. But the Lord makes no such charges. He tells us that he is pleased to see us so appreciative of the heavenly promises that we will be ready and glad to give up to others, to yield our

earthly rights in any and every particular, if by any means we may win Christ and be found in him, and be sharers in his kingdom.

To the worldly mind Jacob did a very foolish thing. He should not have thought of the Abrahamic promise as being anything of special value. He should rather have sought out for himself the smoothest and easiest way through life, conciliating his brother Esau, etc. He was foolish to leave a home of wealth and many servants and flocks and herds to go out, a stranger in the world, to earn his own living, to begin at the bottom of the ladder. Quite possibly he felt a little of this sentiment himself, as he fixed a stone for his pillow and lay down on the ground to sleep on the first night of his flight. No doubt, he wondered whether or not he were pursuing a wrong course; whether or not the heavenly promise which he had so much appreciated would ever yield adequate returns. But the vision of the ladder reaching from his head up to heaven itself, and the angels of God ascending and descending upon it, and God at the other end speaking to him and encouraging him, and declaring to him that he recognized him as the heir of the Abrahamic promise, must have fully satisfied the mind of Jacob, and have made him thankful and appreciative of all the steps by which divine providence had thus far led his appreciative and faithful heart. The angels he might possibly understand to mean divine providences—divine care and supervision respecting himself and all his interests and affairs, while the rungs of the ladder would represent the various steps of the divine plan already known to God, by which the promise he had would reach fulfilment.

When he awakened, Jacob was not filled with self-conceit, nor did he say to himself, Evidently I am greater than either father Abraham or father Isaac, for I have never heard that God ever so appeared to them. Rather, he was filled with a spirit of reverenece and of awe; and he said, This is a holy place; God is here. I will set up a large stone here as a monument, as a reminder of God's blessing. I may come back this way at some future time, and this stone will remind me, not only then, but afterward, of the great favor which I received of the Lord, in that he was willing to manifest himself to me, and to declare me the heir of his promises. Quite a good many of the Lord's people seem rather to lack the spirit of fear, of reverence, as respects the Almighty. We are not to forget the Apostle's words, that "Perfect love casteth out fear," but neither are we to forget the other Scripture, which declares that "The fear of the Lord is the beginning of wisdom." Whoever has not first received the spirit of reverence, cannot properly receive the spirit of love; and the love will never cast out the reverence, but rather increase it, casting out only the element of terror, of fright.

The Lord's words to Jacob in the vision, "I am with thee, and will keep thee, whithersoever thou goest, and will bring thee again into this land," became a strength and assurance, a ballast, as it were, in Jacob's life and experiences; his faith grasped the situation, and he felt strong in the Lord and in the power of his might, in the word of his promise. He was ready now for any and all the experiences which might come to him, knowing that according to this promise all things would work out for his good. And so it is with the Lord's people of this Gospel age—spiritual Israel—the church, the body of Christ. When we have believed God, and have trusted in his promises to the extent of forsaking all to inherit their blessing, it signifies our full consecration, our self-sacrifice in the divine service. Then it is that God speaks to us through his Word, and gives unto us exceeding great and precious promises, which affect, not only the interests of the life that now is, but also of that which is to come. Then it is that we are strong in the Lord and in the power of his might, and that we are able to grasp the situation—that if God be for us the efforts of all who might be against us will prove futile. True, the promises which come to us are not exactly the same as those which were given to Jacob—they are better, grander, higher, than his—heavenly, instead of earthly; and correspondingly we have reason to rejoice, be strong in the Lord and go on our way rejoicing, even more than did Jacob.

Then Jacob made a vow unto the Lord—a promise, a solemn agreement: the basis of this agreement was the Lord's promise we have just quoted, that he should be brought back in safety, and that the Lord would be with him and bless him with the best experiences during his absence. Jacob's vow was based upon the divine proposition above mentioned—that if God would do this for him he would surely be his servant, and that forever. Not only would he worship and reverence him and obey him, as best he could understand his will and do it, but additionally he would honor him with whatever substance he would give him, to the extent of one-tenth.

So it is with the spiritual Israelite; when accepted of the Lord through Jesus, and assured of divine favor and blessing upon his pathway, he says to himself, in the language of the Psalmist, "What shall I render unto the Lord my God for all his benefits toward me?" What can I do in return? No true, noble mind can willingly receive many and continued blessings without desiring and seeking methods of acknowledgement of these mercies—without desiring to make some return in worship, in praise, in gratitude, in obedience.

To us also comes the desire to honor the Lord with our substance. And here the degree of our love and appreciation are further manifested. Oberlin, the poor French minister, reading of the Jewish tithes, said to himself: "Well, I am sure that I, as a Christian, have three times as many blessings as the Jews had. If it was right for a Jew to give one-tenth of his property to God, surely I ought to give at least three times as much as that." Another minister has said, "The man who calls himself a Christian, and gives less than one-tenth of his income to the Lord, is meaner than Jacob, and has a lower standard than the king of Sodom, who was ready to give more than that to God's representative."

The standard of giving is one which has apparently perplexed the Lord's people for a long time. Our suggestion is that the divine favor bestowed upon the enlightened Christian calls not only for one-tenth or three-tenths of his property, but, on the contrary, calls for his *all*. To our understanding he who gives himself to the Lord in consecration gives not only his every mental talent and every physical power, but also gives every dollar that he possesses—yea, most valuable of all, he lays his life at the Master's feet, in harmony with the Apostle's words, "I beseech you, brethren, by the mercies of God, that ye present your bodies living sacrifices, holy, acceptable to God, and your reasonable service." These sacrifices are earthly, and when offered and accepted the newly begotten mind or will is counted as a "new creature;" and at once this "new creature" becomes the steward, the caretaker, of the earthly nature and its affairs;—all that was devoted or sacrificed. Thenceforth it is the business of the "new creature" in Christ to use up in the divine service, as wisely, economically, and yet rapidly, as possible, all the earthly things, interests, hopes, ambitions, etc., that were originally presented to the Lord as a sacrifice. This complete sacrifice, this giving of our all to the Lord, is the Christian standard, and nothing short of this warrants us in considering ourselves footstep followers of our Lord Jesus Christ and his faithful apostles. Surely they gave all that they had. Surely we also must give up our little all if we would be joint-sacrificers and joint-heirs with the King of glory!

ISRAEL—A PRINCE WITH GOD

GEN. 32:1-32.—SEPT. 15.

GOLDEN TEXT:—*"Men ought always to pray and not to faint."*—Luke 18:1.

Fleeing from his father's home, Jacob traveled a distance of nearly five hundred miles to Chaldea, the original home of his grandfather Abraham, where his uncle Laban still lived. His esteem for the promise of God had made him a pilgrim and a stranger, a wanderer from home, just as Abraham's faithfulness to the call had taken him from home in the opposite direction. While the blessings God had promised to Jacob were earthly and temporal, and in these respects differed from the promises which are made to spiritual Israelites, nevertheless, in order to prove Jacob's worthiness of the blessings—in order to test his faith in God's promises, he was permitted to pass through various trying experiences and disappointments. One of these was a love-affair with Rachel, his cousin, for whom he served his uncle in all fourteen years, seven before he got her as a wife, and seven years afterward; his uncle taking a dishonest advantage of him in the arrangement. Nevertheless, we see Jacob's patience and persistency, and note with pleasure that he never for a moment seems to have doubted the promises of God that he should be blessed as the inheritor of the Abrahamic promise.

"Not slothful in business, fervent in spirit, serving the Lord," would seem to apply well to Jacob's career. So energetic was he in Laban's service, so successful in all that he undertook, so persevering, that his uncle soon considered his ser-

vice indispensable, and was glad to make favorable terms with him to have him remain and take chief charge of his property. Shrewdly Jacob bargained for an interest in the increase of the flocks and herds, etc., as his salary, and practically became a partner. There was nothing dishonest in his making a bargain with Laban that all the brown sheep and streaked and speckled goats should be his; nor was there anything wrong in his scientifically increasing the proportionate numbers of these colored and speckled animals. Laban became aware, before long, that he had a very capable and shrewd son-in-law, and, moreover, that the Lord's blessing was with him. He fain would have had him remain permanently in Chaldea, but Jacob's mind was full of the Abrahamic promise and of the reiteration of that promise to himself in the vision at Bethel, and he desired to return to the land of promise. He surmised, however, not without good cause, that his uncle would use force to restrain him from leaving, or to take from him some of the cattle, etc., which were properly his under the contract, and hence he chose an opportunity for leaving when Laban was absent.

Laban was evidently a powerful sheik, having many servants, and indeed Jacob had become so by this time, as the narrative shows that he was able, shortly after, to give away as a present to his brother Esau, 220 goats, 220 sheep, 30 camels, 50 head of cattle and 20 asses. But when Laban pursued, with the full intention of bringing back Jacob, his family and servants and flocks and herds, God interfered, warning Laban in a dream, saying, "Take heed that thou speak not to Jacob from good to bad"—margin. In consequence of this dream, and Jacob's subsequent fair statement of his side of the case, showing clearly that he had not wronged Laban, but that Laban had repeatedly dealt hardly with him, he was let go on his way in peace.

If we draw a lesson from these incidents respecting ourselves, as heirs of the promises of God, spiritual Israelites, it would be that while our hearts are full of rejoicing in God's promises we should not expect these to come to us wholly without our effort to secure them. If God has promised us spiritual blessings, we should put forth the effort to attain these, just as Jacob had put forth his efforts to attain the temporal blessings promised him. If adversity seems to go with us, and we meet with disappointments and more or less fraudulent conspiracy to take away from us our spiritual blessings, as Jacob met with disappointment which seemed for the time to interfere with his temporal blessings, we, like him, should patiently wait for the Lord, and trust and hope and labor on, knowing that the Lord will bring out the promised results in the end; knowing that he is on our part, and greater than all they that be against us.

We noticed in previous lessons the peaceable disposition of Abraham, and also of Isaac, and now we note that Jacob not only left home and abandoned his share in the father's house, and family property belonging to the birthright he had purchased, rather than quarrel with his brother, but that similarly in dealing with his uncle he refused to quarrel; he submitted himself; he trusted to the Lord to bring out the results rather than to his own strength for a conflict, either mental or physical. The Lord apparently would have the spiritual Israelites learn this lesson: "Seek peace and pursue it;" "Patiently wait for the Lord, and he will bring it to pass." It is not of God's arrangement that the spiritual Israelites should contend with carnal weapons; but rather that they should submit themselves to the powers that be, learning the lessons which accompany such submission; and have developed in them the faith, the trust, the hope in God, necessary to a maintenance of their relationship to him, and growth in his grace.

As Jacob and his caravan approached Palestine his confidence in God, and his reliance upon the Lord's promise to bless him, did not hinder him from taking a wise, generous, reasonable course for the conciliation of his brother. He did not stand upon his rights, and say: I purchased the inheritance, and was obliged to flee from it, and now I am differently situated, and will seek my first opportunity to take from Esau the cattle and substance which he received of my father's estate which are rightfully mine, and should there be any quarrel in the matter, let him look to his own side, for right is on my side and I may exert as much force as is necessary to obtain it. Quite to the contrary of this, Jacob said to himself: I care nothing for the earthly inheritance, I abandoned that all when I left home, and I do not intend to lay any claim to it, now or ever. I merely got what Esau did not appreciate, and now, if he can come to realize that I am not after the property, it will assuage his wrath, his malice, his envy. On the contrary, I will be generous to him; I will send him a valuable present, thus showing him that so far from wishing to take from him earthly goods I am disposed to give him more. Moreover, I will send such a message by my servants as will show him that I treat him as my superior—my lord, and that I rank myself as his inferior. He shall see that I am neither wishing to take the honors of his birthright nor its earthly emoluments, though all of these were purchased—I resign freely all of these temporal good things and honors, that I may have the Lord's favor, as represented in the original covenant with grandfather Abraham. He carried out his program successfully, and Esau became his friend. The lesson for spiritual Israelites along this line is,—We should not be sticklers for full justice and the last penny in earthly matters. Rather we may use the earthly mammon generously to make and keep the peace, and to forward our spiritual interests. Our readiness to do this will measure or gauge our appreciation of the spiritual interests, in comparison to which earthly blessings, "Mammon" should be esteemed as loss and dross.

A MODEL PRAYER

Jacob's prayer at the time he was anticipating a meeting with Esau is recorded in this lesson, and may be considered one of the best examples of prayer to be found in God's Word. It is so full of confidence and trust in God. It recounts the original promise to Abraham, its renewal to Isaac, and its second repetition to Jacob at Bethel, and the Lord's promise there given him, that he would bring him again to his home country. It shows the humility of Jacob's mind, which cried out, "I am not worthy of the least of all the mercies and of all the truth which thou hast shown unto thy servant; for with my staff [only] I passed over this Jordan [when fleeing from home], and now I am become two bands [great companies]." He tells the Lord of his fear of Esau, yet shows that his fear is offset by his confidence in the Almighty. It was at this time, and doubtless in answer to this prayer, that the angel of the Lord appeared to Jacob, and so full of faith in the power of God, and in the promise of God was Jacob that he laid physical hold upon the angel, declaring that he would never let go until he got a blessing.

Here, the lesson proper, relating to Jacob's struggle with the angel, come in. The angel appeared as a man, as was frequently the case in olden times; Jacob had recognized him, nevertheless, and laying hold of him urged that he as God's representative, sent to meet him, should give him a blessing. We cannot suppose for a moment that the angel was not powerful enough to release himself from the grasp of Jacob, and hence that the wrestling and struggle between them kept up until morning light, the angel vainly pleading "Let me go," and Jacob as persistently holding on and declaring, "I will not let thee go unless thou bless me." We must suppose, on the contrary, that the Lord was well pleased to bless Jacob, and had sent the angel for this very purpose; and that the circumstances were intended as an opportunity to draw out Jacob's longing desires in this respect; to demonstrate to himself how much he really desired the Lord's favor, the Lord's blessing. And when the desired result had been obtained—when Jacob had evidenced the intensity of his desire for harmony with God and such blessing as God alone could give—then the blessing came—Jacob's victory. Not that Jacob prevailed to get from God, through his angel, something the Lord was not pleased to grant; but that he prevailed to obtain the coveted blessing by manifesting the zeal, the energy, the patience, and the faith which God was pleased to see and reward.

The lesson of the spiritual Israelite in this circumstance is in harmony with our Lord's words, "Men ought continuously to pray and not to faint." God wishes us to be persistent, and our persistence measures and indicates the depth of our desires. If the blessing in answer to our prayer does not come in the moment of asking we are to continue "instant in prayer," —patiently waiting for the Lord's due time, faithfully trusting him that he is willing to give the blessing which he promised, even though he may for a time withhold it with a view to our becoming the more earnest in seeking it.

Although Jacob was a natural man, not a "new creature in Christ Jesus," nevertheless his prayer is a model one, in that he did not specify even the earthly things which had been promised him. All he asked was a blessing, in whatever manner the Lord might be pleased to give it. Alas, how many spiritual Israelites seem to have a much less keen appreciation of properties in such matters than had Jacob! Many ask and receive not because they ask amiss, for things to be consumed upon their earthly desires—wealth or fame or temporal good things. (Jas. 4:3) How many forget that the Lord has already promised to take care of the temporal necessities of his spirit-begotten children, and to do for them better than they would know how to ask or to think. How few seem to remember that as new creatures our conditions and desires should be specially for the things that pertain to the new creature, and that it is this class of blessing the Lord invites us to ask for and to wrestle to obtain, assuring us that as earthly par-

ents are pleased to give good gifts to their children, so our Heavenly Father is pleased to *give the holy spirit* to those who ask him (Luke 11:13) If the Lord's consecrated people could all be brought to the point where the chief aim in life, the burden of all their prayers, would be that they might have a larger measure of the spirit of the Lord, the spirit of holiness, the spirit of the truth, the Spirit of Christ, that spirit of a sound mind, what a blessing it would mean! If, then, they should wrestle with the Lord until the breaking of the day their hold upon him would be sure to bring the desired blessing. The Lord has revealed himself to his people for the very purpose of giving them *this* blessing; nevertheless, he withholds it until they learn to appreciate and earnestly desire it.

Jacob got the blessing and with it a change of name. He was thenceforth called Israel, which signifies "Mighty with God." This new name would thenceforth be continually a source of encouragement to him, an incentive to fresh zeal and trust in the one whose blessing he had secured. All of Jacob's posterity adopted this name. They were all known as children of Israel, or Israelites; for God acknowledged the name as applicable to all of the nation. Similarly, in antitype, we have Christ Jesus our Lord, the true, the antitypical Israel, the one who, through faith and obedience to the Father, has prevailed, has overcome the world and the flesh and the Adversary, and has received the divine blessing as the result of his struggle. He has been highly exalted and is declared now to be prince or ruler of the kings of the earth. He has sat down with the Father in his throne.—Rev. 1:5.

Nor does the analogy end here; for, as Jacob had twelve sons, so our Lord Jesus had twelve apostles; and these, and all who come into Christ through their ministry of the Gospel, are accepted as the true, the spiritual, Israel. The same name belongs to all of these that belongs to the Head. As with fleshly Israel there were some who were "Israelites indeed," and others who were not, but of the synagogue of Satan, in the spiritual Israel there are nominal and real Israelites; and only the latter will ultimately obtain the blessing and be joint-heirs with Jesus Christ their Lord. And the name, "Victor," or "Mighty with God," will be a name which will apply to everyone of the Lord's faithful ones in the same manner that it applied to Jesus himself. Each one will be required to manifest his loyalty to the Lord, his faith, his trust, and only those who love the Lord and the promise he has made that they will hold on to his promise, and will not let him go without a blessing—only such will receive the great blessing, only such will be able to overcome the world, the flesh and the Adversary. "This is the victory that overcometh the world, even your faith"—in God and in his promises.

ACKNOWLEDGING DIVINE FAVORS

Jacob had a method of marking the special manifestations of divine providence,—as when he called the place in which he wrestled with the angel Peniel; as a reminder that there he had been privileged to see, representatively, the Lord's face, to receive the Lord's blessing, the light of his countenance. Similarly, it is profitable to the spiritual Israelites that we should make note in some special manner of all the Lord's mercies and providences toward us. Many feel poor as respects the Lord's favor and blessing, simply because they have failed to let them make a proper impression upon their hearts at the time they were received. Divine favors are soon lost from our leaky earthen vessels unless special notation is made at the time, either upon the tablets of memory, or in some other manner to refresh memory. Doubtless we would all have more Bethels and more Peniels did we but follow the course of setting up some kind of monuments, and there entering into some special covenant or vow with the Lord in return for his mercies. Quite in line with this thought, that Christians generally have multitudinous blessings, and favors more than they fully recognize, the Allegheny Church has for some years held "Cottage Meetings" in various quarters every Wednesday evening, for prayer, praise and testimony. And the testimonies called for are not the "years ago" sort, however good, but the fresh living experience of the *week*. And as each *seeks* for fresh evidences of divine love and watch-care daily, each finds that he has far more cause for rejoicing and thanksgiving and encouragement than he would have been aware of without such watchfulness and notation. Let us daily and weekly as well as yearly rear to God our Ebenezers, if we would increase our faith and joy and love.

As Saul of Tarsus, in receiving his blessing of the Lord, received also a thorn in the flesh, which buffeted him continually through the remainder of his experiences, but which he learned ultimately to appreciate as a channel of divine blessing, as a reminder of divine favor, so it was with Jacob. At the very time that he was wrestling with the angel and getting the blessing, he received a wound, a troublesome reminder of the blessing, which continued with him probably through the remainder of his days, causing him to limp. The record is that the angel touched him in the hollow of his thigh, probably touched the sciatic nerve, causing the sinew to shrink and a slight dislocation of the joint. The lesson not only was one for Jacob himself to the remainder of his days, leading him to remember his dependence upon the Lord, and that he owed everything he possessed to the divine blessing, but it served afterward with his posterity as a continual reminder of the same thing; for the record is that thenceforth the Israelites would not eat of this sinew from any animal. Jacob's "thorn in the flesh," no doubt, served to keep him humble, even as Paul's served to remind him that he was what he was by the grace of God, and not in any wise of himself. Simlarly, the Lord permits certain weaknesses of the flesh to affect his spiritual children in the present time *favorably*. Undoubtedly some of our difficulties and trials, physical as well as others, are amongst our greatest blessings, working out for us a better portion in the future, by working in us faith, patience, true reliance upon the Lord.

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VIEWS FROM THE WATCH TOWER

RIGHT AND WRONG VIEWS OF THE PRESENT SITUATION

If we but remember that nothing in the world's history offers any comparison to present social and financial conditions, we may well regard with a great deal of charity the conflicting views of able and conscientious men respecting the causes, the disadvantages, the proper remedies, and the outcome, of the movements now on foot throughout the civilized world. God's people, justified and sanctified and separate from the world, with new aims and spiritual ambitions before them, and with the instruction and enlightenment of the divine revelation—the Bible—should be able to take a calmer, a clearer, a more comprehensive, and therefore a more true, view of affairs, past, present and to come, than others; for we are to remember that it is prejudice and self-interest which generally has much to do with the blinding of those who see not from the divine standpoint.

From this standpoint we see that neither the rights nor the wrongs of motive or of action lie all on one side of these questions; and, seeing this, we are better able to take a sympathetic position, and to exercise our influence amongst those with whom we come in contact, in the interests of peace. All of the Lord's people should be peace-makers; none of them should be strife-makers. There are generally a sufficient number of selfish forces at work in and about every individual to stir up his mind, to breed in him discontent, and to arouse the passions of anger and malice and hatred; there are few influences, at work, on behalf of gentleness, meekness, patience, brotherly kindness, love. Hence there is the more necessity that the Lord's people continue pouring oil upon the troubled waters—the oil of the holy Spirit, with which their cup is to overflow; the oil of joy as opposed to the spirit of heaviness and discontent; the oil of hope, which illumines the future gloriously, and thus offsets and counteracts the darkness of present discouragements.

As an illustration of how good and wise men sometimes fail to get a correct view of matters, take the following extract from a Philadelphia journal:—

A SPECIES OF INSANITY

"A terrible trouble is disturbing the earth at the present time. It more resembles a species of insanity than anything else. As we know, among members of an undeveloped society the maniacal tendency is not common; that tendency is an accompaniment of civilization. All must have noted the fact that the possession of extraordinary endowments and a facile loss of mental balance, or great wits and madness, as the poet has told us, are somehow near allied. They have a way of going together. Just so here. Today it is not the dull nations, but the bright ones, the most advanced in refinement and everything of that sort, that seem craziest in the craze at this moment sweeping the world. The dementia is practically an exclusive possession of the Great Powers of Europe, troubling England worst, but reaching out and af-

fecting us in this country in some ways, perhaps, worst of all. It seems a madness of the Anglo-Saxon, as he loves to call himself, more than of any other people. And plainly this madness is the result of a disease; it is the outworking of the greed microbe, or it comes from the yeasting in the human blood of the lust for property and dominion. And because of this frenzied, grasping tendency, which, as a sort of demonism, has taken possession of the leading nations of men, and of our own people and the ruling element among them particularly, the whole earth is plunged into a condition of singularly disastrous feud and conflict at the present moment.

"Leading nations have simply fallen into a veritable madness in their scramble for trade. That is precisely the way things are. Commercial interests, so called, stand ready and are eager to sacrifice everything—untold treasures of the people at large, along with their highest rights and profoundest welfare—in order to keep or attain supremacy for themselves and for the furthering of their ends. Think what, under this influence, not only Great Britain and we in America, but Russia also, and Germany and France and Italy, are ready to spend in this desperate rivalry! Millions on millions of the people's money are these nations hot to lavish in outlay so as to buy or bribe the chief advantage in trade lines, the one against the other. This is at the bottom of our militarism. Here is what our wars mean. . . . . War, we may rest assured, is always precisely as General Sherman characterized it. There is no good in it for anybody; only evil—the consummation of evil. A trade war is the same as any other. Greed is behind it; and we have the highest authority for holding that greed is behind all wars. They come of men's lusts. But today, greed in the elaborations and marvelous complications of modern life has become an overmastering disease. The whole land is swept by it. Society quivers in its sway; so do our churches and our homes. Commerce is maddened by it. It is a craze in the heart of the nations. It has well nigh come to be a veritable demoniacal possession, driving the whole wide world, and especially the peoples that ought to be conspicuous in light and leading, into a desperate frenzy, making the immediate outlook for highest human welfare very dark and foreboding."

This is all a mistake. The present agitation and grasp for power and trade is not the result of a special disease of greed and selfishness—not a new form of insanity. On the contrary, it is the result of a larger amount of reasoning on the part of humanity in general, and especially on the part of statesmen and financiers, along lines which the writer of the above article, however otherwise intelligent, has not fully appreciated. The fact is that the present movement is the result of *conditions*, and not the result of theories. Theories, aggressive theories, selfish theories, have prevailed in the world for centuries, and probably prevail no more today than in the past. It is not a new microbe of greed that has attacked mankind, but new conditions which appeal strongly to what for a long time has been known as the first law of nature—self-preservation.

Statesmen and financiers the world over have realized that the new conditions brought into the civilized world during the past fifty years mean a revolution—an irresistible revolution. They mean that machinery and steam and electric power have become the servants of men, and that these servants can be multiplied at a comparatively small cost, and that the necessities of Christendom can now or shortly be supplied by one-third the population; which means that, now or shortly, two-thirds of Christendom's population will be in enforced idleness. Statesmen and financiers seek to ward off such a condition of things, realizing that it would mean calamity, financial, social and political. This is the secret, then, of the effort on the part of the most highly civilized peoples in the world to obtain new markets for their goods and to retain their hold upon the markets already established, at home and abroad.

There are people who tell us that business should revert to old-time methods, moderation, fair prices, limited production, and general contentment; but such people fail to recognize the great change that has come upon the world in respect to conditions. They fail to see that the business pressure which is now exerted is not a voluntary one, but rather an enforced one; for those who would persist in following old-time methods in manufacturing or business would speedily find themselves bankrupt. Consequently all find it necessary to bestir themselves and adopt new methods of business adapted to our day. As they are pushed on by others, so others in turn are pushed on by them. The civilized world is like a great crowd; at the head are the world's notables, backed each of them by the hundreds and thousands and millions of humanity, willingly or unwillingly depending upon them for guidance, for life's comforts, yea, for its necessities. The entire crowd has tasted of the conveniences and blessings of civilization, and the determination of the whole is that they will not go back into barbarism and savagery, but will press on; and a fear of personal or class or national disadvantage is continually goading the great majority of this struggling mass, bidding each look out for himself and his own interests, and let no opportunity escape his grasp.

With the majority the impelling fear is an undefined one; and yet, in a general way, all seem to apprehend that some sort of a check to the world's advancement, and to their individual progress, is imminent. Whether they can discern the ramified influences connecting them individually as factors in the problem or not, they can realize that the more lucrative situations in life are few in comparison to the numbers of humanity; and they can see, too, that prosperous waves come to the world occasionally, through an increased demand for the products of machinery and the soil. They can see that if the Chinese Empire, for instance, with its hundreds of millions of population, were thrown fully open to the commercial enterprise of Christendom, it would cause the wave of prosperity in Christendom to have that much longer roll, because it would require time for the Chinese to fully adapt themselves to the new conditions introduced by machinery; it would require time for them to learn how to install and to operate the machinery, and thus that the evil day of overproduction would be put off the further into the future. Instead of calling these men "insane" shall we not, on the contrary, say that they are wise in their generation;—that they are acting out the only part they could be expected to take, as wise men of the world, laboring under the law of personal and national selfishness,—the law under which all the world has for centuries been operating? We hold that the energy of these politicians and financiers is an energy begotten of wisdom, and remember the words of Solomon, "The wise man foreseeth the evil and hideth himself, while the foolish pass on and suffer for it."—Prov. 27:12.

As our Master said at the first advent, so we may now repeat,—"The children of this world are wise in their generation"—wiser, sometimes, than are the children of light. Therefore the latter need to take the more earnest heed to the divine revelation, which is able to give them the "spirit of a sound mind" beyond all others.

The Scriptures give the key to the present situation: they show us clearly that the divine law of love has always condemned the law of selfishness, under which fallen humanity has long governed itself. The law of selfishness is no worse a law today than it has always been. It has been the cause of wars, injustices, sufferings, slaveries, etc., in all the periods of history. It is neither worse nor better today; but new conditions have come upon us: civilization has lifted one-fifth part of the world to a higher plane of thought and sentiment, and upon these, since the beginning of "the day of his preparation," 1799, the Lord has been gradually lifting the veil and granting a discernment of the secrets of nature, which has resulted in great chemical and mechanical discoveries. These, while proving great blessings to mankind, are sure eventually to bring great calamities, by reason of conflict with the law of selfishness now prevailing. All thinking men realize that under the laws of selfishness, competition, etc., it is only a question of time when the vast resources and possibilities of machinery in the hands of the brightest and keenest of the world's population will reach the point of a death-struggle with the masses of Christendom,—not even waiting to reach the masses of heathendom. All wish to avoid this crash, for all instinctively realize that it will be terrible when it comes; but many seek to avoid the matter by saying to themselves, It will not come in my day anyway. And meantime each feels as though he is powerless to stem the current, or to resist the pressure which is behind him.

* * *

As an illustration of the forces at work in Christendom, a result of the new conditions introduced to the world during the nineteenth century, note the strife between the United States Steel Corporation and the Amalgamated Association of Iron and Steel Workers. Much can be said on each side of the question, but it all resolves itself in harmony with the foregoing. The capitalists, representing the money invested and the machinery, are pressed by competition and seeking to maintain their own standing financially and to make progress. They do not desire the degradation of their workmen in any

sense or degree; but would much prefer that they were all comfortable and provided with steady employment. The more intelligent amongst the workmen realize that captains of industry and accumulations of capital are necessary to progress and prosperity; and while wishing to be comfortable, well-to-do, and to share in the comforts and luxuries of life, the better class of workmen have no special complaint to make that their employers are better housed, surrounded with greater luxuries every way than themselves. They have no desire to bring disaster either upon their employers or the trade in which they are engaged, or the country which is their home. Their interests in large measure lie in the same direction as that of their employers—they desire prosperity, and extension of trade to this end. The majority of them are not so anxious to become wealthy as they are anxious lest they should become poor—lest they should lose, in whole or in part, the comforts and advantages which they now enjoy, and which are far beyond those enjoyed by their parents at any time in the past.

Why, then, is there need of a rupture? Why, with admittedly satisfactory wages, and admittedly satisfactory hours of work, should there be a strike and more or less of a paralysis of important business interests? The reason is *fear*. As the Scriptures declare respecting the present time, "Men's hearts are failing them for *fear*, and for looking after those things which are *coming* on the earth." (Luke 21:26) Present conditions are satisfactory enough, all will admit—both employers and employed. The whole question is one pertaining to the future—fear. The Amalgamated Association of Iron and Steel Workers demand that all the works of the United States Steel Corporation should be "unionized"—that the affairs and interests of all the workmen, nearly one hundred thousand in number, should be recognized as under the care and supervision, and subject to the arrangements and contracts, of the officers of the Amalgamated Association. The United States Steel Corporation refuses this demand, and claims that this in effect would mean that they would compel all of their workmen to join the Amalgamated Association; and, this they have insisted, would be an unreasonable thing to do, and one which they could not do.

To the unsophisticated it will seem strange that there need be any serious ruction or quarrel over a matter of this kind; for, on the surface, as stated by both parties, *benevolence* would seem to be the object of both. The Amalgamated Association benevolently wants to assist the non-union men, and the United States Steel Corporation also benevolently wishes to protect the non-union men in their rights. Where pure love and benevolence of this kind controls on both sides of the question, why need there be any dispute or strike?

Ah! there it is. In this question, as in nearly every other question, selfishness hides itself under a cloak of benevolence, and would fain deceive others, and itself also. Not pure benevolence, but almost pure selfishness, is actuating both parties. The United States Steel Corporation reasons that if all of its mills and employes were under the control of the union, it would be thoroughly at the mercy of the officers of that union, to whose generosity and justice they are unwilling to entrust themselves and their varied interests, valued at a thousand millions of dollars. They say, No! So long as some of the mills are independent and under our control it will not matter so much if others of them are under the control of the union, for then we will not be completely at the union's mercy, and the latter will be obliged to treat us with a measure of consideration and justice. It is, therefore, a very serious question with us, and we prefer to lose millions of dollars now, than to risk, to jeopardize, our interests under the complete control and perhaps tyranny of a labor union.

The Amalgamated Association is laboring, also, along lines of selfishness, and not from pure benevolence and good-will toward the non-union men. They say to themselves: It is all right as it is, so long as times are prosperous, as at present; but as there have been hard times before, so we may reasonably expect them to come again, when there will be overproduction, idle mills and idle men. At such a time we may be sure that the Steel Corporation, recognizing us as the protectors of skilled labor, and the maintainers of its interests as respects time and pay and conditions, and realizing a future time of still sharper competition and lower prices, would grasp such an opportunity to do all in its power to destroy our union, and thus to have labor unresistant at its command. We feel sure that in a season of dullness the non-union mills would be given the preference as respects steady employment, while the union mills would be at the disadvantage, to the intent that our organization might be disrupted. Now, therefore, is our time while business is good, while our labor is in demand, while the mills are behind with orders—now is the time for us to strike, if thereby we can unionize all the mills and place ourselves and all workmen upon a firmer footing for the maintenance of our rights in the *future*, when the final desperate struggle between capital and labor must come.

We cannot say that either party in the conflict is foolish or insane. We must admit that both are wise as respects their own interests.

If these were all Christian brethren; if the Spirit of Christ dwelt in them all richly and abounded; if the spirit of love had wholly or even half supplanted the spirit of selfishness, the matter might very easily be adjusted; for we remember that love is not puffed up, vaunteth not herself, seeketh not her own, but is the very embodiment of generosity and kindness. But, again, it is not a theory we have to deal with, but facts. In theory the civilized world is all Christian, sometimes called, "The Christian World," and "Christendom." But these are misnomers; the fact is the world is not Christian except in name; they are still "kingdoms of this world," still children of this world, and only a remarkably few belong to the kingdom of the Lord, and either know him or desire to be controlled by his spirit of love.

What can we do? Can we hope to convert these millions, to whom the message of the Gospel has come with more or *less* clearness all their lives? We cannot so hope. We must remember, on the contrary, that this is not the divine plan; that in the divine plan part of the important lesson which the world is now learning is the very lesson which it was intended it should learn, viz., that selfishness always brings misery,—directly or indirectly. The world must thus learn the lesson that the only true peace and prosperity is that which God purposes, and will eventually establish through the kingdom of his dear Son. The world is learning the lessons that wealth does not give complete happiness, but still leaves an aching void; and that all the comforts and conveniences of civilization, coming to the world of mankind, with good food, good clothing, and much advantage every way, do not change the heart nor bring in true happiness. In a word, the world must learn that civilization is not Christianization.

For centuries the Lord's wheatfield, the church, has been overgrown with tares, who are not the offspring of the Lord's spirit at all—who have never been "begotten again," who are not of the "wheat" class in any degree. These "tares" have been passing under the name of Christian, while really and truly they are worldlings—not bad people, many of them, not all immoral by any means, some of them generous, kind, and, in a worldly sense, good—but not "begotten of the spirit." We are in the harvest-time, "the end of the age," and a complete separation must be made. For not one tare is to be gathered into the kingdom garner. On the contrary, a complete demonstration shall be made, as between the wheat and the tares. There are grains of "wheat" so far as we know, interested on both sides of this question, but the vast majority on both sides are of the "tare" class. The wheat, therefore, are not to expect to be understood, or to have the true position appreciated by the others; but nevertheless are to be content and to rejoice in what the Lord discloses to them through his Word, viz., that this time of trouble that the whole world sees impending, will be the final lesson by which the Lord will demonstrate to the world the difference between the reign of sin and the reign of righteousness—between the reign of selfishness and the reign of love.

In the great time of trouble, when all their various systems, religious, political, social, financial, go down in a maelstrom of anarchy, there will be a great opening of eyes,—a passing of present illusions. "When the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness." They will come to see that the Lord's way is the right way,—the only satisfactory way; that the law of love is the only law which can bring everlasting happiness and blessing to any and to all who will obey it. They will come to see, what they do not now realize, that the Lord's true church in the world was a "little flock," a "peculiar people," guided by the Lord's eye, and by his Word, who, through much tribulation, trials of faith, trials of patience etc., will become heirs of God, and joint-heirs with Jesus Christ their Lord, in the glorious kingdom which will be established upon the ruins of present institutions, for the blessing of all the families of the earth, with a righteous government. Let us then continue to pray, "Thy king-

dom come; thy will be done on earth as it is done in heaven."

THE BREACH WIDENS

Not long since it was announced that all "union workmen" would withdraw from the volunteer State and National Guards, lest they should be called upon to protect properties when strikes were on, or to suppress riots in which fellow-workmen might be engaged. Now we have the announcement that the Amalgamated Association of Iron and Steel Workers will start a military organization of its own. Indeed the movement took definite shape on Saturday, August 3, as announced in the Wheeling, W. Va., *Register* of August 4, as follows:

"A. A. OF IRON & STEEL WORKERS TO FORM MILITARY COMPANIES"

A movement was started in this city yesterday for organizing a strong military branch of the Amalgamated Association of Iron, Tin and Steel Workers. The organization is designed to band the members closer together, to promote a better fraternal and social feeling, to protect the property of mill owners in cases of strikes and for self-defense.

The Register has been in possession of information for more than a week, to the effect that the idea has been agitated among Amalgamated men both in Wheeling and elsewhere. Not until yesterday, however, did the matter assume anything like tangible shape. Crescent Lodge, comprising the workmen employed at the Whitaker mill, held a regular meeting in the afternoon, during which the subject was broached.

The matter was generally discussed, and several of the speakers were enthusiastically applauded. The details of the plan had previously been discussed among the men, and they were familiar with the subject when they came to the meeting.

Crescent Lodge heartily approved the idea, and decided to enroll membership in the military branch at the next meeting of the lodge. It is expected that other lodges in this section will take the same course, now that Crescent has taken the initiative, and endorse the military plan.

The discussion at the meeting evolved the following reasons for the organization of a military branch of the Amalgamation:

First—It would band the members into closer union, promote fraternal and social feeling, and familiarize the members with the manual of arms of the United States army. Military organizations are regarded as beneficial to other bodies, and the same degree of benefit could be extracted by the Amalgamation. The opinion was expressed that no difficulty would be experienced in organizing companies of 100 members each, in nearly all the lodges in the order. In a short time a National military branch would be the outcome, and beneficial features might be added.

Second—In cases of strikes and lockouts, the lodges would be in position to tender their services to mill owners for the protection of their property. It has been frequently charged, and it is claimed by Amalgamation men that it has been proven, that the lawless element has been incited to deeds of violence against capital, for the specific purpose of creating a public sentiment antagonistic to unions and strikers. In the discussion in Crescent lodge, it was stated that labor leaders have consistently contended for law and order, and that they have never sanctioned violence.

* * *

It is expressly understood among the members of Crescent lodge that the military body will not be subject to orders from any government authority, except as individuals. Their position is the direct antithesis of that. They will not place themselves in positions to be called upon by State authorities in cases of strikes and labor disturbances, but they take the position that labor troubles may be obviated if mill owners will accept their services in the spirit in which they are offered.

We cannot blame the managers of the trusts if they call in question the benevolence of this movement, and surmise that it means an eventual resort to carnage and anarchy between the two great companies of fellow creatures now being pressed into the vortex of strife for mastery by the inexorable laws of supply and demand and supported by constitutional selfishness, and both parties goaded on by fear.

Temporarily the power is in the hands of wealthy and wise captains of industry; who, at any cost, will strive to hold on to all the advantages they have already attained; for the mills may stand idle for a time with only the loss of dividends, while the mechanic's necessities continue and his credit is necessarily small. Besides, by the laws of nature, his competitors are increasing even in his own family, not to mention the attractions which his employment, and hours and wages present to labor from other fields, which can soon learn to operate machinery successfully.

Unquestionably capital must win in this contest under present conditions; but unquestionably also the ultimate result will be a grinding of the masses, between upper and nether millstones of supply and demand, until the danger point has been reached and the great explosion follows;—anarchy and destruction, born of fear and despair and not of preference or a love of lawlessness. "There shall be a time of trouble such as was not since there was a nation."—Dan. 12:1; Matt. 24:21.

Our advice to "brethren" in connection with all such troubles is, Yield—bend—submit to the inevitable as quietly and kindly and peaceably as possible. Seeing the outcome be "content" to let the Lord fight your battles. Accept whatever "rights" you can secure by lawful and peaceable means, and wait for the King Immanuel and his kingdom of equity for the remainder of your "rights." Consider that you already have and enjoy more blessings and rights and privileges than your fathers, and more than as members of the fallen race you could justly demand; and be ye thankful. Additionally you can think generously of those on both sides of this conflict seeing that both are *forced* to the issue by present-day conditions. And thank the Lord for the light of his Word, which permits you to see matters thus in their true light.

A MODERN REFORMATION

From the *"London Daily Chronicle."*

While the attention of the British public has been divided between South Africa and China, events of far-reaching importance have occurred in France, Portugal, and Spain. With little comment from the Press, and scant notice from people not directly affected, laws have been promulgated or revived in France and Portugal that aim a dangerous blow at the priestly brotherhoods whose directors are in the Vatican, and whose ramifications extend all through the Latin countries. Students of Continental life have seen the slow approach of an anti-clerical movement in the countries overrun by the powerful militant associations of the Latin Church, but not a few have thought that the agitation would spend itself in protests.

FRANCE AND THE RELIGIOUS ORDERS

In France the feeling against the religious houses (Jesuits, Assumptionists, Dominicans, Benedictines, Carmelites, and other Orders) has been growing year by year.

It is unlikely that the full power of the Roman church in matters beyond its proper jurisdiction was perceived by the men at the head of French affairs before the Dreyfus case, and then the gravity of the situation impressed itself upon the few strong men left on the side of the Republic. That the church would overthrow the Republic if it could, was apparent to all thinking people, and in the meantime the Vatican's campaign was making the army unmanageable. It must be left to the historian to say what France owes to the Marquis de Gallifet and to M. Waldeck-Rousseau, who tempered courage with prudence at a very critical time, and to estimate the events that would have followed General Roget to the Elysee had he accepted the invitation of the half-mad enthusiast and patriot, Paul Deroulede. While the loudest outcry of the Nationalists has been directed against the Jews, at the instance of the Jesuits, who have never forgiven the Jewish financiers for breaking up the "Union Generale." it has been evident that the Republic is the offender in their eyes, the various groups that make up the National party finding, in hatred of the Republic, their one common sentiment. As the Latin church has nothing to hope from the Republic, and everything to expect from a Pretender of the type of the Duc d'Orleans, it has befriended the Nationalists, and sought to capture the power in times of crises. And it has very nearly succeeded.

It is reasonable to believe that the new law for the regulation of Associations will be strictly enforced, and, unless the unexpected happens, the brotherhoods of the Latin church, now working in Paris under orders from Rome, will become illegal communities by the end of the year, liable to suppression. Their members will be liable to fine and imprisonment. If M. Waldeck-Rousseau succeeds in a task that is well nigh completed, the Jesuits will no longer be able to train the young officers of the French Army: they will not be able to exert secret influence over the heads of the army, nor to evade taxes due upon such of their property as is not returned to them; they may even be unable to draw the hard-earned money of the French peasantry, as they and their brethren, the Assumptionist Fathers, have done so successfully in the past.

Moreover, the Bill relating to Associations enables the Government to break up any union whose objects are deemed by the Cabinet to be inimical to the Republic, and thereby to control movements that, while they appear to be the outcome of the popular will, are in reality promoted or financed by the clerical associations through the medium of men of straw.

THE PARALLEL WITH PORTUGAL

One of the curious points about the new French Law of Associations is that it is not an original conception, but is founded on the Portuguese law of 1834, which abolished religious congregations in Portugal, confiscated their property, forbade the formation of new congregations, and, out of the profits of confiscation, pensioned the monks and nuns whose property was taken away. Portugal, at the time when the law was enacted, had been passing through a terrible crisis. Queen Maria Gloria, a girl of fifteen, was hardly secure upon the throne; Dom Pedro was dying; Dom Miguel, the Pretender, had been defeated after a sanguinary campaign; the clergy had been active intriguers on his behalf; and the country was in an uproar. The Queen's advisers saw that they must break the clerical power, or be content to suffer rebellion to smoulder in every village, whose ignorance responded to priestly direction. A very curious parallel may be drawn between Portugal in the early thirties and France in the late nineties, the only difference being that the recent civil war in France was waged on paper. The Portuguese law was a success for a few years. Associations of nuns having less than twelve members were dissolved, and members sent to other convents, or the nunneries were not treated as harshly as the monasteries. The nuns were to die out, and in Lisbon today is an old lady in her ninety-second year, relic of those troubled times, and the last survivor of the old regime. She saw the uprising, and has lived to see the religious associations creep back to their old places, in spite of the law. Monasteries and nunneries have sprung up again, the power of the Jesuits has waxed strong, and their procedure has become so unbearable that a crisis was reached little more than two months ago. Some Jesuit Fathers, of Oporto, tried to remove a young girl to a convent against the wishes of her parents; the action was made public, and served to fire the smouldering discontent. There were riots and bloodshed on a scale that alarmed the authorities.

The popular feeling was strengthened by the regular clergy, whose antipathy to the foreign brotherhoods is very great. Queen and Cabinet have been on the side of the Jesuits; Dom Carlos, the King, alone is liberal in his views. Popular passion led to an unpleasant incident while the King was driving out in the early part of last month, and on the following day the Law of 1834 was put into force once more, Queen, Cabinet, and Jesuits being unable to stem the current of the King's anger. It was a striking episode in Portugal's latter-day history, more suggestive of the Orient, than the Occident. Several religious houses have been closed in the last few weeks, and the inmates sent away to their own countries. The Jesuits are fighting hard, but not wisely. They issued a proclamation a week or two ago calling upon the people to petition the Throne to restore their privileges. These proclamations have been torn down in several towns; at Setubal riots and bloodshed were the order of the day. In the meantime the King has ignored the tendencies of the Government, and assured a deputation of Liberals that the 1834 Law shall be enforced rigorously. They say in Lisbon that the beginning of the popular revolt may be dated from the exodus of the Assumptionist Fathers from France. Many came to Portugal, where their procedure served to exhaust popular patience. The Conservative and Reactionary Ministry of Portugal is tottering to its fall.

THE JESUITS AND THE CARLISTS

In Spain the outcry against the clerical brotherhood is very strong. Throughout that unhappy country the very lowest orders of clergy seem to find a home. They have a comparative immunity from punishment, and are for the most part men of little or no education. So long as Carlism offered reasonable hopes of success they encouraged the Carlists, by orders from Rome, for the presence of a Carlist King in Madrid would be meat and drink to the Vatican.

The revolt against the Latin Brotherhoods is a very serious factor in the social and political situation for the time being. It is not unlikely that the Franco-Italian entente will spread the trouble in Italy, and that we shall see the movement working from Paris to Madrid, and from Lisbon to Naples. But while Governments change and Ministers pass away, Rome remains, and it would be unwise to rely upon a permanent change in the relations between Latin church and Latin countries until the standard of education is far higher than it is today. In the temporal service of Rome, Cardinal Rampolla marshals some of the keenest intellects in Europe. Rome will bend before the storm of popular opinion, and when it passes, renew her stature as of old time. Financial crises are within view in Portugal, Spain and Italy, and the Latin Brotherhoods find plenty of material for denunciation of irreligious Governments when food is at a premium and the maximum of taxation pursues the minimum of wages. Yet in the hands of unscrupulous Governments crises are a two-edged weapon, and many Latin Governments owe the Latin church little affection.

* * *

The above taken in connection with the "Los von Rome" (away from Rome) movement, which, as already noted in these columns, is rapidly gaining headway in Austria, shows that the screws of superstition are being gradually loosened, —preparatory to the great, great political, social, financial and religious "earthquake" (Rev. 16:18), which is shortly to dismay all except those who have some knowledge of the final outcome of the divine plan of the ages.

THE WATERED LILIES

The Master stood in his garden,
Among the lilies fair,
Which his own right hand had planted,
And trained with tend'rest care;

He looked at their snowy blossoms,
And marked with observant eye
That the flowers were sadly drooping,
For their leaves were parched and dry.

"My lilies need to be watered,"
The heavenly Master said;
"Wherein shall I draw it for them,
And raise each drooping head!"

Close to his feet on the pathway,
Empty, and frail, and small,
An earthen vessel was lying,
Which seemed no use at all:

But the Master saw, and raised it
From the dust in which it lay,
And smiled, as he gently whispered,
"This shall do my work today.

"It is but an *earthen* vessel,
But it lay so close to me;
It is small, but it is empty,—
That is all it needs to be."

So to the fountain he took it,
And filled it full to the brim;
How glad was the earthen vessel
To be of some use to him!

He poured forth the living water
Over his lilies fair,
Until the vessel was empty,
And again he filled it there.

He watered the drooping lilies
Until they revived again;
And the Master saw with pleasure
That his labour had not been vain.

His own hand had drawn the water
Which refreshed the thirsty flowers;
But he used the earthen vessel
To convey the living showers.

And to itself it whispered,
As he laid it aside once more,
"Still will I lie in his pathway,
Just where I did before.

"Close would I keep to the Master,
Empty would I remain,
And perhaps some day he may use me
To water his flowers again."

RESPECTING FOREIGN MISSIONS

We have heard from three dear sisters in Christ, who have been for a long time deeply interested in foreign missions, to the effect that they were greatly disappointed that in our last issue we quoted certain criticisms of foreign missions. They find no fault with our own utterances in the article; but think the quotations *false* when they refer to the missionaries as having taken part in the looting of Peking. One of the Sisters says,—"I ask you, *in justice to the missionaries*, to publish in the *Tower* the enclosed extract from an article in the May number of the *North American Review*,—by Rev. Judson Smith, Corresponding Secretary of the American Board of Foreign Missions." We give the extract cheerfully, following, and will explain later on.

"THE MISSIONARIES AND THEIR CRITICS"

"The efforts of the Boxers were directed especially against the native converts, because of their connection with the foreigners. These converts were crushed by heavy fines, were robbed, were driven from their homes, and, in due time, were slain by hundreds and thousands. When the siege of Peking was raised the missionaries were left with large bodies of native Christians dependent upon them for everything. The missionaries themselves were left without homes, without resources, with these hundreds of homeless, helpless people looking to them for aid. Chaos reigned in Peking and in the country around it. The missionaries of different Boards felt that it would be intolerable for them to suffer these Chinese refugees, who had helped during the siege and had won encomiums for the share they had borne in it, to perish, as they must if something were not done in their behalf. The case was urgent. They were without food and without the means of obtaining it. Food and shelter for the very next day and then for days after that, must be found. Delay meant starvation and death. In the absence of all native authority with the knowledge and approval of Mr. Conger and other Ambassadors, two colonies were established in different parts of Peking, in courts abandoned by their owners, and were supported by the resources found in these courts, just as the Ambassadors and all others in the siege had been kept alive by what they found within their reach from the British Legation. As to the charge of looting by the missionaries, besides their own denials, we have the explicit testimony of one wholly outside their number whose position gave him exceptional facilities for knowing the facts. Mr. R. E. Bredon, Deputy Inspector General for the Imperial Maritime customs of China, who was in Peking throughout the siege and remained there some time afterward, wrote October 3, to the North China Mail, 'I heard in the Legation, before we were enabled to leave it, that missionaries had taken quantities of loot. I took special pains to investigate the truth of the assertion and found absolutely nothing to confirm it.'"

LET THE TRUTH PREVAIL

Although we quoted the *Literary Digest* article as a whole, we had no special desire to refer to the "looting" practiced at Peking. The leading journals have had much to say for and against the conduct of the missionaries in this respect; but for our part we considered that they treated the matter too severely,—seeming to overlook the fact that anarchy prevailed, and that it was not only necessary to take possession of palaces as temporary shelters, but necessary also to procure food for the starving—either by seizing food or by seizing goods which could be turned into money wherewith to buy food.

There is no doubt, however, that missionaries did adopt this plan of confiscating goods, called "looting;" for they have *confessed* it. The article by Rev. Judson Smith was called out as a *defense* of the course; and on close examination will not be found to be a *denial* of the facts *admitted* by missionaries Ament and Tewksbury. For instance Dr. Ament says,—

"In explanation of *anything the missionaries may have done in the line of looting*, it is only right to say that a famine was predicted for the coming winter, that they had hundreds of people in their charge who were in immediate need of food, clothing, and shelter, and who looked to the missionaries for assistance. It is but justice to them to say that if in the ardor of their desire to provide for their people, they did some things that attracted criticism, *they did it with the best of intentions.*"

The New York *Sun* of May 4, says:—

"In an interview at Kobe, Dr. Ament, while on his way home to this country in Mr. Conger's company, gave an amazing picture of his experience in 'selling stuff' that did not belong to him. We are now quoting from the Kobe *Herald* of April 6:

'"The Tungchau mission, through Mr. Tewksbury, were selling things at Prince Yu's residence, and Miss Smith, of the London Mission, was selling off stuff from Boxer premises she had taken for her people. Mine was the last sale of the three. There were no especially valuable things on our premises—the owner was a broken-down Mongol prince; one sable robe, numbers of fox and squirrel-skin garments, and a large number of garments of inferior quality. The sale lasted two weeks."

'"Did you have it at stated times of day, then?"

'"No, at any time when the officers came. I had an experienced Chinaman put a value on the things, and I then charged about one-half or two-thirds of the value they would have brought in ordinary times. The officers were very glad to purchase at those rates."

'"Then there was no regular sale?"

'"No, the things were marked, and the officers would come and go prowling around the rooms, bringing to me what they wanted while I was going on with my work, and this, as I say, went on for about a fortnight. When they saw what things were wanted, some of our Christians borrowed a little money and went on the streets and purchased fur garments from Russians or Sikh soldiers, and brought them in and sold them to the officers at a good profit."'

"Thus was the palace occupied in the absence of its proprietor, by the Rev. Dr. Ament turned into a receptacle and mart for stolen goods; not stolen, he asserts, by the 'Christians' who brought the stuff in, but by them purchased on speculation from the original looters and sold under Dr. Ament's supervision at a good profit. . . . If the Rev. Dr. Judson Smith blinks the word loot, the Rev. Dr. W. S. Ament doesn't. We wonder whether the first-named divine has really read all the evidence afforded by his own chief witness."

* * *

But while we thus give both sides to the looting matter and thus establish the truth of all we published in our last, that shocked some of our readers, nevertheless we have heretofore avoided all reference to the matter, feeling that considerable excuse should be made for departure from Christian and civilized usages, considering that anarchy prevailed and that money from other sources was probably not available. Nevertheless we cannot commend the course. It would have seemed questionable to a "business man" and should not have been even thought of by ministers of the Gospel of justice and love. The missionaries evidently were misled by the worldly looting spirit prevailing in that anarchy and did what they would not do again, and would not have done then under less temptation.

NOT MEN BUT FALSE DOCTRINES DO WE ATTACK

Our article was not intended as an attack upon missionaries, nor yet upon missions; but rather it was an attack upon the false doctrine which has been the mainspring of energy in connection with missionary efforts; viz., that the heathen are going into eternal torment by the hundreds of thousands yearly;—*for lack of the knowledge* carried to them by the missionaries. If Christian people desire to go to the people of China, Japan, India, Turkey, etc., as doctors, nurses, hospital-attendants, teachers of school-children, general teachers of morality, and illustrators of our Western civilization, well and good. And if incidentally then they get an occasional person or many to accept Jesus as their Redeemer and Lord so much the better. But it is high time that the false pretense, the pride and vanity bubble, of *"converting the world"* were burst, and that its baneful influence upon Christendom terminated.

The missionaries know full well that it is as reasonable to talk of a trip to the moon as to talk of "capturing the world for Jesus:" neither would be possible without a miracle,—the interposition of super-human power. It is time that Christian people learned that the only hope of the world's conversion—the only hope that the Lord's will shall ever be done on earth as it is done in heaven—lies in the promised second coming of our Lord Jesus, to be earth's King, and to set up the kingdom of God which we are assured will triumph over Satan and sin and every evil, and scatter blessings to every creature, and *make possible to all* a full return to divine favor and life-everlasting.

PREACH THE GOSPEL TO EVERY CREATURE

"Go ye therefore, and teach all nations."—Matt. 28:19.

*"Go ye into all the world, and preach the Gospel to every creature."—Mark 16:15.**

* This verse is not found in the oldest Greek MSS. They end with verse 8. Thus the *basis* of the Christian Science, and Christian Alliance, and Mr. Dowie's Christian Catholic system *falls*.—See Revised Version margin.

"The Gospel which ye have heard, and which was preached to every creature which is under heaven."—Col. 1:23.

"This Gospel of the kingdom shall be declared in all the world, for a witness unto all nations; and then shall the end [of this age] come."—Matt. 24:14.

If the expectation that the world is to be converted by missionary effort, before the Lord comes a second time, is a mistake, how shall we understand the foregoing Scripture statements?

We reply, that nothing in the above passages of Scripture or any others say one word about the world's conversion as the result of the preaching. On the contrary, the general tenor of Scripture is to the effect that this age will end as did the Jewish age—with a great time of trouble—because of the "tares" out of accord with the Lord and his kingdom of righteousness.

The Lord's words here are to be viewed in the light of his previous instructions to the same apostles. He had told them to "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not;" explaining that for the time his mission was *exclusively* to the Jews, "the lost sheep of the house of Israel" (Matt. 10:5, 6; 15:24). Now he would give them to understand that the Jewish favor was drawing to an end, and that ultimately they would be privileged to tell the good tidings to all that have an ear to hear —to Gentiles, all nations, as well as to Jews.

That this is the correct view of the commission is evident from the third text quoted above. The apostle announces that the time had come when the gospel privileges were open to every creature under heaven who had "ears to hear" and a heart to appreciate it. To interpret his language otherwise would be to charge him with falsehood; for neither then, nor since, has it been a fact that even *one in ten* of the human creatures under heaven have heard the gospel.

The key is in the last of these texts. It points out distinctly that the mission of the Gospel is *not to convert the world*, but *to "witness"* to it. The true converts under this witnessing will be in all but a "little flock"; but to these "elect, according to the fore-knowledge of God, through sanctification of the spirit and a belief of the truth," God proposes to give a share with Christ in his kingdom;—his agency for uplifting humanity and blessing all who, after being enlightened, seek a blessing—even unto life everlasting.

Anyway, it is the *"Gospel of kingdom"* that is to be preached in all the world, and not "another gospel"; and we fear that very few of the missionaries know much about the kingdom Gospel. Nevertheless the "Gospel of the kingdom" is clearly set forth in the Scriptures, which are now published in all the languages (not dialects) of earth. Furthermore, the *Watch Tower* literature is in the hands of all the missionaries in every quarter of the world; and through some of these—we know not—God can and will find the true "wheat" for his "garner."

* * *

One Sister inquires, Should not we carry to the darker parts of the earth our superior ideas respecting health, cleanliness, care of the sick, civilization, etc.?

If by *we* is meant the Lord's consecrated people, our answer would be, No. God's commission to us through Jesus and the apostles is restricted—"The spirit of the Lord God is upon me, because he hath anointed me to *preach the Gospel to the meek*,"—the teachable. 'He that hath an ear to hear, let him hear!" We are not to *force* the Gospel of the kingdom upon any, by sword and gun, or in any other manner. Thus the Apostle Paul *witnessed* for Jesus and the resurrection and the kingdom to come, seeking only so many as the Lord our God had called. He gave special attention to the *instruction of these few*, to the intent that they might be made meet for the inheritance of the saints in light—the kingdom. He never dreamed of general conversions and taking the world for Christ, knowing that such was not the divine plan,—except through the kingdom.

As to whether the world (nominal Christendom) is doing well or ill for the heathen, is an open question. The fact that we, born and reared under Western civilization, would be miserable if obliged to live along the lines of Eastern civilization proves little; for so far as we can discern the people of China and India prefer their own methods, customs, etc. A canary bird, reared in captivity, may greatly enjoy its gilt cage with its swing, bath, etc., so as to feel lost indeed if deprived of them; but would the bird reared under other conditions, be happier in such a cage? We know that it would not. And may it not be so with different races of men, accustomed to different ideals and methods? Will the Chinaman be happier in a European cut of coat, shoes, shirt, collar and tie? Are we certain that the Chinawoman will be happier with larger feet, and shoes of our pattern and with corsets and Paris fashioned gowns?

Ah! you say, it is not these alone we would take them. We would supplant their Joss houses with what we term churches; and their weird musical instruments with our organs, and we would give them Jesus instead of Brahm and Buddha.

Even so, are we quite certain that this would increase their happiness? Are there not millions, in Europe and America, who have these very blessings, who are among the most discontented and unhappy people in the world? Are these foreign heathen either better or worse in God's sight than many in so-called Christian lands who attend "church" regularly, wear fashionable clothing, etc., of whom the Lord says, "This people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men."—Isa. 29:13. Let us not forget the Lord's words to some very zealous for mission-work in his day;—"Ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of Gehenna than yourselves."—Matt. 23:15.

"Even as many as the Lord your God shall call," said the apostle; and accordingly God's people, realizing that the *chosen* will be few, should seek to labor in harmony with the Lord's callings. Eighteen centuries show us that while no nation under heaven is refused or discriminated against, and some out of all have been called, nevertheless God's favors have been chiefly toward the white or Caucasian race. If we have done all we know how to do in this the Lord's special wheat-field, then by all means let us go into other fields. But if through the delusions of Satan the "gospel (?) of damnation" has been substituted for the "Gospel of the kingdom," so that the majority of those who profess the name of Christ have no knowledge of this Gospel, then, by all means, let us who do know of it, bend all our energies to labor in this field which is "white already to the harvest," and its harvest work rapidly progressing.

QUARTERLY REVIEW—SEPT. 29

GOLDEN TEXT:—*"The mercy of the Lord is from everlasting to everlasting, upon them that fear him."*—Psa. 103:17.

Our text is a forceful reminder of our studies in the past quarter. It was a lack of reverence for the Lord that permitted mother Eve to be deceived and to become the first transgressor. It was a lack of reverence for the Lord that led our father Adam into disobedience, into practical suicide, because of his love for Eve, and because he had not yet learned the proper reverence for God which would have led him to be obedient and to trust the results of Eve's disobedience to divine wisdom. It was lack of reverence for the Lord which operated in Satan to an evil ambition, and thus to his fall. It was lack of reverence for the Lord and for his rules of government that permitted the angels of the first dispensation to leave their own condition, and thus to get into sin with humanity. It was a lack of reverence for the Lord on the part of the world in general that caused the world to be full of violence and ready for destruction in the flood.

It was a proper reverence for the Lord that controlled Noah and his family, and kept them separate from the evil of their time, and that brought to them ultimately the divine blessing and preservation through the flood. It was a proper reverence for the Lord that enabled Abraham to forsake home and country in response to a divine promise, and that guided him throughout his pilgrimage and kept him separate from the Sodomites and the evil influences of that time. Similarly, on Isaac's part, it was reverence for the Lord which kept him in his father's footsteps; and we have just seen how fully Jacob was imbued with this reverence for divinity, and for all the gracious promises by which the Lord represented himself to him. We have seen the hand of the Lord with all those who had this reverence, and that even though they passed through numerous and severe trials, difficulties, etc., they were not forsaken, but upheld.

On the other hand, we have seen Lot's insufficiency of reverence, which permitted him to associate with evil-doers, and

which ultimately brought upon him a share of their trouble. We have seen Ishmael's lack of reverence, and Esau's lack of reverence, and how these though not injured of the Lord, nevertheless missed greater blessing which a different course might have brought to them.

The lesson for us is that which Joshua expressed to Israel later, saying, "Choose ye this day whom ye will serve; as for me and my house we will serve the Lord." (Josh. 24:15) Let others reverence whom and what they will; we, who have tasted that the Lord is gracious, we, who have come to know him through his Word, and through his providences, and through the power of the spirit by which we are begotten again to newness of life—we can do naught else than reverence our God; and reverencing him we must trust him implicitly; and trusting him implicitly we will gladly walk in whatever way he may mark out for us; and thus trusting, and thus walking we are content, whatever lot we see, since 'tis his hand that leadeth us. And let us be assured that following the true Shepherd after this manner, we shall ultimately reach the heavenly fold. In these assurances we have joy and peace and blessing of heart, even in the house of our pilgrimage, before we reach the heavenly city.

INTEMPERANCE

PROV. 23:29-35.—SEPT. 22.

GOLDEN TEXT:—"*Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.*"—Prov. 20:1

Intemperance is one of the most dreadful curses afflicting humanity, and even those who are its slaves will admit the force and truth of our text. It would appear that everyone coming under its baneful influence becomes more or less its slave—the more so in proportion as he has become weak through the fall, and the six thousand years of increasing loss of physical and mental strength and vigor. Only those who realize that inherited weakness has much to do with drunkenness, can sympathize with a fallen one, or rightly appreciate why intoxicants have so much stronger influence over some than over others. But while pity and sympathy are properly called for, they must be exercised in moderation, if we would benefit the fallen and the weak. None are so weak, so degraded, as to be without some base of character; and our aim should be to strengthen and build up character, and encourage and stimulate resistance to these weaknesses, rather than too freely to condone them.

The weak and degraded should be encouraged to know that they have a will-power which will greatly assist them in the cultivation of character if they will but use it. But they and all should know that the greatest strength and stimulus to character comes from above; and that the weakest as respects depravity of the flesh, may obtain such help of heart and of intellect from the promises, exhortations, admonitions and encouragements of the Lord's Word as will make them strong in the Lord and in the power of his might. We need power and strength of our own wills every day in overcoming the weaknesses of our fallen condition; but we need more than this,—we need "grace to help in every time of need!" and we need to learn whence it is to be obtained, and how to approach the throne of heavenly grace with confidence, so as to obtain the needed blessing.

Here comes in the necessity for an appreciation of the doctrines of Christ—to assure us that our weaknesses are understood and sympathized with by the Lord in every proper sense, and that his provision in Christ is such that he can be just and yet justify believers in Jesus;—that he can be just, and yet forgive us our sins and grant us needed strength and help in overcoming.

To those who have friends or neighbors addicted to intemperance, over whom they desire to exercise a helpful influence, we advise that they appeal to the will, to the self-respect, and to the rewards of temperance and intemperance, viewed from a worldly and social standpoint: but we advise that they go further, and urge that in view of the weakness of their own wills, as manifested by their intemperance, they should recognize that while all men need the Saviour, and the help which he alone can give, yet the weaker the will the greater the need. When we are weak in the matter of self-reliance, and are thereby led to make a covenant with the Lord, and to lean upon his strength, then we are strong.

We will make this lesson a short one, since we have no reason to believe that any particular number of our readers are slaves to intemperance; indeed, we know that whom the Son makes free is free indeed; and we urge upon all that the greater freedom which we receive in Christ, through a clear knowledge of the divine plan, should lead us more diligently to bring every talent and power of mind and of body *into full subjection to the divine will*, and into the service of the divine plan. And those who are imbued with this thought will surely realize that they have neither mental nor physical powers to dissipate—that they belong to the Lord, and are to glorify him in their bodies and their spirits, which are his (1 Cor. 6:20) They will perceive that they are merely stewards, and that any misuse of talents, either through intoxication or otherwise, would be a misuse of their stewardship, and lead surely on to that condition in which the Lord could not say to them, "Well done, good and faithful servant."

But while disposed to encourage temperance, and to discourage intemperance in respect to intoxicants of every kind, we feel that the special lesson needed by the Lord's consecrated people is in respect to the intoxicating influences of the world, as they come to and affect us as "new creatures." There is an intoxication in wealth, in luxury, in ease, which tends to say to the soul, "Take thine ease; forget thy covenant of sacrifice—to walk in the footsteps of Jesus, and be dead to the world and its aims with him." There is an intoxication of pleasure, of fashion, of pride and fond desire, which appeals to the "new creature" very strongly, through various avenues of the mortal body, and seeks to intoxicate, to stupefy, the new mind, to make us dull of hearing as respects spiritual things, to make us lax as respects our zeal for the Lord, for the truth, and for the brethren; and to make us covet the things that would be approved by the world, and pleasurable to our own flesh, and harmonious to the wishes and exhortations of our friends. To all of these intoxicating allurements the answer must be, No; we have sworn off, we have covenanted our lives that we shall henceforth be dead to earthly interests and alive toward God. Our joys, our pleasures, our intoxications, must be of the spiritual kind. We must become so enthused, enraptured, with the heavenly things, with the joy and peace and blessing which accompany the eating and drinking at the Lord's table, and being filled with his spirit, that the intoxicants of earthly joys will have less and less attraction for us.—Eph. 5:18.

"My soul, be on thy guard;
Ten thousand foes arise:
The hosts of sin are pressing hard
To draw thee from the prize."

INTERESTING QUESTIONS ANSWERED

THE PHILOSOPHY OF THE RANSOM

Question.—Is an understanding of the philosophy of the ransom essential to justification?

Answer.—Justification is the name for that standing in the sight of God in which he can accept us and deal with us no longer as sinners, but *as* perfect human sons. This relationship or standing has been accounted to the friends of God ever since the day of Abraham, surely, and evidently to some others previously. Neither Abraham nor David nor Samuel nor the prophets understood the philosophy of the ransom. They could not understand it, for it had not yet been revealed in any sense or degree; it had merely been hinted at in types and through indefinite promises.

But they could and did have *faith in God*, and the Apostle Paul (Rom. 4) shows that it was that faith that justified them. They had faith to the full of the revelation of God's will and plan made to them. The extent of the knowledge of God possible to be possessed has increased considerably since Abraham's day. In Rom. 4:24, the Apostle makes faith in God the basis of *our* justification as it was the basis of their acceptance, though now faith in God *includes* faith in the Lord Jesus as our Redeemer. It was impossible for any to believe on him of whom they had not heard; but Abraham believed God in his statement that in his seed (afterward shown to be Christ) all the families of the earth should be blest. Abraham's faith was *reckoned* as justifying him in God's

sight. It was such an active, obedient faith as would have accepted Christ personally, as it accepted the promises concerning him. In due time his faith shall be perfected—at our Lord's second advent.

Coming down to the first advent of our Lord: His teaching evidently brought a great light to them that had the eyes of their understanding opened, and he declared the ransom. We have no reason to suppose that even those who heard our Lord speak in dark sayings and parables grasped the philosophy of the ransom; and so through the Gospel age to the present time. We must therefore suppose that in God's wisdom it was quite sufficient that his people should believe the fact which his Word does clearly state, that Christ's death paid the penalty for the sins of the whole world somehow or other, not understood.

The ransom was necessary, so far as God was concerned, as the basis of our justification. But as far as we were concerned, the thing necessary was to "believe God" and to accept God's statement, that through the death of Christ the reconciliation for the sins of the whole world was effected, for all who would believe it and act accordingly.

The philosophy of the subject is needful in our day, and is "meat in due season" now, because we have come down to a time when there is in progress a special sifting and testing in connection with Christ and his sacrifice, and when it is necessary to have the philosophy of the subject in order to be able to appreciate and hold on clearly to the fact that we were redeemed by the precious blood.

It will be noticed that the prophet declares that all the tables of Babylon are full of vomit—rejected things. They had some very good things upon their tables, among others the doctrine of the ransom; but failing to be in the right condition of heart now, the Lord is rejecting Babylon; and those of his people in her are called away from her tables to the meat in due season, while her tables, served by those who are rejected from being the Lord's mouth-pieces ("I will spue thee out of my mouth"), are in the light of the dawning day being despised; and even the good things from the Lord's Word (the ransom, etc.), which once yielded them refreshment, are now defiled in their eyes along with the rejected nonsense of the dark ages.

THE TEMPLE OF HIS BODY

Question.—What did the Lord mean when he said (John 2:19), "Destroy this temple, and in three days I will raise it up?"

Answer.—A suggestion as to his meaning is found in verse 21—"But he spake of the temple *of his body*"—the church, he being the head of the church.

A day with the Lord is as a thousand years, and a thousand years as one day. The first advent was in the beginning of the *fifth day* or thousand years (over four thousand years being past, the fifth thousand begun). During the fifth and sixth days his church has been selecting, and *early* in the *seventh* (the Millennium, the *third* day, his body, the church, will be perfected with him—the spiritual temple. He himself was raised from the dead "on the third day," literally, but it was not by his own power—*God* highly exalted him. The words of the text can not, therefore, refer to our Lord's personal resurrection.

"WHOM NO MAN HATH SEEN NOR CAN SEE"

Question.—Do you believe that the restitution class will ever enter heaven, and "see the King in his beauty?"

Answer.—No, we have no reason whatever to expect that any of the restitution class will ever enter heaven, or ever see spiritual beings. It would be entirely contrary to their nature; man is adapted to the earth, as a fish is adapted to the water. If man were taken out of the earth into heaven he would be like the fish out of water—out of his element. Nor is there any suggestion in the Scriptures of any change of nature; human nature being perfection on its own plane, so designed by the Creator; and those perfect on the human plane will be just as satisfied with their perfection as will the perfect on the angelic plane, and those on other planes of being. They will see the King in his beauty in the same sense that we now see the Lord when we are "looking unto Jesus." More than this, when mankind is perfect they will see in each other the very image of God; and all through the Millennial age they will see in the princes who will be in charge of their government, the likeness of God, for these princes or ancient worthies will be perfect human beings.

THE CHRISTIAN ALLIANCE

Question.—How far are the Christian Alliance views correct?

Answer.—In our opinion not very far. They look for the second coming of the Lord, but mistakenly, as do many friends in the various denominations. They hold nearly all the false doctrines held by nearly all denominations. In our understanding many of the Christian Alliance people are earnest, and probably as a whole, a more holy people than most of the denominations; but this is about all that we can say for them. We must consider their system as a branch or ward of Babylon, and would warn all to come out of her, that they be not partakers of the woes that are shortly to come upon her, and that they be upon the Lord's side and accounted worthy to see further light of present truth.

Question.—What is your understanding of the call and work of a minister or preacher, as taught in God's Word?

Answer.—(1) That in a general sense all Christians are anointed of the spirit to be preachers, and are such in proportion as they exercise their talents in spreading the truth.

(2) That any Christian (man), having knowledge and ability as a herald, who feels drawn to devote all his time to the spread of the truth, an open door being seen, is justified in changing his field of labor from temporal to spiritual, in part or in whole, giving more and more of his time and energy to his direct *vocation* of an ambassador for God and less and less to his *avocation* earthly.

(3) That these heralds shall trust in God to supply their needs; and receiving only free will offerings from the brethren and others should "labor" for the things needful, accepting these conditions of the Lord's providence.

(4) That when one of these finds every door of opportunity closed, he shall accept it as an evidence of work done in that field and should seek to know whether for some reason his service is not acceptable longer or whether the Lord has another field for him, or whether all the work is done. In any case, he should recognize that his vocation is that of an ambassador for the truth, and that earthly affairs are only his avocations, and should seek to prosecute as best be can the ministry of the Word, through evil and good report, through trials and encouragements, through sorrows and joys.

WHAT WAS JEPHTHAH'S VOW?

Question.—What attitude are we to assume toward the account of Jephthah's reckless vow which brought death to the daughter? Is there any redeeming feature in the incident?

Answer.—We are to accept the Scriptural statement that Jephthah was amongst the faithful—acceptable to God. As such he must also be acceptable to us. In respect to his offering his daughter in sacrifice our conclusion must be that the divine arrangement then and now differs materially. We may say, however, that as Abraham was about to offer his son Isaac, not willingly, but through obedience to what he understood to be the divine will, so did Jephthah with his daughter; and he was not hindered by an angel from the Lord. I do not know if the lamentation has any significance.

* * *

Answer.—A totally different view of this matter is possible, and we merely suggest it, namely, that the vow was one of full devotion to the Lord—one of chastity and sanctity—seclusion from society, deadness to the world as a priestess. The daughter's request for time for lamentation, and the subsequent annual celebration by the virgins, would agree well with this view. The chief objection to this view is the statement respecting "a burnt offering," and this seems almost insurmountable.

"WHOM NO MAN HATH SEEN NOR CAN SEE"

Question.—In what sense can the statement in Job 19:26 be true, since we understand he will not have power to "see God" as a human being?

Answer.—The passage might be understood in two different ways: (a) As an expression of Job's trust in the Lord that notwithstanding the serious disease with which he was afflicted, and the apparent utter destruction of his skin by a loathsome disease yet he hoped for recovery and that he should yet praise the Lord in the flesh and in health. Or (b) it may be understood to refer to a future life and Job's confidence that tho his sickness should result in death, complete dissolution, yet it did not mean in him an everlasting extinction. As previously stated, God would call and he would answer in his flesh. His seeing God in the flesh should not be understood as that which is impossible, of which our Lord says, "No man hath seen God at any time," and of which the Apostle says, "Whom no man hath seen nor can see." It should be understood in the way in which it is commonly used today, viz., that God's people see him in his works, as

we sometimes say, "I see God's hand in this." And again, we are informed that "all flesh shall see the salvation of God." And again, "Look unto me and be ye saved, all the ends of the earth."

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VIEWS FROM THE WATCH TOWER

A writer in the *Advance* facetiously points out the antagonism between the Bible and its true friends on the one side, and the Higher Critics on the other. But he does not seem to realize that the followers of these higher critics are in most of the pulpits and in the most influential pews of Christendom;—that the secret of the prevalent skepticism and indifference of professing Christians is *doubt*. It is not the loud and foul-mouthed infidelity of a century ago; but much more insidious and dangerous, because it has a "form of godliness"—much more deceptive to such as are sincere truth-seekers. The writer says:—

"Beyond any question some unknown writer gathered up the legends of his time and used them to describe a hero, whom he named Abraham. A later writer used the same legends, but he called his hero Isaac. Without doubt all these stories were invented to account for the supremacy of Israel over Edom." So said a Rev. Dr. in his 'lecture' to some fifty ladies of his church a few days since—in a Congregational church not far from Boston! At the close of the lecture, among others this question was asked: 'Doctor, do you believe that any such persons as Abraham and Isaac ever lived?' 'Well, I don't know,' replied the Doctor. 'It is quite possible that persons bearing those names have lived, but probably these names represent nations or tribes. I should say that the weight of best modern scholarship is against the theory that any such persons as Abraham and Isaac actually lived.'"

Being from the backwoods and not familiar with the "best modern scholarship," I was wont to exclaim, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it!"

What a pity that Isaiah could not have heard a course of lectures like these before he prophesied! Then he would have been spared the mortification of making such a reference as we find in his prophecy—Chapter 41:8: "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend." And another blunder worse than the first: "Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him and increased him!" But it may be that "the best modern scholarship" will discover, if indeed it has not already proven, that no such prophet as Isaiah ever prophesied or lived even; This would do much in clearing the way for a solid foundation for our faith!

It is a great pity also that Matthew could not have heard or read a few lectures concerning the "higher criticism" before he wrote his book; for he would have omitted the first chapter which has deceived so many ignorant souls since his time! A great many people have lived in times past and "fell on sleep" believing that in some way Jesus was descended from Abraham! Alas, what ignorance! Why could not the wise men of the East have discovered this new knowledge ages ago?

Moreover, what help it would have been to Jesus if he could have known the "last word of our best modern scholarship!" He would not have been deceived, nor would he have deceived others by quoting from those "old legends," as He did in Matt. 22:32: "I am the God of Abraham, and the God of Isaac, and the God of Jacob!" Nor would He have said: "Your father Abraham rejoiced to see my day; and he saw it and was glad. I say unto you before Abraham was I am." John 8:56, 58. Then think of the unfortunate Stephen! Had he only known the results of "the best modern scholarship" he never would have spoken as he did in Acts 7:5—and so might have saved his life! If he was ignorant or so foolish as to rehearse as true a lot of "legends" about people who never lived, why should not the multitude gnash on him with their teeth, stop their ears, run upon him with one accord, cast him out of the city and stone him to death! James too was deceived and quoted as a fact a passage from those same "old legends"; Jas. 2:23.

But the most deluded of all those poor, ignorant men, who lived and worked in the first century was Paul! How unhappy he must be even in heaven (if there is any heaven), if he now knows the "last word of best modern scholarship!" His ignorance first appears in quoting the same "old legend" that fooled James in his letter to the Galatians—3:6. He repeats the myth in his letter to the Romans—4:1-4. But worse than this, in the ninth chapter he digs up and palms off onto the innocent and unsuspecting Romans a whole string of "legends!"

Ah me! Four years of preaching and working does not seem to have brought any more light into his benighted mind! for then he wrote that strange epistle to the Hebrews! Who can read the eleventh chapter of that epistle in the light of "the best modern scholarship," with any degree of allowance for the ignorant writer?

Poor Paul!—To think of the sermons written and spoken from the "legends" quoted by Paul in that chapter is enough to give a man spiritual nightmare! And the preachers have believed those stories to be true, and so have deceived their flocks. "The blind leading the blind!" These deluded preachers have cited Abraham for an example of faith, living, saving faith, lo, these centuries past! And yet Abraham never lived! To buttress their sermons on prayer, these same preachers have quoted again and again Abraham's petitions as found in the "legends" recorded in Gen. 15, 17 and 18! What a debt of gratitude we owe to the "higher criticism," that our eyes have been opened and that with the very beginning of this glad new century "the best modern scholarship" has brushed away the myths and "legends" of the ages and given us a "new theology" founded upon the latest researches of "the higher criticism!"

* * *

The serious feature of the matter is, that Christian people in general are but "babes" as respects a knowledge of God's Word, and hence liable to lose their little all of faith; especially when the doubts are suggested by their leaders, to whom they have been taught to look too implicitly for guidance in matters of faith.

The Word of God clearly shows us that so great a falling away from the faith is to be expected here, in the end of the age, as will justify our Master's words,—"When the Son of Man cometh [is *present*] shall he find faith on the earth?" (Luke 8:18) These are the "perilous times" mentioned by the Apostle, and of whose deceptions our Lord said,—"If it were possible [if they were not divinely aided] the very elect would be misled by them."—Matt. 24:24; compare 2 Thes. 2:10-12; 2 Tim. 3:1-5.

The only safe-guard for the Lord's people now is the "present truth" with which the Lord is so bountifully supplying the "table" of his fully consecrated people. God has so arranged the outward evidences respecting the Bible that the world and all who have the spirit of the world can find plenty to cavil at and stumble over. The Lord's intention was and still is that only from the *inside* can his Word and plan be seen in their true beauty and strength. He intends it to be "sufficient, that the *man of God* may be thoroughly furnished unto every good work." But who are genuinely *men of God*, is the question. The difficulty is that many professing to be men of God are men of their own—not consecrated: and many of the consecrated are consecrated to a particular work or theory or sect instead of to God. Now the "hour of trial" has come which will show the real standing of each one professing godliness. God is now making it quite possible for every "man of God" to be thoroughly furnished, fully equipped, at the same time that he is permitting the Adversary to bring in error like a flood.—Isa. 28:2, 18-20; 59:19.

In view of these conditions let all whose eyes are open, all who see where we are and what is coming, be alert first for themselves that they may be of the "brethren" who will see and be delivered, by giving the more earnest heed to the things which God has shown us, lest we let them slip; and secondly, for all who give any evidence of being "brethren," to assist them as much as lieth in us. Thus we may make our own calling and election sure, and minister *grace* to all with whom we come in contact.—2 Pet. 1:10; Eph. 4:29.

THE OUTLOOK—WAR AND PROSPERITY

As our readers are aware, we credit the prosperity of the world during the past three years very largely to their wars, which have put hundreds of millions of dollars into circulation among the people, and stimulated manufacturing, shipbuilding, etc., at a cost of an increase of public debts, which, being put into the shape of negotiable bonds, is practically an increase in the world's circulating medium—money.

Our principal reason for looking for a further period of

prosperity and inflation is, that in our judgment there is scarcely time enough to permit a panic and period of general prostration and then another period of prosperity and inflation and another panic, etc., by the time which we think the Scriptures indicate as the time for the great cataclysm of trouble; by which the present institutions of Christendom are all to go down in anarchistic chaos. The culmination of the trouble in October, 1914, is clearly marked in the Scriptures;* and we are bound therefore to expect a beginning of that *severe* trouble not later than 1910;—with severe spasms between now and then.

Should the severe trouble come in 1910 we may infer that it will be preceded by a period of gradual financial and social disturbances, similar to those of the past, and leading on toward the condition of desperation then, or sooner, to be reached. For these reasons we expect the present wave of prosperity to roll on a little while: and since it could not do so without war, or something of the kind, to put more money and more bonds into circulation—therefore we look for war, possibly numerous small wars, possibly great ones. It is a time for wars and rumors of wars, and of crying Peace, Peace; but the end is not yet,—a more pronounced *federation* of Protestantism is first to be expected, and a consequent persecution of such as will refuse to worship it.

In harmony with the foregoing, read the following extract from that very conservative London journal, *"The Spectator:"*—

"THE LITTLE CLOUD"

"One grand difficulty of the past, the insufficiency of useful products, is being rapidly obviated. The world is being searched for more pleasant things, and with the new facilities for intercommunication the search is well rewarded. As regards food, indeed, always the first of human preoccupations, the world has been pooled, and where absurd laws do no interfere bread is now so abundant and so cheap that the age-long ascendency of those who by owning the soil controlled its production is threatened, and will probably disappear. It is more than probable that the speed of human transit, and the inherent power of the instruments used by man to lighten toil, will be enormously increased—a new and lighter accumulator of electricity would effect that at once—while it is possible that the fertility of the earth itself, the locked treasure-house of all things, may be materially increased. The energy of white mankind, relieved of many superincumbent weights, has been developed beyond precedent, and the highest men of science see dimly that even man's power of thinking may be enlarged by a comprehension of laws as great as gravitation which are still hidden from his ken, but the filmy veil of which shows an inclination to disappear. The 'rolling back of the heavens' in the fifteenth century, on which thinkers and rhetoricians have so often dilated, would hardly expand man's conceptions more than an accurate and fairly full comprehension of the nature and properties of the all-pervading though invisible substance which we have agreed to call the ether.

"In the midst of all these facts and prospects men remain silly, and a new and serious danger bewilders all who can think. The white world may fling its future away for the gratification of its spites and greeds. The nations have become conscious of each other, and they snarl. The fierce jealousies, the fiercer greediness, the distrusts fiercest of all, which in history are seen to have divided the dynasties, now divide the peoples. Each is as angry when it sees another gain anything as a dog when it sees a bone in another dog's mouth. Each thinks itself injured when another is enriched, and, what is worst of all, each believes in its heart that every other is plotting astutely and carefully to deprive all rivals of that which they possess.

"The new hunger for comfort, the new knowledge of the external world and the riches it contains, unite with the new freedom and rapidity of intercommunication to produce a hatred of rivals at least as strong as the ancient hatred of races or religions. Great nations are ready to fight to the death for transmarine acquisitions, for privileges of trading, and above all for profitable monopolies. Governments are forced to 'interfere,' usually with menace, to secure concessions for their subjects. The popular papers are full of profits about to be pilfered away. The more popular the representative the more angrily he pleads for objects which, in plainer language, are large profits to be reaped by his constituents. If the State buys anything abroad he is furious; if it is indifferent to a foreign tariff he is in despair; if it does not prevent a rival railway he asserts, and almost believes, in treachery in his rulers. It is impossible for him to believe that the claims of others may be well founded, and the imputations in which he indulges resemble nothing so much as those of priests against heretics or scholars against each other in the Middle Ages.

"In short, while the Governments are tranquil the peoples hate each other to the point at which the maintenance of peace becomes daily a more difficult performance. The spirit infects all countries alike, even Great Britain, usually so free in her inner pride from any impulse either of envy or apprehension; and if it cannot be allayed there will in the end be war. And war in England or with America now fully included in the circle of jealousies, would mean the disappointment for half the century of all the hopes with which it begins, the waste of the new resources upon competitive and skilful killing, and the diversion of all powers of thought from conquests over Nature to conquests over each other. Everything, in fact, in the time is propitious except the nature of man, which in its new freedom from the pressure of suffering is allowing the freest play to some of his meanest instincts. So far as safety and progress are concerned, the world has gained little by the exchange of royal ambition as the driving force in politics for popular jealousy and greed."

WHAT OTHERS ARE COMING TO SEE

The *"Grocer's Criterion"* (Chicago) commenting on the fruit and vegetable scarcity resulting from the general drouth of the past Summer points out that this means deprivation to the poorer classes, and high prices for life's necessities, etc. It then concludes,—

"The cost of living everywhere will be enormously increased all over the country. With the coal trust putting up the price of coal and other trusts advancing the cost of the necessaries of life, the outlook for the masses is not very encouraging. The labor situation has not improved and there is a growing feeling of discontent among the poorer classes in every manufacturing locality.

"We have been enjoying a long period of prosperity, but over-reaching greed will soon result in bringing about an industrial revolution. Success has turned the heads of ambitious promoters, and they desire to control and monopolize the business of the world, which will eventually end only in universal disaster. We believe that the beginning of the end of the present era is at hand. We look to see want, misery and suffering in the near future. We expect to hear of outbreaks, riots and bloodshed at almost any time, and the conditions are ripe for a bloody conflict between capital and labor.

"The long drought will tend to aggravate the parties to the present struggle.

"We can not reasonably expect the difficulties now existing to be soon amicably or justly settled. Greed is apparent and uppermost and is crushing labor with an iron hand; labor is struggling for its very life with a fair prospect of being overcome—yet there are no immediate signs of a panic. There may be a slumbering volcano beneath us, but it has not yet burst into fiery eruption. Business men everywhere are entrenching themselves to meet the emergency when it comes, and to this conservative policy we may attribute the present calmness in the commercial world and the absence of anything like a panicky feeling among business men."

Watch Tower and *Millennial Dawn* readers have seen the above conditions for these many years in the light of the divine Word. The Editor has been proclaiming these things for nearly thirty years. It is an evidence of the ripening of the matter when the worldy can see them without the secret light of God's Word.—clearly discernible only by the "royal priesthood" in the "holy" place in the light of "the golden candlestick." But our sorrow for the world in view of its coming catastrophe is mitigated by our knowledge of the grand results to be thus brought about under the administration of the coming kingdom of Messiah. Praise God then even for "the day of wrath!"

PALESTINE'S MINERAL WEALTH

Commercial Awakening of the Holy Land Promised Under the Turks

Washington, Aug. 6.—The Department of State has received from Ernest L. Harris, Consular Agent at Eibenstock, a report on the mineral treasures of Palestine. The report says:

"Valuable mineral treasures have recently been discovered in Palestine, so it is safe to say that the industrial awakening of the Holy Land is no longer a dream. It is true that the greater part of the once flourishing country is a barren desert. The lines of communication are miserable, and traffic is unsafe, aside from the one railroad from Yafa to Jerusalem.

"The newly discovered mineral deposits lie on both sides of the Jordan and the Dead Sea. The salt deposits of the Dead Sea could be developed into an industry. The most im-

* See MILLENNIAL DAWN, VOLS. II, III.

portant of all the deposits is phosphate. At present the phosphate mines of Florida almost supply the world's demand. The immense fields of phosphate to the east and west of the Jordan need only better means of traffic and communication in order to insure the development. This, it would seem, is not far distant, as the Turkish Government is planning a continuation of the Yafa-Jerusalem Railroad, and steamboats are already plying the Dead Sea."

OUR SPECIAL EDITION LINEAR BIBLE

We have received a sufficient number of orders for the new Bible to warrant us in proceeding with its publication. It is to be printed from the regular "Linear Bible" electroplates with special DAWN and WATCH TOWER references in the one-inch-wide margins. Additionally we will add a Topical Index giving Scripture references as well as DAWN and WATCH TOWER references. These were prepared by two sisters in Los Angeles, California.

Our readers are aware that these Bibles are being prepared at considerable trouble, for their convenience and spiritual assistance and not for financial profit: indeed, we run the risk of losing something. We do not wish to *urge* any orders, but feel sure some who do not order will be greatly disappointed when they see the books in the hands of others and think of what they have missed. The price is only about one-third that of the same book *without* the wide-margin references which will so greatly add to its value among WATCH TOWER readers. See the illustration of type in our issue of July 15. Two bindings, $2.00 and $3.00 post-paid.

Orders may be sent in at these prices during September; but not later. Some will be printed, extra, for a party who believes they will be in demand at much higher prices.

"FINALLY, BE ALL OF ONE MIND"

"Finally, be all of one mind [harmonious—in accord], having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing."—1 Pet. 3:8, 9.

Harmony does not mean alike-ness. Rather it signifies unity with diversity: and this is the meaning of the Greek word translated "of one mind" in our text. The Lord's will respecting his people does not contemplate exact sameness, wholly ignoring individual characteristics and peculiarities; on the contrary, a diversity with harmony is more desirable than a sameness; as, for instance, it is the harmonious union of the seven colors that constitutes the beauty of the rainbow. So also in music: one strikes a chord on the piano or the organ and the result is harmony, oneness, union—the variety of the notes gives a melody which could not be obtained from any one of them, or from a sameness of equal volume. This is the thought the Apostle's words give us in respect to God's people; they are of various natural temperaments and dispositions and peculiarities, and the divine alchemy by which the human is transmuted into the spiritual, the old mind into the new mind, does not wholly destroy, and is not intended to destroy, the elements of character and disposition; but is intended to take from each one its dross and imperfection and discordancy, and thus to permit all eventually to unite in and develop into a harmonious whole.

The Lord does not expect, however, that this condition of complete harmony, will be attained by his people the instant of their consecration. On the contrary, as the Apostle indicates in our text, this attainment of harmony is the result, the glorious consummation,—rather than the beginning of the work of grace in the Lord's people: he says, *"finally,"* not primarily, we are to be all of one mind—harmonious. It requires long years, generally, in the school of Christ, for his disciples to so grow in grace and in knowledge and in love,—ere they reach the glorious condition expressed in our text, even "finally."

The Apostle Paul intimates that we are to continue so to grow in grace and in knowledge, and in love, as to attain in heart, in will, the stature of a perfect man in Christ. The "babe" in Christ has not the stature of a "man," and requires first the milk of the Word, and subsequently the "strong meat," that it may grow thereby, and finally attain to the ideal condition represented in our text,—a condition of harmony with the Lord and with each other, which indicates that the work of grace has well progressed—that the mark of perfect love has been well attained in the heart, even though it be not possible still to fully express it in every word and act of life.

The Apostle Paul describes this transformation of life, this growth, saying, "Be ye transformed by the renewing of your mind;" but while it requires only a short time to give this instruction, and does not require long to agree to follow the instruction, it does require patient perseverance in well-doing to comply with the instructions;—to fully attain to the transformed conditions even in our hearts—so that we *will* aright, however difficult it may be for us to always *do* right. And here arises a difficulty: many do not clearly see just what are the requirements, and hence go through life in a maze, in perplexity, in doubt, in fear, lacking the rest and peace and blessing which should come from a proper understanding and a consistent endeavor.

No doubt all have been struck with the fact that those who manifest the deepest interest in the divine plan are not always the most smooth and most agreeable people in the world: frequently they are so combative as to be continually distressing both themselves and their friends by their unwisdom or their disposition to wrangling and contention. The very quality which the Apostle mentions in this text as like-mindedness or harmony is peculiarly lacking, naturally, in the disposition of the majority of those who become deeply interested in present truth. And some have been inclined hastily to condemn the doctrines and to say, This is not the peaceable Spirit of Christ. Where the Spirit of Christ is there should be love and harmony. So says the Apostle: *"Finally,* be ye all of one mind." And this should be borne in mind as being the final result of discipline and instruction in the school of Christ; by our attainment of this disposition to harmony (while at the same time loyal and courageous for the truth), we may safely gauge our growth in grace, knowledge and love.

We want to suggest an explanation as to why it is that so many of the Lord's people are combatively disposed. A wrangling and contentious disposition is the result of large combativeness—misdirected—unwisely exercised. Combativeness itself is not a bad quality. On the contrary, it is a good quality,—a quality actually indispensable to the attainment of the prize set before us in the Gospel. Those who lack combativeness, lack backbone; lack the ability to walk an upright life, under present conditions; they are like a boat on the river which has neither oars nor wheel nor screw-propeller. They can do nothing but float with the current, for they lack the apparatus necessary to stem it. There are many goody-goody people who lack firmness, lack character, lack combativeness, and who could not think of anything else than floating with the popular current; and these frequently are mistaken for "saints" when they are nothing of the kind. They are not even of the kind of material that the Lord takes to make "saints" out of. They are unfit for his purposes under the present call of this Gospel age; for all who are called now to be of the elect church are called to be "overcomers;" called to be victors; called to stem the popular tide; called to fight a good fight of faith and obedience; and such as are totally lacking in firmness, in combativeness, in character, cannot possibly comply with these conditions, and are not in the race.

So then, if any of those who have grasped the truth, and who have been grasped and drawn by the truth to consecration to the Lord, have at times felt the perversity of their natural dispositions—their combativeness, contentiousness and wrangling disposition, and felt discouraged on this account, let them thank God and take courage. Let them realize that this very disposition constitutes one qualification for enlistment and service under the Captain of our salvation;—although such a service will mean the bringing of this contrary disposition into accord with the spirit of love, which, in the end, will mean that the wrangling disposition will be subdued, and the combativeness be properly turned to good account in another direction.

But while taking all the encouragement we can from the thought that the Lord is wishing and is seeking and calling out a fighting class of "conquerors," who could not be conquerors unless there were something to conquer, and who could not conquer unless they possessed something of the conquering or combative disposition, let us nevertheless, promptly take ourselves in hand, realizing that the good quality of combativeness has in every instance been misdirected, and

that from the moment we enlist as soldiers of the Cross of Christ our combativeness is to be turned into new channels. We are to learn, first of all, that our combativeness is not to be exercised toward the Lord, that we should resist his will; but that, on the contrary, we are to make a full surrender to him of our thoughts and words and conduct. We are to remember that combativeness is not to be used toward the brethren; for to fight against the brethren is to fight against God, against the truth, against the fellow-members of our own brigade. Instead of fighting against the brethren, we are to love them, and to fight for them, even as we are to fight for the Lord and for the truth. We are to remember, too, that our combativeness is not to be exercised against our friends, our neighbors, or the world in general. No; all of these have plenty to contend against without having our opposition. On the contrary, they need our sympathy, they need our help, they need our encouragement, they need whatever we can render them in the way of uplift.

FIGHTING THE GOOD FIGHT OF FAITH—1 TIM. 6:12

How, then, and against what shall we exercise our combativeness, that it may be well directed to the Lord's pleasement and in the service of his cause? We answer, that our combativeness is to be turned against sin, and that its first exercise must begin with ourselves: the battle with self is the greatest battle, and we have the Lord's Word for it that he that "ruleth his spirit (his own mind, will) is better than he that taketh a city," because he has to that extent learned to exercise the combativeness of a true character in the right direction, in self-control. It is after we have had considerable experience in battling with sin and selfishness in ourselves, in casting the beam out of our own eyes, in subduing anger, malice, hatred and strife in our own hearts and flesh—it is then, and by means of this severe battle and experience, that we will be prepared to assist the brethren, and to assist our neighbors in their difficulties—to help them to overcome their besetments and weaknesses.

Whoever starts out by fighting even the sins of others before he has made a vigorous campaign against his own weaknesses and errors, is making a mistake. He needs *humility* and *sympathy* to assist the others to fight their battles, and this he cannot gain without first battling with himself and learning to appreciate how strong is the foe to be contended with, and how thoroughly entrenched is sin and selfishness in all the avenues of the flesh. He even needs to be worsted in some of his battles with self in order to have a clear appreciation of his own inability to overcome and to force him to go to the throne of the heavenly grace to obtain mercy and find grace to help. He needs this because, as the Apostle says, it is when we are weak that we are strong; and when we are strong in our self-confidence, and therefore neglect to go to the Lord, then we are weak and liable to make failure in the battle, and to be overcome by the enemy—Sin.—Heb. 4:16; 2 Cor. 12:10.

All those who have had any experience in the matter, and who have learned how and where to direct their combative energies, find that there is full scope for the exercise of every particle of combativeness one possesses. (1) In himself, continually; as the Apostle expressed it, "I keep my body under, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27). O, how much of energy and how much persistency in fighting the good fight of faith, and of loyalty to the Lord, is needful in the conquering of self—"bringing every thought [and so far as possible, every word and act] into captivity to the obedience of Christ" (2 Cor. 10:5). Plenty of room here for combativeness; plenty of room for all the contention and wrangling we want;—contention with sin and self-will, wrangling with the will of the flesh and opposing it at every step—mortifying it, killing its affections and desires. No wonder the Apostle speaks of these present experiences as a fight; no wonder he tells us that we must be prepared to endure hardness as a good soldier of the Lord Jesus Christ.

(2) As soon as the victory over self has been gained, and as soon as the new mind has put a garrison in every quarter of the conquered body, to guard it from rising in insurrection, to hold it in subjection to the King of kings and Lord of lords—forthwith all the remaining energies that can be spared from self-control will find ample opportunity for usefulness in battling for the Lord, battling for the brethren, battling for the truth, battling against error, battling against all the wiles of the devil, "for we are not ignorant of his devices," as the Apostle declares.

(3) As the eyes of our understanding get opened, wider and wider, we see the great conflict that is progressing throughout the world between righteousness and sin, between our Lord and the god of this world and his blinded representatives, who ignorantly think that they are doing God service and are often found fighting against the truth and against the true soldiers of the Cross, their brethren, even as in the case of Paul. We remember how he, as Saul of Tarsus, persecuted the church, mistakenly misusing his combativeness in a wrong way. We remember how the Lord called to him in the way, "Saul, Saul, why persecutest thou me?"—Why are you fighting against God, opposing the truth and his cause? In Paul's case we see how that as soon as the eyes of his understanding were opened he became a most valiant soldier of the cross, hesitating not to lay down his life in the service of the Lord and the brethren, who once he had ignorantly opposed.

It was the same combativeness which made Paul a violent persecutor that subsequently made him the most valiant of the apostles in the defence of the truth. And so it was also with others of the apostles. Those who had the largest amount of combativeness naturally, when it was turned into the proper channels, became thereby the strongest and most valiant for the truth. Peter, for instance, full of combativeness, and at first seriously impeded by it, ready in defence of the Lord to smite off the ear of the high priest's servant, was very valiant subsequently in the use of his talents to the Lord's praise. James and John, two others specially favored and recognized of the Lord, and specially used in the service of the truth, were of combative dispositions, so much so that they were known as the "sons of thunder;" and it was these two who were so incensed at the Samaritans who refused to receive our Lord into their city, and who were so full of love and zeal for the Master that they inquired, "Lord, wilt thou that we call down fire from heaven to consume these men and their city?" They had the combativeness, they had the courage, they had the zeal; but they had not yet learned how to direct it, and so the Master intimated, when he said, "Ye know not what spirit ye are of. The Son of Man came not to destroy men's lives, but to save them." By and by, when they were anointed with the holy spirit at Pentecost, and had learned gradually what spirit they were of (what spirit the Master was of, and what spirit they must be of as his disciples), they understood better how their combativeness and zeal were to be used. And hence we find them loyal soldiers of the cross, shunning not danger, enduring hardness as good soldiers of the Lord Jesus, even unto death.

It was this natural combativeness consecrated to God, and rightly directed through the spirit, that led Peter and one of the others, when threatened, and charged straitly by the Sanhedrin that they should preach no more in the name of Jesus, to courageously withstand this *illegal* restraint upon their liberties and rights as Jews, under the Law, and to be obedient to the voice of the heavenly call, and to declare, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:19-20). The Lord knew whom he was choosing for his apostles, and we see clearly that weak, vacillating, nerveless men would not have served the cause as did these whom Jesus chose. And it is but reasonable that we conclude that the Lord similarly throughout this age, is seeking for and choosing strong characters, those who dare to do right; who dare to incur the frown of the world and its slights and sneers, its scoffs and its jeers, its persecution because of fidelity to the Lord and to the brethren. This is overcoming;—and to whatever extent any realize that they are deficient in these qualities let them cultivate this combativeness in this proper direction—to combat weakness, combat sin, combat subserviency to those things which are contrary to the Lord and his Word.

FAITH AND THE MESSAGES ALSO ESSENTIAL

But combativeness alone would not be sufficient. It needs proportionate faith, in order to use the combativeness aright. Hence we hear our Lord's word, "This is the victory that overcometh the world, even your faith." Faith in the Lord must be the power that will move his people and energize them. Not faith in creeds, nor faith in men, nor faith in ourselves, but faith in the Lord and in his exceeding great and precious promises. As the steamboat wheels represent its combativeness, by which it battles against and pushes the water, and thus is enabled to go upstream, so its steam-power, through the engine, represents faith, which must be behind the combativeness, to exercise the combativeness—to lead us to endure hardness, to direct us in fighting the good fight and to hope for the rewards to be attained.

Similarly the fuel and the boiler generating the steam represent the Word and providences of God, which produce in us the cause, the power of the faith which energizes us in stemming the current. The exceeding great and precious

promises of the divine Word were given to us as the basis of faith,—as the fuel to produce the power in us to *will* and to *do* God's good pleasure (Phil. 2:13). And hence these gracious promises must not be neglected; they must be continually used and must continue in us to energize us. And the energy must be applied, and we must progress proportionately against the course of this world, if we would attain to the glorious conditions to which we have been called.

While we should remember (lest otherwise we should be discouraged), that the attainment of a control of our own spirits, our own minds, and the bringing of these into full accord, full harmony, with the Lord and, so far as possible, into accord with all of the Lord's people who are in accord with him, is to be "finally," nevertheless we are not to delay our endeavor to reach that final and grand development to which the Apostle exhorts us in our text. We are to have it continually before us as the standard, the ideal, the aim, and although we may fail time and again, if we are rightly exercised in the matter we will be stronger as the result of every failure; for each failure will show us more clearly than we discerned previously the weak points of our characters, naturally resulting from the fall. And if each weak point be carefully noted and guarded against as respects the future we will come by and by, by the grace of God and under the direction of our great Teacher, by his Word and example, and providential leadings, to that subdued condition, that harmonized condition, which would accord to the expression of the text. And to such, looking back, even the failures which subsequently recognized led to greater fortification against the wiles of the Adversary and the weaknesses of the flesh, may be seen to have been overruled by the Lord for our blessing according to his promise that all things shall work together for good to them that love him.

As we *finally*, in larger and larger measure, attain to harmony—to the subduing of our natural dispositions toward contention, gradually getting these combative tendencies into accord with the Lord and his Word and his Spirit, and into accord with those who are his, our fellow-soldiers in this battle for the right, our condition will be what the Apostle here describes; viz., we will have compassion one of another. We will expect to see and will see "the brethren" striving for the mastery over self and we will be sympathetic, compassionate; so that if they err through weakness of the flesh, we will be glad to restore such in the spirit of meekness, remembering ourselves also lest we should be tempted (Gal. 6:1). We will love them as brethren ought to love—heartily, thoroughly—such a love and such a sympathy, such a compassion, as would lead us to do everything within our power for their assistance; —especially along the lines of spiritual assistance, in the conquering of sin, and in growth in grace and knowledge and love;—but, nevertheless, also in temporal matters as we have opportunity, as may be possible to us.

This compassion and brotherly love amongst the spiritual brethren, even as respects temporal matters, cannot surely be less than it would be amongst natural brethren. Indeed, inasmuch as the spiritual relationship is the higher, the nobler, the grander of the two, without detracting anything from the love and affection and obligations toward the fleshly brotherhood, it would imply that the spiritual would appeal to us still more strongly, so that we would do all for a brother in Christ in a temporal way that we would do for any earthly brother—and more abundantly. The Apostle sets this standard, saying, that we are to "do good unto all men as we have opportunity, especially to the household of faith."

This of course does not mean that we are to be negligent of those of our own immediate households and our special responsibilities to these; but it does mean that aside from these, the spiritual brethren should have the first place in our hearts and in our sympathies and in our love, and in all that this would imply in the way of sharing with them both the spiritual and the temporal good things which we enjoy, according to their necessities. Those who have reached this condition of heart-harmony with the Lord and with his gracious plan will have had such an experience in attaining to this position themselves that it will make them pitiful of others,—sympathetic in the difficulties and trials of others; and it will make them "courteous," polite, "gentle toward all."

In a word, according to the Scriptural standard, the elect church of Christ should be the most polished, the most refined, the most polite, the most generous, the most kind, of all the people in the world;—and should be all these in the most absolute sense; not in the mere sense of an outward form and appearance of kindness, gentleness, etc., so common in the world; but a gentleness, a kindness, proceeding from the heart, proceeding from an appreciation of the Lord's spirit and the spirit of the truth, the spirit of love, and the spirit of justice, also. It is a great matter that we learn to be thoroughly just, and in all of our affairs to do unto others as we would wish them to do unto us,—that we accord them the same liberties that we ourselves would wish to enjoy. Truly, the law of God is a wonderful law, and truly the people who are taught of the Lord and trained in harmony with the divine will, must be a peculiar people, zealous of good works.

Combative people will always (while in the flesh) feel a disposition to retaliate; but those who have learned of the Lord the lesson of self-control, and who have developed meekness and brotherly-kindness and pity, will thereby be prepared to fulfil the demands of our text,—to not render evil for evil, or railing for railing. And looking to the Lord as the pattern they will see how it was with him, that "When he was reviled he reviled not again." Not because his enemies had found in him something that could properly and justly be reviled and evil spoken of;—nor because his enemies were so nearly perfect that he could find nothing in them to revile and speak evil of; but because he was so full of submission to the divine will that he was enabled to take the scoffs and railings of the people, and to bear these humbly and patiently, and to remember that *even hereunto he was called*, that he should endure patiently and learn the lessons, and prove himself faithful, and develop and demonstrate his true character, and feel and manifest his pity for the people, in their blindness and ignorance, and his love for them.

And so it must be with us as we grow in our Lord's character-likeness. We also will be less disposed to rail at those who rail, and to revile those who revile us. We also will be ready to suffer the loss of all things, and to do so with cheerfulness; yea, even to rejoice in the trials and difficulties of this present time, knowing, as the Apostle declares, that these are working out for us a far more exceeding and an eternal weight of glory. We note here the harmony between Peter's statement of this matter and our Lord's statement of it: "Bless them that curse you; bless and curse not" (Phil. 3:8; 2 Cor. 4:17; Matt. 5:44; Rom. 12:14). So the Apostle says we should rather render blessing. If we have not yet attained to this high standard which is at the end of the race, the mark of perfect love, where we love our enemies and are ready and willing and anxious to bless them, to help them, to desire their uplifting out of darkness and degradation, and to wish and do all that we can in harmony with this, the divine plan, let us not be discouraged; but let us press onward, that as soon as possible we may reach this point, which is the mark of perfected character. For, as the Apostle says, "even hereunto we were called, that we might inherit a blessing."

THE BLESSED INHERITANCE FOR WHICH WE ARE BEING PREPARED

We were called to be the royal priesthood, under Jesus, the Royal High Priest of our profession. We are instructed in the Scriptures that this royal priesthood is to be God's agency during the Millennial age for bringing blessing to the world of mankind, and "hereunto we were called" that we might be fitted for this priesthood. The Apostle tells us that in the preparation of our Lord Jesus and his testing as to fitness for the position of High Priest, it was necessary that he should be tempted, tried, and caused to suffer, in order that he might be a merciful and faithful High Priest when the time should come to exercise the authority and power of his office. Similarly it is necessary that all who would be of this royal priesthood should have such experiences now as would develop in them also these principles of truth, righteousness—such experiences as would lead them to love righteousness and to hate iniquity—such experiences in battling with self and in gaining control (at least so far as the mind, the will is concerned), as would constitute them victors and develop in them these graces of the spirit mentioned by the Apostle, brotherly kindness, pitifulness, compassion. All these qualities will be requisite in dealing with the world during the Millennial age. They will be merciful and faithful high priests, *because* they will know how to sympathize with the poor world in its fallen condition, and how to make allowances for them in their various efforts toward regaining the standard of perfection then to be established through restitution processes.

We will be kings as well as priests then. As kings, we will be endued with power to control the world. This will be further proper use of combativeness; but we are not fitted and prepared to so control the world in the present time; and therefore the Lord directs his people to wait, and long for, and pray for his kingdom to come, and his will to be done;—to be enforced with heavenly power and authority. These "very elect" kings and priests will be fully qualified

to exercise their power in moderation, for then they will have the new bodies in perfect accord with the new minds;—the new minds which are now being developed, disciplined and brought to that standard of perfect love, which is full of pity, compassion, brotherly kindness and harmony. How necessary, dear brethren, that we learn these lessons, if we would be prepared to be used in the glorious service of the kingdom so shortly to be established.

"HATED WITHOUT A CAUSE"

GEN. 37:12-36.—OCT. 6.

GOLDEN TEXT:—*"The patriarchs, moved with envy, sold Joseph into Egypt: but God was with him."*—Acts 7:9.

Rachel, the dearly beloved wife of Jacob, was dead, but her first-born son, Joseph, was beloved by his father above his ten older half-brothers. And from the narrative it is not unreasonable to assume that this love was not merely on his mother's account, but that Joseph himself had a kindness and nobility of character, which specially commended him to his father, and drew forth his affection. As a son of his old age, Jacob was inclined to favor Joseph in various ways, and amongst others procured for him an expensive robe, of a kind peculiar to that time, samples of which have recently been found in Egypt, in the tomb of Beni-Hassan,—"long, richly embroidered robes in various patterns and colors," which seem to have been produced by sewing together small pieces of different colors. Herodotus describes one sent as a present by the king of Egypt, which 'had a vast number of figures of animals interwoven into its fabric, and was embroidered with gold.'"

Jacob probably did not realize to what extent his partiality was cultivating in his other sons a feeling of enmity and envy against Joseph; and, indeed, we may question if it would have been to Joseph's advantage, as respects development of character, to have remained at home under such conditions; he would probably have been a spoiled young man, just as grandparents are very apt to spoil grandchildren by too much petting and partiality, developing in the favored child a spirit of pride, to plague and injure it for the remainder of life.

The envy of his brothers over his father's partiality was intensified by two dreams which Joseph had, and which he told them of, apparently with all simplicity and innocency. In the one dream he saw twelve sheaves in the field, one for each of the sons of Jacob, and the other eleven sheaves bowed down to his sheaf. In the other dream he saw the sun, moon, and eleven stars bow down to him. His brothers were incensed at any thought of his ultimate superiority to them, who were his elders; and even his father repudiated the thought that the dream could have any meaning, since it would imply that Joseph would be greater than his parents, as well as greater than his brethren. We are not to account for these dreams as the work of the boy's imagination and ambition, although such may be the case in respect to many dreams; rather we are to understand that those dreams were prophetic: that God was foretelling, foreshadowing the future —to the intent that Jacob and Joseph and his brethren might all eventually discern that the Lord's hand was connected with all the peculiar circumstances of his life;—that God foreknew and overruled them in the manner in which they ultimately resulted. This forestatement would make the lessons many times more weighty, when they would be understood, just as prophetic declarations respecting our Lord and his experience, are the more convincing on this account. The dreams were fulfilled later on, when Jacob and his family presented themselves before Joseph, a prince in Egypt, and made obeisance to him as to a king.

Well does the Apostle class envy as one of the works of the flesh and the devil. (Gal. 5:19-21) It is a seed which thrives rapidly in any heart where it takes root, and who can tell what bitter fruitage it will produce? So rank had been its growth in the hearts of Joseph's brethren that when he came to them in the field at Dothan with a message from his father, their envy overflowed all bounds, and they premeditated murder. Subsequently, at the instance of Reuben, one of their number, his life was spared, and he was merely put into a pit, a dry cistern, to die of starvation; Reuben, however, premeditating his deliverance. Subsequently, at the instance of his brother Judah, his life was spared from the pit, and he was sold to some traveling merchants as a slave for the Egyptian market, where shortly afterward he was installed as a servant in the house of Potiphar. How hard must have been the hearts of these brethren, and how sore and affrighted the heart of Joseph, the favored child of his father! The narrative tells us nothing respecting his tears, his entreaties, and the refusal of his brethren, but an account of this is given us elsewhere (Gen. 42:21), for the guilty brethren, when in trouble themselves, exclaimed, "We saw the anguish of his soul when he besought us, and we would not hear; therefore is this distress come upon us."

Whoever finds envy, hatred or malice in his heart in any degree should know that he is harboring an enemy; a spirit which, under certain circumstances, mighty quickly develop into a spirit of murder. The Apostle, therefore, urges all who have become new creatures in Christ Jesus to mortify, to kill, to bury, to put away, the spirit of evil, of hatred, of strife, of envy, and through the transforming influence of the Lord's Spirit to put on more and more, day by day, the Spirit of love, the Spirit of Christ. We can see a lesson in the experience of Joseph's brethren; and even though envy never led us thus far, it should be an illustration to us of its tendency, and we should hate it and proportionately eradicate it from our hearts.

The chief point of this lesson is its illustration of divine providence. It reminds the children of God of this Gospel dispensation of the promise of the Lord's word, that "all things shall work together for good to those who love God." It teaches us how implicitly we may rely upon divine power and wisdom and love, even when all things seem to be against us; and also how futile are all the powers of our enemies to do us real injury if God be for us. (Rom. 8:31) Apparently the spirit of murder was in the nine brethren, and apparently had the Lord not so led the matter about, some of them would have killed Joseph quickly. But we are not to suppose that it was the only way God could have adopted for bringing Joseph into Egypt, and ultimately (Gen. 41:40) to its throne, to be the life-giver (bread-provided) for the Egyptians in their famine, and also for the Israelites, and thus to lead on to the captivity of the whole nation of Israel in Egypt, and to their discipline and education in the arts known to the Egyptians, and ultimately to cause their deliverance, as he did. We are to remember that the All-mighty is All-wise as well as All-powerful, and that he could have selected any of many ways to accomplish his purpose. The lesson illustrates, however, God's wisdom, by which he is able, not only to circumvent the machinations of evil men, but also to use their evil deeds to serve his purposes, to carry out his designs, and to bless those whom he is leading. Would that all of God's consecrated people, spiritual Israelites indeed, might obtain a great impetus to faith from this lesson, and henceforth rely more strongly and fully than ever upon the Lord and the power of his might. What a peace, what a joy, what a comfort it brings, to be able by faith to realize that the Lord is at the helm in respect to all of our interests and affairs, temporal and spiritual!

Those who can plan murder, and who are full of envy, malice and hatred, will not hesitate to support their evil way by fraud, deception, lying. And so it was with the ten brethren. They took the coat of many colors, they draggled it in blood, and sent it to their father Jacob, probably at the hands of a messenger. Never doubting them, Jacob assented at once to the proposition that his beloved son had been cruelly devoured by a wild beast, and he mourned his loss, apparently for years:—his other sons vainly endeavoring to comfort him, and, no doubt, suffering to some extent anguish on account of their deeds. Perhaps this experience with evil was beneficial ultimately both to Jacob and his sons. Indeed, the subsequent narrative seems to imply this. And there is a lesson here for us, to the effect that those who yield to evil influences may subsequently learn valuable lessons therefrom, and that we may entertain hope for their recovery to righteousness. This is a part of our hope respecting the world in the coming Millennial age—that present experiences with sin, envy, hatred and strife will prove valuable to them by and by, when they shall have experienced some of the retributions and have learned a more excellent way, under the judgments of that time.

As Joseph was hated by his brethren, and that without a cause, and figuratively killed, when sent to them by his father, so Jesus came to his own brethren, the Jews, came in their interest, as the representative of the Father, was hated without a cause, and was actually put to death, murdered. Nevertheless, in the Lord's providence this very hatred will ulti-

mately bring him to the throne of earth, and to the place of power, and give him control over all the food, the "bread of life," and thus indirectly make him the life-giver, not only to the world of mankind, represented by the Egyptians, but also to his brethren, the Jews—to as many as will receive the bread of life upon the generous terms and conditions then laid down.

And "as he was, so are we in this world"—as members of his body—as his fleshly representatives now, and, if faithful, to be his joint-heirs in the throne by and by, and with him to dispense life to the dying world.

We are not to be surprised, therefore, if we find ourselves hated of the world; for, as the Master said, they shall say all manner of evil against us falsely for his sake. Let us remember his words, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John 15:18, 19.

As our Master was hated without a cause, so let it be with us, so far as possible, that the hatred, malice, envy and murder which may be poured out against us may be wholly unmerited by us—that our lives shall be as nearly pure as possible; that so far as possible our thoughts and words and deeds may show forth the praises of our Lord, and speak of our love for all men, especially for the household of faith. By and by, when the church shall have been glorified, and a new dispensation inaugurated, those who hated us now, largely because they are blinded by the adversary and misled, will bow before us, as the Lord's anointed, and we shall have the great pleasure of lifting them up, blessing them, encouraging them and forgiving them; and assisting them back to the full image and likeness of God.

In our Golden Text let us note the significant statement,—"But God was with him." Success in life may be viewed from different standpoints. To some the successful lives are those represented by Alexander the Great, and Cæsar, and notable kings, emperors and generals; or by its money accumulators—Crœsus, Carnegie, *et al.* But we write for such as have different conceptions of greatness from these;—to those who, without disdaining the merits and charities of any, have accepted the divine standard of greatness as delineated in the Bible;—Abraham, Joseph, Moses, Job, David, the holy prophets and apostles, and above all our Lord Jesus. And the secret of the success of each of these was,—"God was with him."

The same principle holds true today, in all matters connected with the divine service,—"Without me ye can do nothing." God's favor during the Jewish age was manifested in earthly prosperities; but not so in this age, when spiritual prosperity alone indicates God's favor, and when not many rich or great are called, but chiefly the poor of this world, rich in faith, heirs of the kingdom. And, if God be with us and for us, who can be against us? What will their opposition amount to? They may indeed cause us pain or inconvenience, but they cannot harm us or injure our highest interests; because the Almighty has given assurance that "All things shall work for good to those who love him, to the called ones in his purpose."

But what must be the character of this class whom God is with and for; and for whose blessing he intervenes in all of life's affairs?

Ah! they are a peculiar people—zealous of good works—zealous for righteousness—zealous for God and his favor—zealous for his service and the smile of his face—faithful, trustful, meek. "Beloved, now are we the sons of God"; now we have these assurances of God's favors which will surely continue with us if we seek earnestly to follow the footsteps of our dear Redeemer—walking not after the flesh, but after the spirit. Let us, therefore, remember to purge ourselves of envy, malice, selfishness, including self-conceit; that we may be vessels unto honor and meet for our Master's service.

PASS UNDER THE ROD

You said to your heart on life's golden morning:
"How bright is the sky and how happy the hours!"
The rich blood of youth through your pulses was throbbing,
The path at your feet was all radiant with flowers;
And life's golden chalice that brimmed with joy's wine,
Sparkled bright in the sunshine most temptingly sweet;
You raised it to quaff with delight from its depths,
But it fell! and its fragments lay strewn at your feet.

Its red wine was spilled and it stained all the flowers,
Like blood drops that ooze from a bosom of snow;
And the sun that so brightly had shone o'er thy pathway
Seemed suddenly robbed of its brightness and glow.
And night's gloomy shades seemed to gather about thee,
And through the deep shadows, the dark form of Pain
Loomed up, and his gaunt fingers clutched at thy heart-strings
And laid their cold grasp on thy shivering brain.

Ah, then did despair like the billows of ocean
Sweep over thy soul, oh, poor heart, sore distressed?
Did you cry out in anguish with tears and with sobbing,
With quivering hands o'er thy bleeding heart pressed?
Ah, yes, and the days dragged so weary along
Till they grew into months and at last into years,—
Till you learned to look up to the Father above,
And at last see the rainbow of hope through your tears.

And you learned that the truest and best of life's lessons
Are gained through the travail and pain of the soul;
That the rarest of graces bestowed on God's children
Oft grow where life's billows tumultuously roll.
And you saw that the stars in the blue vault of Heaven
Shine only when night's sable curtains enfold;
You learned that the fierce furnace heat of affliction
Is needful to sever from dross the heart's *gold.*

'Twas a wonderful lesson borne into thy spirit,—
This grand truth to know, though a fruit of thy *pain;*
It taught thee to *soar* where before thou hadst *grovelled,*
And the heart that had broken learned a heavenly strain.
O, thrice blessed sorrow that drives us to Jesus,
To find in *his love* a continuous peace—
A *joy,* that abides though all earthly hopes wither,
And brings from the nights of despair full release.

O, Heavenly Shepherd, how wise are thy dealings—
Thy thoughts—far beyond human wisdom to know;
Thy *rod* and thy *staff* sure will guide and sustain us,
Held close in thy love while we tarry below.
So we patiently wait while we bide in the shadows,
Our eyes looking up through the gloom of the night,
'Till the shadows shall lift, and the dawn of the morning
Of heaven's full glory shall burst on our sight.

—A. G. JAMES.

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VIEWS FROM THE WATCH TOWER

ECCLESIASTICAL FEDERATION

The evidences looking toward a federation of the various Christian sects are multiplying;—city federations, county federations, and state federations are announced from time to time in the daily press, and thus the way is being prepared, the *idea* is being hatched. In England the movement seems fully as far advanced as here; there the church of England is the preponderating power, and, as the Scriptures indicate, will have much to do with effecting the union whenever it comes.

The Protestant Episcopal church has always held aloof from other Protestant bodies; claiming (as do the Catholics) that there can be no true and authorized ministers competent and authorized to preach the Gospel without *Episcopal ordination;*—that all others are fraudulent pretenders. They are willing to fellowship as "clergymen" any Protestant ministers of good character who will submit to *re-ordination* at the hands of an Episcopal bishop, but no others.

In the light of these facts the following cablegram will be read with interest:—

"WAITS ON ARCHBISHOP OF CANTERBURY"
English Archbishop Hesitates in Sending Delegates

"London, August 29.—Will the Archbishop of Canterbury, officially or otherwise, send a representative to the Ecumenical Methodist conference which opens Wednesday? This question, according to Bishop J. W. Hartzell, is attracting the

attention of many of the delegates who are in London to attend this most important church meeting.

" 'The question is important,' said the bishop, 'because of the meaning which the outside world will place on the Archbishop of Canterbury's action. Invitations were extended to all the churches to attend. Acceptances have been received from the Baptists, Congregationalists, Presbyterians and the Salvation Army. The primate of all England, alone, has not been heard from. We anticipate that the conference will have an important bearing upon the future growth of the church. It ought to tend to increase fraternity, dissipate the remnants of antagonism and organize into unions the smaller bodies of the different continents. The aggressive propagation of Methodism will be carefully considered by the gathering.'

"The conference will sit for twelve days, and Bishop C. M. Galloway will preach the opening sermon. The American and Canadian delegates, who are here to attend the conference, number 300, while the English delegates number 200. Chile, Brazil and Mexico are represented in the conference for the first time."

On September 5th, the Archbishop of Canterbury replied to the invitation to the effect that he hoped soon to see all Methodists united to the Episcopal church. The Conference refused to take any notice of the reply, or even to permit it to be read in conference; the reason assigned being that the Archbishop had ignored the Council in *toto*, in that he addressed his reply not to it, but to a newspaper editor. No doubt this was intentional—the Archbishop's position is such that to address the Council would be to recognize Methodism as "branch" of the Church of Christ, a thing which Episcopalianism has never yet done *officially*. However, this may raise a *point* to notice the settlement of which will solve the federation problem.

* * *

SCIENTISTS DUPED BY CLEVER TRICK PLAYED YEARS AGO
Mystery of Famous Pliocene Skull Cleared by Preacher's Confession —Buried as a Hoax

"Los Angeles, Cal., Aug. 1.—The Rev. W. H. Dyer, an Episcopal clergyman of this city, has confessed that the celebrated mystery of the human skull found in a gold mine in Calaveras County, Cal., in 1866, about which antiquarians have wrangled for thirty-five years and which inspired Bret Harte's poem. 'To the Pliocene Skull,' was buried as a joke to puzzle the men of science. Dyer says he was one of a coterie of jokers who knew of the scheme and who were greatly astonished at the noise it made in the scientific world. According to the story, R. C. Scribner, who kept a store in the camp, now Los Angeles, got an old Indian skull, went to the bottom of the shaft while the miners were away and buried the skull deep in the auriferous gravel. It was soon found and he assisted in having it sent on East to be submitted to geologists and authorities on the birth of the human species.

"The result of the examination of the skull at Harvard University caused a great stir in the scientific world. The problem it presented was taken up by the Government, through the geological survey, and all the scientific publications gave columns of space to the speculations of the scholars.

"Bret Harte declined to regard the discovery as a serious matter, and wrote the famous poem ridiculing the craze it had caused."

Scientists deserve our pity if not our sympathy. They have established scores of theories relative to the formation of the earth and of man upon it; and of course reject totally the Bible account of the creation of Adam in God's image six thousand years ago. They are on another track; they will read only the rocks, etc., and from them will get the *truth*. And they will accept as truth only such things as agree with their preconceived opinion, viz., that God did not create man in his own image—that he was evolved from a monkey by a "law of nature" which operates whether there is a Creator or overseer or not; and they greatly doubt if there is a *personal* God, and of course there could not be an impersonal one.

God's people need continually to remember the Bible's testimony, that although all the *upward* tendencies operating in the world today are of God and through more or less godly channels, yet "The world by wisdom knows not God." "The ox knoweth his owner, and the ass her master's crib,"—but the natural man, if a "scientist," seems to know not his Creator. His self-confidence hinders his seeing the truth. Only "the meek will he guide in judgment and teach his way"—"the wise are taken [entrapped] in their own craftiness"—they are too wise to learn, too great to be "taught of God" through his word. Psa. 25:9; 1 Cor. 3:19.

The finding of an old bone some time ago created quite a stir. It was surely a proof of pre-adamite man—so gullible do scientists become in their search for the proofs to contradict the Bible. Of course a scientist with keen imagination could allow for certain abrasions and erosions, and could proceed to *make* an entire anatomy to conjecturally fit with the wonderful bone. The matter was quickly dropped afterward when the explanation came that it was found in a long abandoned wooden sewer leading from a butcher's place, and that it was the bone of an old sheep.

Likewise the finding of the skull above referred to was "wonderful!" Its owner must have lived thousands, if not millions of years before Adam's day; and this skull found embedded in the gravel of the *Pliocene* division of the *Tertiary Period* was absolute proof sufficient to tickle scientists. Surely if these great men could and would search as diligently and reason as astutely to uphold and corroborate the Bible's simple statements, they would be taught of God.

But their school will open by and by—during the Millennial reign of Christ and the Church, who will be their instructors. Mark the great teacher's words: "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent; and hast revealed them unto babes: even so Father; for so it seemed good in thy sight." Let us, as the Apostle urges, "humble ourselves under the mighty hand of God that he may exalt us in due time."—Luke 10:21; 1. Pet. 5:6.

THE JEWS AND THEIR PROSPECTS

Mr. Zangwill, a Jewish writer of note, forecasts the future of fleshly Israel in considerable harmony with the prophetic delineation; but he fails utterly to recognize the divine power which, operating in and with Messiah's kingdom, shall take hold of "Jacob" and lift up that people and use them as beacon-lights for the world. "Thus all Israel shall be delivered [from blindness], as it is written: There shall come out of Zion the Deliverer [the Christ—Jesus the head and the church his body] and shall turn away ungodliness from Jacob. For this is my covenant unto them when I shall take away their sins. . . . . For God hath concluded them all in unbelief, that he might have mercy upon all."—Rom. 11:26-32.

Mr. Zangwill says in part:—

"I am not a prophet with a definite vision of the future of the Jews. No man can forecast the precise directions their activity will take in the twentieth century. I can only point out what the position of the Jews has been for the last nineteen centuries and some powerful forces which have just arisen and which will undoubtedly mold them during the present century.

"One thing seems increasingly probable—that the Jews will return in increasing numbers to Palestine, their old and never-forgotten home. By the year 2000 A. D. I don't see why there should't be 2,000,000 Jews inhabiting the land, transforming it into a garden of beauty and fertility and supplying it with harbors and railways, with a government of their own, which will be the model government of the world. I am firmly convinced that the mission of the Jews is this: To be a people set on a hill—Zion's Hill—whose social, political, agricultural and religious condition will be the moral beacon light of the world. From the laws of that community other nations will learn to govern wisely. From her social condition other nations will learn the science of sociology. From her spiritual supremacy other nations will learn the real meaning of religion. In short, I believe the hope of humanity lies in the development of the Jewish race after its return to Palestine.

"From the time of Christ until about this generation the outside world knew practically nothing of the life and work of the Jews. For long centuries the Jew was persecuted by Christian and Pagan in every country, and this very fact led to the preservation of his individuality. Frowned upon everywhere, the Jews grew closer to one another, intermarried among themselves, and had comparatively little intercourse with the outside world. And this was their salvation.

"Recently, however, the absolute freedom granted them in almost all civilized countries has tended to destroy their identity as a race. They are no longer bound to one another by the strongest ties in the world—those of persecution—but have mingled with the general community, and the Jew is today seeking his own interests, financial or social, largely forgetful of his fellow Jews. The common idea that all Jews work unselfishly for each other is no longer true.

They have imbibed the paganism of your so-called Christian nations, and every man is trying to get the better of the other. Five years ago this condition was absolutely alarming. It appeared as though the Jewish race would shortly become merged with other races and disappear altogether, after its wonderful preservation during 3,000 years.

"My hopes for the race lie largely in the Zionist movement, whether in its direct or indirect effects. Under the enthusiastic guidance of Dr. Herzl, it is making steady progress. Its first object is to raise sufficient money to obtain the Land of Palestine from the Sultan, under whose suzerainty the movement would be carried out. Already about a million dollars has been contributed to this fund, and every city and almost every village in the world has its band of enthusiastic Zionists.

"This money has not been contributed by the rich Jews generally, but by the poorer classes of Jews. The rich take little interest in the scheme. They are often men who have the bent for mere money-making and have largely lost their patriotism. They stand at the top of the social ladder in the world's chief centers of activity; their position is secure; they have nothing to gain by reclaiming Palestine, and seem to care little for the plan. This, however, does not in the least dampen the enthusiasm of the ardent Zionists. Money is fast coming in from every quarter of the globe, and it is believed that in a few years there will be a sufficient sum to accomplish our desires. Then, having gained possession of the land, we should not be so foolish as to rush great numbers of uneducated, unskilled Jews into the country, but would use Jewish shrewdness in sending skilled agriculturists, carpenters, merchants and men and women generally who, under the guidance of practical idealists, would form a sound basis of the model community that is to be.

"Finally, I think the world is daily coming round to the Jewish conception of life. Christianity has proved a failure. Look at the Christian nations today warring against one another like savages. What a spectacle is presented by the allied armies in China! The battle of the future is between the old Judaism and the new paganism. A sense of justice is what the world needs today—such justice as was preached and foretold by the great Jewish prophets; and I believe it will be left to the Jewish race — whether as a model community in Palestine or as a spiritual army scattered over the world—to supply this need and to make justice supreme in the hearts of men."

HATRED AGAINST THE JEWS IN GREAT BRITAIN

In every nation of Europe except Great Britain the Jews have suffered persecution, and labor under more or less restriction of privileges. As we have already pointed out from the Scriptures, fleshly Israel is to suffer yet more—"the time of Jacob's trouble" is to last up to the very close of the "day of vengeance" when they shall be delivered by the setting up of the kingdom. This persecution, we believe, will extend to all nations—our own included—and will tend to still further cause the Jews to long for the Land of Promise and the good things fortold for them under Messiah's kingdom. We quote a cablegram as follows:—

"London.—Anti-semitism is on the verge of open and widespread outbreak in England, according to Isaac Suwalsky, editor of 'The Jew,' an influential East End Yiddish newspaper. He asserts that daily attacks are made on poor Jews in the streets of the Whitechapel district, and that symptoms of hatred toward the Jews exist even among the highest political and social classes in the kingdom.

"He says that unless this feeling is promptly and forcibly bridled Judaism in Great Britain is threatened with persecution outrivaling anything in Russia, France. Austria or Germany.

RACIAL PREJUDICE PLAIN

"The symptoms to which the editor refers have become alarmingly common in the London Ghetto. During the last three months the Whitechapel police courts have been regularly called upon to punish persons for assaults on Jewish peddlers and householders. Several 'Jew hunts' have lately occurred on the highways in this district. Testimony in most of the cases proved that racial prejudice was the sole cause of attack, the victims being industrious, law-abiding residents, frequently inoffensive youths.

"When the outbreaks fail to take the form of injury or robbery the persecution assumes a terrorizing character. The policemen who guard the crossings are kept busy rebuking truck drivers and 'busmen guilty of hounding Jews with brutal taunts and of making deliberate attempts to run them down.

BOTH PARTIES ACCUSED

"'Anti-semitism is aggressively intrenched in the United Kingdom. It reaches from the slums to the Whitechapel office of the prime minister. Both political parties are deliberately pledged to it. The conservatives espouse it under the guise of immigration reform. The liberals employ it when they persistently and venomously charge that the Boer war is being waged at the behest of Hebrew capitalists. Jewish candidates belonging to both political parties in all parts of London were fought throughout the late general election by means of placards petitioning the people, 'Don't elect a Jew.'

"'When anti-semitism gains full momentum in England there will be sad hours for the Jews in this country, where liberty of action and speech are so pronounced that the passions of the populace can only be controlled with difficulty.

SENTIMENT OF RICH AND POOR

"'There is at present more hatred of Jews in the West End of London than in the East End. The roughs of Whitechapel are Jew baiters for amusement. The cultured people of Downing street and Park Lane are anti-semites by conviction.

"'Down here the Jews are suffering from the country's excessive patriotism. Because most of us wear beards we are called 'Kruger' by the Hooligans of the neighborhood. I am ashamed to confess that some highly placed personages of our own faith are largely responsible for the coming crusade. They are so wrapped up in the pursuit of titles that they have little time for and less interest in the amelioration of the condition of their pauperized brethren in the East End.

"'There has as yet been no bloodshed in Whitechapel on account of the race animosities inspired at present by distinguished supporters. However, anti-semitism in London may soon reach that stage.'"

TO ABOLISH PRAYER MEETINGS

The pastors of the Christian churches of Kansas City, at a meeting recently, adopted a resolution declaring it to be their sense that the mid-week prayer meeting, as it is conducted in a majority of Protestant churches, has outlived its usefulness, and appointed a committee to prepare and report a program for such meetings which shall be more modern in its character and better calculated to meet the needs of present day church people.

Dr. George H. Combs, pastor of the Prospect Avenue Christian church, who brought the subject up, and at whose suggestion the committee was appointed, declared that he thought the age had outgrown the old-fashioned prayer meeting. He said: "The prayer meeting was perfectly adapted to the needs of the time which brought it into existence, but that time has long been past. The best men's lives have now become so full of other things that they cannot be induced to come out and spend an evening in prayer."

No minister who took part in the discussion that followed this somewhat advanced statement dissented from any part of it. The remarks of each indicated that he had only been waiting for an opportune moment to so express himself.

The above is a significant sign of the times. The Christian that neglects prayer cannot live the Christian life—cannot "walk as he walked"—the narrow way to glory, honor, and immortality. And congregations composed of praying people could neither desire nor afford to abandon prayer meetings, which perhaps more than any other kind of meetings have been blessed of God to the keeping alive of the spiritual few among the cold and dead nominal professors of Babylon for lo these many years.

Yet it is a good movement—it will work out blessings for those who really love the Lord; for it will open their eyes to the deadness of Babylon and lead them to give closer ear to the Lord's message, "Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues"—soon to come in a great time of trouble.—Rev. 18:4.

On the contrary we urge that amongst those who read this journal and are interested in the harvest message, prayer and testimony be given an increasingly prominent place—such as it held in the primitive church. The injunction to watch and pray lest ye enter into temptation, is applicable to each individual Christian, but specially applicable to them as a company, as a church, as we are entering the hour of temptation that shall test all that dwell upon the whole earth.—Rev. 3:10.

The Allegheny church has six such meetings every Wednesday evening in the homes of the friends in different parts; and it is specially noticeable that those who love and attend these meetings, while probably no less tempted and tried than

others. are much less likely to fall into the snares of the adversary than those who neglect them. Usually at least four prayers are offered and most of the time devoted to hearing testimonies respecting the Lord's providences and their experiences during the week (up to date testimonies) especially along the lines of the previous Sunday afternoon's discourse at Bible House chapel. These are so profitable that we wish all might enjoy them. They are open to all, but though none are urged, nearly all take part and thus both give and receive a blessing.

Recently we have adopted the plan of having one meeting each month devoted almost exclusively to prayer and praise —voluntary prayers being called for by the leader, two at a time, until all present have had full opportunity to address the throne of grace—interspersed with praise, and with opportunity for two or three short testimonies in the middle of the meeting. The results are excellent. Whoever addresses the Lord from a sincere heart is sure to have a blessing.

Brethren, let us watch and pray, in the congregations of the saints and in private, more zealously than ever, as we approach the dark hour of earth's great trial. No other ground is safe. This has the Master's approval and example.

CLEVELAND CONVENTION ECHOES

Even at the risk of seeming repetition we must say that this last General Convention quite surpassed all of its predecessors;—in numbers, interest and enthusiasm.

About 500 WATCH TOWER readers met, many for the first time, and the feast of soul was delightful. Nine of the "Pilgrim" brethren were present and, with the Editor of this journal, delivered most of the fifteen addresses, to most attentive hearers. The Convention was in constant session from 8 A. M. to 10 P. M., except intermissions for refreshments, from Thursday noon, Sept, 12, to Sunday night, Sept. 15. It closed with a love-feast at which seven Pilgrims and five brethren representing the Cleveland church in one hand presented a broken loaf, shared symbolically, while with the other they received and gave parting greetings as the congregation filed past them.

It was good to be there. Those present will probably never forget its spiritual joys and uplifts. The principal attendance was at the Sunday afternoon session, when some one who counted reported 823 in attendance. The next largest attendance was on Saturday at 3 P. M., when after a discourse on baptism—its proper form and real significance—twenty-five brethren and forty-one sisters (total 66) symbolized full consecration by water immersion;—the ages of the participants ranging from 22 to 70 years. The occasion was a deeply impressive one, both to participants and witnesses.

Those in attendance came from every quarter;—from Nova Scotia, Ontario and Montana on the north, to Florida, Tennessee and Arkansas on the south, and especially from the intermediate States—about sixteen in all being represented.

A colporteurs' meeting showed twenty-three in attendance, while about thirty new ones expressed the intention of giving all, or a portion of their time hereafter to colporteuring, and took lessons from expert brethren and sisters in an anteroom. This is one of the features of this harvest work which the Lord has been pleased to specially bless in leading his people out of darkness into his marvelous light. The meeting indicated a renewed zeal along this line of the service. Others may be contemplating such service and we invite correspondence respecting methods and territory; say what territory you would prefer.

Our hope is that the considerable expense entailed by such conventions (railway fare, etc.) will be more than compensated for in the spiritual blessings which will surely go with those in attendance to their neighborhoods, and especially to the various smaller congregations of the saints. May the Lord add his blessing to the efforts put forth by the Cleveland church and by all in attendance.

THE IMPENDING INDUSTRIAL CRISIS

John Swinton, widely known as a writer upon labor conditions and prospects, sums up his recent cogitations in an article in the *New York Herald*. We make some quotations that will be of interest to all who have read *Millennial Dawn Vol IV*. He says, under the above caption:—

"We may have stormy times in our country before the twentieth century has gone far. We may see some apocalyptic illustrations of the workings of that industrial Revolution which is now transforming our body politic into 'something new and strange' and which is bringing about organic changes in our Republic, our Commonwealth, and our social system by means both visible and invisible, through agencies containing the 'promise and potency' of a kind of development not to be foreseen. We may yet see that gigantic modern power called Capital and those immeasurable latter day forces grouped under the name of Labor engaged in performances of large interest and concern to the American people.

"Already there are signs and omens not to be disregarded, and more of them are coming in sight all the time, as we whirl along.

"There are other things than the great labor revolts of our time, so numerous, so continuous, so disquieting and so pretentious, which prompt me to write these words.

"Those of the readers of the Herald who can recall the years that immediately preceded the election of Mr. Lincoln will be able to here make comparisons of a suggestive character. They do not need to be told in how far the passions, the contentions and the menaces of that portentous period resemble those that have come into existence of late years through the discord between the great wielders of capital and the millions of workers for wages, and through the ceaseless strain of both parties in the strenuous struggle. As forty years ago each party declared that it would 'never submit or yield,' so now again the defiant words are heard in the contentious camps.

"But I shall refrain from further suggestions in this line, as I recall the passions and the events that stirred our country forty or more years ago and that led up to the other years, never to be forgotten. Let warning be taken while yet it may. And let it be said of the present writer in days to come that he was an 'alarmist' at the opening of the twentieth century, as was another man in the year 1859, when he wrote 'The Impending Crisis,' a crisis for slavery which came so unexpectedly in less than two years after Mr. Helper's book was printed.

"The magnitude of the labor revolts that have broken out within a year has never been paralleled in any other time or country. I need not speak of those of the many building trades, the coal miners, the machinists, the San Francisco unions, the factory hands, the clothiers, the steel workers or a hundred lesser industries. By the estimate of an expert who has kept count as nearly as possible it would seem that not far from a million wage workers have 'gone on strike' during the last twelve-month; and this of course signifies that a much greater number of other people have been disturbed or have suffered in consequence.

"No wonder that a foreign writer in reviewing the situation gives his essay such a headline as 'The Industrial Anarchy in the United States.' The importance, the gravity, the passionateness and the significance of some of the strikes have been very great. They have affected business, trade, Wall street, the markets, politics, and the daily life and welfare of large masses of our people. They have brought heavy losses to many of the parties concerned in them; they have rent many schemes and crippled many enterprises; they have caused bankruptcies; they have been the source of woes unnumbered; they have wrecked lives and broken hearts; have sent men and women to the poorhouse, the madhouse and the graveyard. . . .

"Notwithstanding the magnitude and the multitude of the convulsing strikes, it is altogether likely that they will become yet greater, more numerous and more convulsing as the industrial and financial powers advance in their development. The forces now in operation by which they are promoted are very sure to increase in strength and momentum as time goes on. A generation ago but a few hundred men used to take part in a strike; some time afterward thousands of men would go out on strike; nowadays hundreds of thousands of men join in a strike, and, moreover, a score of different trades in as many States sometimes 'back up' one trade during a strike, while the great body of organized workers sympathize with the strikers, even if they do not always enter into a

'sympathetic strike.' Looking at the growth of labor unionism everywhere, and in nearly all industries, it is not difficult to make forecasts, applicable to the years that are not far off.

"The domination of unlicensed capitalism and the existence of labor unionism are at stake in these contests.

"It is to be remarked here that the many and great strikes of recent times have been almost wholly free from violence or riotous conduct on the part of the workmen, though the militia have sometimes been called out in the name of the law, as at Buffalo and Troy. The strikes may be properly characterized as 'peaceful revolts.' Passion has run high in some cases at times, but self-restraint has kept it within safe bounds. Every organization, when its members go on strike, always declare that its desire is to secure success in a peaceful and orderly manner; and there can be no doubt that this desire is sincere, for its sincerity has been made manifest by circumstances beyond enumeration. Any suggestion of offering resistance to law is sure to be denounced, as are any unlawful means of gaining an object. Were this otherwise the formidable labor revolts of our day would be a terror indeed.

MOMENTOUS PROJECT OF MEN ARMING

"A short time ago, however, when the great strike of the steel workers got under headway, the Herald startled the country by printing a dispatch from West Virginia that the first military company ever formed by a labor union had been organized at Wheeling by Crescent Lodge, Amalgamated Association. Here, at last, it looked as if there were occasion for both alarm and amazement. One seemed to catch sight of armed and uniformed hordes of steel workers in full array, stalwart men, twice a hundred thousand of them, three times stronger than the regular army of the United States. It is true that the report, after telling that the labor soldiers were 'not to be in any way under the control of the State,' said that they were organized only for self-defence and the protection of property; but that could hardly be regarded as consoling by those people who hold their property under the protection of the State which the Amalgamated Military Company had refused to recognize. There seemed to be something like amalgamated humor in the Crescent report from Wheeling. But soon after the appearance of the first dispatch the Herald printed another, which gave the information that, on account of the excitement created by the first report, Crescent Lodge had resolved to postpone the organization of the military company till the steel strike was ended.

"The interest in the original report, however, has not been diminished, for it is now known that the Crescent Lodge, at Wheeling, is not the only one that has taken the subject under consideration, and that other labor organizations in different parts of the country have done likewise. They claim that the 'right of the people to keep and bear arms' is guaranteed by the constitution, and that, as the workingmen are the 'bone and sinew of the country,' the constitutional right cannot be denied to them.

"It would be foolishness to ignore such things, since the publication of the startling Wheeling despatch in the Herald. The news, however, does not convey a menace to any man's rights. It is quite undisturbing; not at all dangerous in a democratic republic.

"The members of workingmen's organizations are often trained and disciplined to some extent, after the manner of the militia, as may be seen on Labor Day. They drill for their parades; they are proud of their appearance on the march; they follow their flags; they pay honor to the union that makes the best show; and they are also to have experience in athletic exercises.

"At this point it may be mentioned that a good number of trade unions, especially of those in the Western States, have recently prohibited their members from joining the regular State militia, under pain of expulsion, and the reason given for this action is that the State troops are used 'in the interest of capitalism,' against the labor element, and in the suppression of justifiable strikes. It is a fact, nevertheless, that, at least in Pennsylvania and Illinois, the State militia have, on several occasions, suffered from the charge of being unduly sympathetic with labor in the case of a strike.

"Before closing my remark, I would make note of one thing that undoubtedly has an influence in disturbing the mind of the commonalty in these times. I refer to the oft repeated public reports of the stupendous incomes of certain great trusts, flamboyant millionaires, banking institutions, big corporations, stock speculators, market riggers and indescribables. To go no further back than the current month, we have had in August such figures of the dividends of the Standard Oil Company, and the revenues of the billion dollar Steel Trust, and the 'earnings' of at least one of our banks, and the incomes of some of our heavy investors or operators; such figures, I repeat, as might well 'make humanity stagger' and cause Croesus to take to the woods.

"To the ordinary mind, these reports, even when trustworthy or official, are inexplicable, incomprehensible and bewildering. Never before, in all time did the golden stream, the millions and the billions, roll so rapidly as now, rolling into treasuries so vast that they could not be compassed in a day's march by all the labor unions in America. The ordinary mind is apt to become excited in reading about them every day, and to ask why it is necessary to cut down anybody's wages, even if he gets two or three dollars a day, and joins a union to keep them up.

"The news of the latest dividend of the billion dollar Trust was printed simultaneously with other news of strikes, more strikes, and yet other strikes. Can any one be surprised that even thoughtless people are led to indulge in thinking?

"I am asked to make a guess as to the outcome of all these big passionate and ominous labor revolts, which are constantly growing in magnitude, momentum and force. I can't do it. I cannot see how they are to be prevented or put down without a change of circumstances so great as to be unthinkable, or without a change in bodies of men who are beyond reason, or without some kind of change in the relation between capital and labor. It is possible that there may be something in the theory of 'spontaneous generation,' and that it will work out all right in the end, regardless of the lesser movements of either of the belligerents. I can't tell, nor can Mr. Morgan. It would certainly be bad business to use the regular army or the State militia against masses of men striking for life. It would certainly be poor policy to carry 'government by injunction' further than it can be enforced. It is surely folly to abuse and threaten organized labor in the interest of organized capital at periods of storm and stress consequent upon an industrial and social transformation, when our country is passing out of the old into the new and the unknown."

IN THE SCHOOL OF ADVERSITY

Gen. 39:20-40:15.—Oct. 13.

"For God was with Joseph, and showed him mercy."

As the favored child of his beloved wife, Rachel, Joseph was no doubt esteemed by his father as the special inheritor of the Abrahamic promises. He remembered his own experiences, and how the divine favor had come to him, making him an heir of that promise; and doubtless he had, to a greater or less extent, communicated these hopes and promises to all of his sons, and especially to Joseph, his favored one. Joseph's dreams, which so angered his brethren, must have appealed to him and to his father as rather an intimation on God's part of his pre-eminence. It must therefore have caused great disappointment and chagrin to Joseph, first to find himself in the pit, and his strong cryings and tears unheard both by his brethren and the Lord. It must have been a source of bitter disappointment and chagrin when he found himself sold to the Ishmaelites, to be a slave. But however disappointing these circumstances we can see that they were profitable experiences, tending to develop in him a proper character, if rightly accepted—to develop patience, obedience, trust.

There are good lessons in Joseph's experiences for all who are hoping to be heirs of the spiritual features of this same Abrahamic covenant,—joint-heirs with Jesus Christ our Lord. (Gal. 3:29) The promise is sure, and the privilege of inheriting is ours; but in order that we may be prepared for that service and its responsibilities, it is needed that we should learn lessons of humility, patience, faith, endurance. Our Lord, the head of this "seed of Abraham," endured such contradiction of sinners, and trials and testings, and learned obedience to the Father's will even unto death,—although he was perfect, holy, harmless, undefiled, separate from sinners. Much more does it seem necessary that we who are called to be "members of his body" should pass through severe testings and trials, to be fitted and prepared for the glory that shall follow.

Arrived in Egypt, the Lord's blessing was upon Joseph

in a remarkable manner, in that he was sold as a slave to a wealthy master. We have little insight into Joseph's previous history, but apparently he was a remarkable boy when he entered Potiphar's house at seventeen years of age. His manliness and sedateness and faithfulness to duty and quick intelligence were a good inheritance from his father, who had earnestly desired his birth;—which was, indeed, in answer to prayer. He evidently inherited considerable of his father's faith, benevolence and executive ability, and as a result rose rapidly in Potiphar's house to a position of great responsibility, to have charge over all his master's affairs. We cannot doubt that the boy's mind frequently reverted to his father and brethren, and his dreams, and to the Abrahamic covenant. Unquestionably he believed in those promises, and doubtless often wondered how they would be fulfilled,—what would be the leadings of divine providence in his affairs. His faith in God, his trust in the promises, served to separate him from the evil influences connected with that sudden transfer of his life from the pasture fields of Canaan to the busy scenes and luxuries and pleasures and sins of one of the greatest cities in the world at that time, a capital of the most renowned nation in that day.

So it is with every life; there is need of an ideal, of a hope, of a good ambition, to act as a ballast and to keep the life steady in the midst of the divers winds and currents of the present evil world. The boy or the girl who has had a proper training by godly parents, especially in respect to the hopes set before us in the gospel, has much advantage every way over youthful companions who have no specific object and motive in life, who lack the ballast of the divine promises, and are driven hither and thither by the changing winds of time, generally into folly and often into sin, in search of satisfaction, which all crave. Christian parents who have been derelict of duty toward their children cannot too quickly correct the fault and help them to settle their minds upon the only things that can bring them true peace and joy and satisfaction, and balance, in the storms of life.

But if Joseph thought he had learned all the necessary lessons of experience, and that his course henceforth would be one of prosperity, he was mistaken. Divine providence had marked out for him a higher station than that of chief overseer of the household affairs and business of General Potiphar; and if his station was to be a higher one, likewise also he must receive further lessons in a still severer school, in order to be prepared for the still greater exaltation in due time. Suddenly, while evidently enjoying his master's confidence and his mistress' favor, calamity came upon him, and that through no fault of his own, but really because of his faithfulness to his master. He was falsely accused by Potiphar's spited wife. He was cast into prison; and this expression, "prison," meant and still means something entirely different in Egypt and all eastern countries from what it means in Europe and America. There prisons were dark, loathsome, terrible places; and prisoners were frequently horribly mistreated, bound in iron fetters, etc. That this was Joseph's treatment, at first, seems evident from a reference to the matter in Psalms 105:18: "Whose feet they hurt with fetters; he was laid in iron." This must have been a severe trial to Joseph, a doubly bitter experience by reason of the hopes he had been entertaining respecting divine favor and future exaltation.

And so it is with the spiritual heirs of the Abrahamic promises: sometimes, while in the discharge of duty to the best of our ability, and when apparently we have the Lord's blessing and favor upon us and our affairs in a most marked degree, suddenly trouble may arise, adversity come, the powers of darkness seem to triumph, and for the moment we may be apparently culprits in the judgment of our fellow-men, and apparently forsaken by divine providence. The only consolation in such conditions is that we have suffered wrongfully—"as deceivers, yet true." Such experiences, doubtless, are needful to us; for though we may sing:—

"I would rather walk in the dark with God,
Than go alone in the light,"

yet this might be but an empty boast unless we were put through the trying experiences which would develop such faith, such a trust, as would hold to the Lord's hand, and trust divine providence in the darkest hour. We are to learn to walk by faith, and not by sight, to trust our Lord where we cannot trace him.

Joseph's faith evidently stood the test, and his nobility of character shone out even under those adverse conditions; and this became a sign to the master of the prison that the Lord was with Joseph, that he was a peculiarly exemplary and wise young man—now twenty-seven years old. The warden of the prison was anxious to have such a faithful servant to assist him in his work. Indeed, there is always room in this world for efficient men and women, and the most efficient are those in whom is the spirit of the Lord, and who have "the wisdom which cometh from above—first pure, then peaceable, easy to be entreated, full of mercy and good fruits." (James 3:17) The prison keeper doubtless was actuated by selfish motives to favor Joseph and put him in charge of the prisoners. But no matter for this; it was the operation of divine providence, nevertheless, and not merely Joseph's abilities that secured for him the position. However, we are to note that those whom God specially favors, and specially uses, must have character. A rough diamond may not look better than an ordinary pebble, but it has something of firmness and purity about it that ordinary pebbles do not have, that justifies the cutting and polishing and ultimate mounting as a gem. So we are to remember that while all our blessings are of the Lord and through Christ, nevertheless we have something to do in the matter of "making our calling and election sure;" we must have the love, the devotion, the zeal for God and for righteousness; and not only must we have this character, but we must have the submission which will enable us to accept and profit by the various trials of faith and patience which divine providence sees proper to permit us to experience for the trimming and polishing of the jewel.

Not only were Joseph's experiences as a slave and as a prisoner calculated to give him a sympathy for those in adversity, but additionally he was learning lessons of experience and wisdom, educational in their character, which would prepare him in time to stand before King Pharaoh and to be made his Prime Minister. Some of these experiences he gained in the prison, as related in this lesson. The prisoners at that time were not all culprits, but sometimes the subjects of the king's displeasure. Two such persons high in Pharaoh's household (the "butler" or cup-bearer to the king, being one of the highest officers in honor and trust, and the baker, the manager of the king's culinary department, and general steward of the household) were cast into the same prison with Joseph because of having in some manner offended the king; and as Joseph had by this time chief charge of the prisoners he must have come frequently and into intimate contact with these men, so well versed in the affairs of the kingdom. And under the circumstances they would undoubtedly be communicative to Joseph, as we may be sure he was receptive to all the information obtainable. They must have thought him a very different sort of prisoner from others of that time when he even noticed so small a matter as sadness upon their faces, and enquired considerately respecting the same. So all of the spiritual heirs of the Abrahamic promise, while passing through the trials and difficulties needful to their preparation and polishing for the future glory, must learn to be *compassionate*. "Blessed are the merciful; they shall obtain mercy." Their own experiences help to mollify their hearts, and make them tender-hearted toward all who are in trouble. All of the Lord's people should be peculiar in these respects—"*full* of mercy and good fruits."

Joseph's expression of sympathy soon brought from the prisoners an explanation of their sadness—they had each dreamed on the previous night, and each was troubled, thinking that his dream foreboded evil. Joseph was blessed by the Lord with some intuitive understanding of dreams, and promptly gave their interpretation—one of the officers would in a short time be released, while the other would be executed; and having sympathized with the one who would suffer, and having congratulated the one who would be released, Joseph made request of the latter that in his coming days of prosperity he would remember him and his kindness, and if possible secure his release through the king's mercy.

Joseph's two dreams, and now these two dreams of the butler and baker, and two subsequent dreams by Pharaoh, all give evidence of having been in some manner divinely inspired, and intended to exercise certain influences and to bring about certain results. In our accepting these for all that they were, we are not to be understood as endorsing the thought that every dream is of the Lord, or is to have a special prophetic or providential fulfilment. Quite to the contrary, we believe that the majority of dreams are mental fictions, the result frequently of disordered stomachs and of the brain being partly asleep and partly awake, producing often unreasonable and absurd images, without special meaning except as warnings for better care in respect to our eating. We may even go further than this, and say that we feel sure that there is still a third kind of dreams,—dreams of a still

different origin—neither inspired by the Lord nor by indigestion, but by evil spirits, for the purpose of misleading the dreamer. To make sure that our dreams are not the inspiration of evil we must make sure that we are not the children of the evil one, but that having renounced sin and fled for refuge to the hope set before us in the Gospel, we have, through the redemption that is in Christ Jesus our Lord, obtained adoption into the family of God, and thus obtained relationship to him and protection from the power of the evil one, and his delusions as respects our affairs; and come under the gracious promise that "all things shall work together for good" to us because we love God and have been called according to his purpose. In the dreams mentioned in this connection we are to notice that those of the butler and baker and Pharaoh were not the dreams of God's people, but nevertheless were evidently inspired of him, and that the purposes of these dreams were not specially in the interest of the dreamers, but largely in the interest of Joseph.

As respects the Lord's people of today, there is much less necessity for dreams than in olden times. We have the Word of God—God's testimony bearing upon every subject needful to us. This message is so complete that the Apostle could say that by it the man of God might be thoroughly furnished unto every good word and work. (2 Tim. 3:16, 17) This should not hinder us from recognizing a dream as from the Lord, provided it would stand the tests of the written Word—provided the dream was not in any sense in conflict with God's revelation in the Scriptures. If the dream be in conflict with the Scriptures we are to reject the dream. If we find it in harmony with the Scriptures we are to accept it because of that harmony, and merely allow it to draw our attention more particularly to the Scriptures with which it accords. But whether by dreams or walking by faith entirely, and not by sight or dreams in any particular, the true child of God, the heir of the spiritual promises to Abraham, is to look for, to expect, to find, to realize, more fully even than our Golden Text says of Joseph, that "the Lord was with him, and showed him mercy." If the Lord be with us and show mercy toward us, no matter how he may do this, we are to take his favor with grateful hearts, and to show forth the praises of him who hath called us out of darkness into his marvelous light, and who eventually will bring us out of the prison-house of death into the glories of the everlasting kingdom, to joint-heirship with his Son.

"FOR GOD WAS WITH HIM"

GEN. 41:38-49.—OCT. 20.

"Them that honor me, I will honor."—1 Sam. 2:30.

Divine favor was the secret of Joseph's success, as it has been the secret of the success of all who have attained true greatness in the world. In previous ages true success was more or less identified with earthly prosperity, riches and power; but during this Gospel age—the spirit dispensation—true success and divine favor stand related to spiritual prosperity, attainments and usefulness, as exemplified in our Lord Jesus, in the Apostles, and in the less prominent servants of the Cross from their day until now. The principle is the same, though the mode of operation is different. Adversity is still the school in which the chief lessons in character-building are to be learned—in which the correct ideals of life are to be formed, and ultimately to be crystalized into fixed character. The story of Joseph's experiences, which in this lesson culminate in great advancement and blessing, illustrates the fact that God has to do not only with the shaping of national affairs, but also with the individual affairs of all who are "called according to his purpose," and who are seeking to live up to the requirements and conditions of that call.

It was probably because Joseph had some basis of character that the Lord chose to use him to prepare the way for his family to come into Egypt, etc. And we may be sure that had he proven neglectful of the lessons and experiences through which he passed the Lord would have changed or modified his dealings accordingly. As it was, the Lord's favors and blessings were evidently bestowed upon a worthy character, which, so far as we may judge from the record, responded obediently and trustfully in every trial. That Joseph's faith in the Lord was the basis of his strength of character, fidelity to duty and to principle, there is no reason to question. Had he doubted the Lord's providence in his own case, as foreshadowed in his own dreams, he would have been inclined to say to his two princely prisoners, when they related their dreams, as recorded in the last lesson, that they should have no confidence in dreams, for he had proven their unreliableness to his own bitter chagrin, having dreamed of power and influence, and having received, instead, degradation, slavery, and imprisonment. But he evidently still believed in his dreams, still expected release in some manner, and believed that the Lord was overruling in his affairs.

Such a great and confidence in the Almighty Ruler, as our heavenly Father, is still more appropriate in us, the spiritual heirs of the Abrahamic promise; because we have much advantage every way over Joseph and others of our predecessors, who were heirs of only the natural blessings. Those who lived before Christ, no matter how high their station, at the very most were members of the "house of servants," while we of this Gospel age are freely recognized of God as sons, members of the "house of sons," of which our Lord Jesus is the Head. The sons not only are granted, through the holy spirit, deeper and clearer insight into the divine plan, but much advantage every way over the house of servants and over the world in general. Yet as with Joseph and the typical throne of Egypt, it is not sufficient that we should be favored of God and called to joint-heirship in the kingdom of earth; but it is necessary that we shall prove submissive and tractable under his disciplines and instructions; that we may be "meet for the inheritance of the saints in light." It is necessary especially that our faith should be strong, and to this end that it should be tried, that it may be to the praise of his glory who has called us out of darkness into his marvelous light.

Joseph's confidence in his ultimate deliverance, and the fulfillment of God's promise, did not hinder him from doing all he could in a proper manner to effect his own deliverance. We notice how, after kindly treating the imprisoned butler, explaining his dream for him, and rejoicing with him in the prosperity intimated, he solicited that when the prince would again be in royal favor he would kindly remember that his comforter, Joseph, was still in prison, and if possible secure the royal pardon for him. It was proper that he should thus take reasonable steps toward his own liberty, and no doubt the two years longer that he remained in prison brought testings of his faith, of his trust in the Lord; for the butler seems to have forgotten him entirely when his prosperity returned. However, in all this, as we can now see, the Lord was caring for him. He was learning the lesson of patient endurance, of suffering for righteousness' sake, of faith in the Lord. Had he been released by royal decree and set at liberty, he might have gone back to hunt up his father and his brethren in Palestine; or he might have gotten immersed in business of some kind in Egypt; but under divine providence he was kept safely in prison, learning necessary lessons, until he was thirty years of age; and it was at this time that Pharaoh the king, having had two remarkable dreams, which seriously impressed themselves upon his mind, and having consulted the wise men of Egypt, could find no satisfactory solution for them. It was then that the butler bethought him of his own dream while in the prison, and of the wonderful young man there who had interpreted it so accurately, and whose kindness he had so quickly forgotten. Here was an opportunity of serving the king and serving his prisoner-friend; so he mentioned Joseph to Pharaoh in most complimentary terms. Thus we see illustrated the fact that kindnesses done to others, even though they seem to be quickly forgotten, may possibly return in blessing on our own heads later on, and be used of the Lord as channels of blessing.

Pharaoh called for the prisoner, and the explanation of his dreams was so thoroughly satisfactory that he could not doubt their truthfulness, and corroborated by the testimony of the butler, he concluded that Joseph's ability as an interpreter resided in the fact that God was with him; that God was using him; and that in some manner or other the God who had given these dreams, and such an interpretation to so remarkable a young man, would be pleased to bless and to use his servant still further in connection with the precautions to be taken to avert the severity of the famine predicted. Pharaoh was possessed of autocratic power, and was at liberty to exalt whom he would to authority in his kingdom, and very wisely he concluded that none could be more safe to trust than the one whom the Almighty trusted and made his friend;—the one to whom and through whom he revealed

the secrets of knowledge. There is a lesson of wisdom here for the Lord's people and for all—to the effect that although the Lord's people may not be perfect, it is safer, in an emergency, to trust those whom the Lord has trusted than any others.

Joseph was at once made what we today would call Prime Minister of Egypt. He was the representative of Pharaoh, and as such had greater power than any monarch or Prime Minister of Europe, except the Czar of Russia and the Sultan of Turkey or their representatives. Many have inclined to doubt the possibility of such an exaltation from prison to second place in the throne; but such are not sufficiently familiar with the customs of eastern countries. A story, for instance, is told of the Sultan of Turkey, that one day having a severe toothache, and his usual dentist being absent from the city, his servants were sent to get any dentist they could find. They found one in comparative poverty, clothed him suitably to be presented to the Sultan, who, after he had performed the service, gave him the title and emoluments of Pasha, with both a city and a country residence, wealth, etc. Joseph's experience was not much more extreme than this. Doubtless, though the narrative does not show it, some explanations were offered respecting his previous character as Potiphar's servant, and as the trusty overseer in prison; satisfying Pharaoh's mind that he was an honorable man, worthy of confidence and trust, besides the attestations of divine favor. So there is likely to be in all of our affairs a time of change, in which, if we have been misunderstood and misrepresented, the truth will ultimately be brought forth, as the Lord declares, "He shall bring forth thy righteousness as the light, and thy judgment as the noonday." (Psa. 37:6) We are to wait patiently for the Lord, and to take patiently such experiences as his providences may mark out for us, questioning not the wisdom, the love and the power of him with whom we have to do—of him who has promised that all things shall work for our everlasting welfare, if we abide faithful to him.

Pharaoh's ring was a signet ring. In ancient times royal commands were not signed and sealed, as at present, but sealed only, the monarch having a peculiar seal which, wherever it went, was recognized as his, and to have counterfeited which would have been gross felony, punishable with death. It was this seal that was given to Joseph, that by and through the authority expressed in it he might issue such commands as he pleased in respect to the accumulation and building of granaries and storing in the same part of the surplus crop of the seven years of plenty.

The honor and distinction of Joseph as next to Pharaoh seems well to illustrate the glorious exaltation of our Lord Jesus (in which the church, as his body, will soon share). Our Lord was tested, yet notwithstanding his faithfulness he went into the great prison-house of death; on the third day was delivered and raised up to power and great glory, and to be next to Jehovah God in the throne of the universe. The divine signet was given to him, and the proclamation was that "All men should honor the Son, even as they honor the Father," and that nothing should be done except at his command—that all power in heaven and in earth was committed unto him. (John 5:23; Matt. 28:18) The faithful members of the elect body of Christ, the Church, the overcomers, must also be tried in various ways, and for righteousness' sake must suffer in the present time, be misunderstood, misrepresented, etc. These also must go into the prison-house of death, and be therein parts of three great days (thousand-year days), a part of the fifth thousand, all of the sixth thousand, and early in the seventh thousand years, or third thousand-year day, their resurrection is due; that they may become joint-heirs with Christ their Lord and Head, in the glorious things of the kingdom. All this was well marked by the parts of three years which Joseph spent in prison, and his subsequent exaltation.

The meaning of the new, Egyptian name given to Joseph is rather in dispute, Canon Cooke claiming that it means "Bread of Life." It was appropriate in view of the great work which Joseph accomplished—the accumulation of a great store of wheat during the years of plenty,—sufficient to supply the necessities of the whole people during the seven years of famine. In this respect again we are reminded of Christ, who called himself the "Bread of Life." We are reminded, too, that it was through a work which he accomplished that the living bread is provided, for the whole world of mankind typified by the Egyptians; and that through him also the bread of life comes to his brethren, typified by Joseph's brethren and Jacob. As there was no life for all the people there except through Joseph and his work, and as Joseph did his work as the agent or representative of Pharaoh, so we see, as an anti-type, that there is no life for anyone of the world except in and through Christ Jesus our Lord, and that his work is accomplished in the name of, and as the representative of our heavenly Father, the supreme ruler of the universe.

Some are always ready to make objection and to find faults, rather than to make reasonable explanations, and some such object to Joseph's course in collecting one-fifth of the harvest of the plentiful years, and using it later on to strengthen the authority of Pharaoh and his control over all the people of his realm. We might say that even the one-fifth of the crop increase might not be considered an unreasonable tax, as it is the usual amount of rental charged in that vicinity today, and even more than that is frequently charged here and elsewhere in civilized countries; but we do not know that the one-fifth was exacted from the people as a tax. We do not know that Pharaoh's purse and bank account were not drawn upon for the purpose of this storage-wheat at the low price which would prevail during a period of such great surplus. We shall presume the latter, in the absence of any information to the contrary; and as for using this to strengthen the authority of the throne, and the contrariness of this from all democratic ideas, we have nothing to say except that it remains to be proven that a republican form of government is in all respects the best for *fallen* humanity. The Lord does not propose as a remedy for present ills, social, political, moral, etc., to introduce a Millennium along the lines of a republic; but he does propose its introduction along the lines of a monarchy—an absolute monarchy, in which his Son, who redeemed the world, will reign to bless the world by the exercise of autocratic power; for the subjugation of evil; for the bringing of all mankind into full appreciation of the principles of righteousness, and, so far as they will, into full accordance with the great supreme ruler, Jehovah—that they shall be his subjects forever, as the people of Egypt typically became the perpetual servants of Pharaoh.

As Pharaoh gave to Joseph a wife, named Asenath (signifying "Favor"), and she became Joseph's associate in honor and dignity, and co-laborer and helpmate with him in his work of blessing Egypt, so Jehovah God proposes a bride for his exalted Son, our Lord, and she also will be a favorite. It has required all of this Gospel age for her betrothal and preparation for the marriage, and the time is now nigh at hand when she shall be brought near to the King, as the bride, the Lamb's wife, adorned in the glorious linen robe of her Lord, fitly embroidered with the elements of character which he can approve.—Psa. 45:13, 14.

Joseph's head was not turned by the prosperity which came to him; he showed himself worthy of it—that he had profited by previous experiences, so as to know how to use the prosperity wisely. He was not slothful in business, but fervent in spirit; and seeing that the Lord had opened the way before him we find him immediately taking steps to carry out his mission. His first move was to travel throughout the lengths and breadths of Egypt, to determine the most eligible sites for the building of granaries, or storehouses; and the Lord's blessing continued with him and prospered him in the work thus given him to do. So it should be with us; in whatever department of the Lord's service he is pleased to open the door of opportunity to us, we should enter it promptly and with energy—with zeal for him and for the cause to which he has called us. This is one condition of our acceptableness with him. If we are slothful, inattentive to opportunities, undoubtedly they will be removed from us, and given to others, for the Lord is abundantly able to raise up one or another to serve his cause without interfering with, or overruling our free moral agency. Let us more and more appreciate what a privilege we enjoy in being co-laborers together with God, and especially in connection with this great service which our Lord and Master Jesus is executing, and to fellowship in which we have been called, as his bride and joint-heir.

They that honor God he will honor, in his own way; and his way will always be found eventually to be the best way. We not only are to honor the Lord by word of mouth, but especially are we to show forth his praises in the affairs of life—in connection with home duties, business duties, service of the truth: in all things we are to glorify him in our bodies

and spirits which are his; and those who thus do shall be blessed indeed of the Lord and be used of him. The slightest service here permitted us is an honor indeed, and faithfulness in these slight services of the present time are eventually to be blessed and rewarded with the greater and grander service of the kingdom.

THOU KNOWEST

Lord, when the thorns of earth pierce sharp and deep,
And I instead would choose the scented rose,
Let me recall thy tender, watchful love,
And that mine inmost need thy wisdom knows.
Ah, who can tell how far our feet might stray?
We are so prone to wander from thy side,
If not hedged in by thine eternal arms,
And made within thy sheepfold to abide.

I am so glad thou knowest all, dear Lord!
My life but poorly proves what lips confess,
And well I know none but a father could
So frail an offering with such mercy bless.
Thou knowest all! This is my cradle, Lord,
The shadow of thy wings, 'neath which I sleep.
Not for my goodness, but thine own great love,
Thou wilt in peace thy child securely keep.

WORD OF CHEER AND ENCOURAGEMENT

Dear Brother Russell:—After a thankful and (to me) blessed perusal of the last issue of *Watch Tower*, I want to state that I have truly come out of Babylon, since I read the very first *Tower* that ever came into my hands—March 15 and April 1, 1900. So powerful was the impression made upon me by it that I was then, and have been ever since convinced of these great truths, and all my former doubts are satisfied forever. Now I realize what the blessed Master meant by the words, "The truth shall make you free." Regarding churches in general, when I think of the good, conscientious Christians, many of whom I would fain emulate, and think of seeming to be better than they, I feel very much troubled and very humble. Nevertheless, I can never believe their way again. I often think of the church at Allegheny, and wish I might enjoy the blessing of meeting with you all at times.

The lesson on "Patient Endurance," and that on "Duty-Love" in May 1 *Tower*, are my constant study. I was a member of the Episcopal church. Our minister has called time and again and kindly solicited my return. I have deferred telling him of my change of views only out of consideration for him, as he has been deep in affliction the past year, and when I look at his kind face and think how I may hurt him, I cannot but forbear. This is my standpoint at present. Do not think I am ashamed to own my Lord; O, no!. I am watching my opportunity, which will be soon, I believe. I have distributed tracts to many, having myself enjoyed the blessed truths revealed in them; truly God assisted you to write them. I thank you for their precious lessons. When I think of my unworthiness, and humble station, and realize what great things the good Lord has called me to, can I do aught but press onward to the attainment of the high "mark?"

May God bless and strengthen you in preparing the marginal references you contemplate for the new Bible! Pray for me that I may do all for him that I can find to do.

Yours in the Master,
Mrs. R. L. Jones,—*Ohio.*

[I am glad, dear Sister, to note that you are "tender-hearted" and trust that when, in withdrawing, you announce your present position to the minister and members of the church, it will be worded kindly, inoffensively. See the "Withdrawal Letters" which we supply *free* for this purpose, —sufficient for all the church membership. But, dear Sister, when you feared to cause pain and disappointment to an earthly minister and friend, did you forget the Friend above all others—the Lord—and his smile of approval? Remember the poet's words,—

"O, let no earthborn cloud arise,
To hide thee from thy servant's eyes."

Let us see to it, dear Sister, that the Lord's approval has first place in our hearts.—Editor.]

Dear Brother Russell:—Our "Volunteer Rally" yesterday was a success every way respecting the amount of work done and the spiritual blessings received. The Lord was evidently with us paving the way, and the interest manifested by the friends from surrounding towns who came to help in the Harvest work was certainly strengthening and encouraging to us here, and the meeting together of all after the day's work was edifying in the extreme. That our hopes and aims are one, was beautifully brought out in the testimonies, praise, prayers and thanks; and it was manifest that the holy Spirit was in our midst. It was "spontaneous combustion," so to speak, and the afternoon was not half long enough to give all an opportunity to voice their gratitude for blessings received, and for being privileged to do something for Jesus in the "volunteer" work. We realized how we had been called and thus far led; and that if we continue to walk faithfully nothing will be able to separate us from the love of God. Bro. Russell and his helpers, and all of the Lord's children everywhere were remembered in our prayers.

The number engaged in tract distribution was seventy-nine, as follows: From Tiffin, 19; Ft. Wayne, 6; Auburn, 1; Ypsilanti, 3; Battle Creek, 1; Pt. Clinton, 5; Detroit, 3; Fostoria, 2; Bowling Green, 1; Ottawa Lake, 1; Findlay, 1; Toledo, 36; total, 79. Tracts distributed about 5,000; churches served, about 55. The weather was extremely hot,—harvest weather—just the sort to ripen *wheat*, and the volunteers proved themselves veterans, and turned up smiling and content, receiving ample pay in the mysterious blessing that comes over one when handing out tracts. Certainly the Lord is our strength in all our ways!

We feel satisfied so far as the day's work went, and know the Lord will bless it in his own time and way. Praying that the Lord will further bless us with his grace, we are, dear brother,

In the "Harvest" work,
The Toledo Class,—*Ohio.*

Dear Brother Russell:—Just a line to thank you for the Gospel truth as I believe Christ would have us know it, and which I have received at your hand. I think I have made good use of the tracts sent me a few months ago; since that time I have learned of the meeting place of the brethren in Liverpool and got a blessing. My family are members of the Methodist church, to which I am attached, but now I see the Gospel in a different light, thank God! With the help of prayer I am trying to do a little of the Lord's work among my shipmates, many of whom are skeptics; I am trying to convince them of a living God and a future judgment. Please let me know if there is a meeting-place in or around Boston that I can attend while my ship is in port. I am willing to be at your service in delivering God's Word, in the shape of tracts or magazines at church doors or meetings of any kind in Liverpool or Boston.

God bless you in the work of spreading the true gospel throughout this wicked world. I pray his kingdom come and his will be done on earth as it is done in heaven. Your loving brother in Jesus,

James H. Wallace,—*England.*

My dear Brother:—I have at last decided to give up all, and I have prayed earnestly for help to make the surrender complete; God forbid that it should be otherwise!

My contract in the business indicated above (insurance) will expire in November next; but I want to be wholly occupied in a better work long before that time. In fact, I can't hold my tongue now, I must declare the light I have found (through your help) in the Scriptures; these are now my delight, where before they were uninteresting, though I have been a member of the Missionary Baptist church for twenty-three years, and a deacon fourteen years, but I will send in my letter of withdrawal soon.

I have been a leader in the Reform Party in politics, in this State, for ten years, and have held many positions of trust; but have found that a failure, and will give it up. Have been a drawing speaker, but my voice is nearly gone, hence I will have to supplement it with literature in spreading this "good news" so little known in these parts. I am willing to take a very humble place in the ranks because of my extreme unworthiness and the lateness of the hour.

I have seen in some of your literature that you have colporteurs for *Millennial Dawn*, and other works. Write me terms and full particulars, also any help you can give me on my spiritual condition.

Yours thankfully, H. L. Brian,—*Texas.*

THE ASSASSINATION AND ITS PROBABLE RESULTS

It is difficult to account for the peculiar operation of the brain of the anarchist who shot the noble President of this nation,—William McKinley. What could he, or the class he is supposed to have represented in the act, hope to gain by such an act? What motive of any kind could inspire such a deed? It is most charitable to view the assassin and his accomplices as mentally unbalanced to a greater degree than are the majority of the human family; so that to their view the essential of peace and blessing is less law: whereas those who are directed by the Word of the Lord know that the world needs yet more stringent laws for the correction of evil-doers. How blessed the assurances of the Scriptures that the great reign of righteousness—law and grace—is near at hand. That the Millennial kingdom will not only effectually restrain such unbalanced creatures, but by restitution processes will lift them up toward soundness and righteousness.

A cypher letter has just been found and interpreted. It announces that the anarchists have plotted the assassination of President Roosevelt, Senator Hanna, the governors of all the States and the financial princes—J. D. Rockefeller, J. P. Morgan and C. M. Schwab. It seems difficult to suppose that the anarchists hope to terrorize the people so that no one would accept office. Do they not know that there are several millions of men anxious for a chance at these offices and willing to brave every risk? Anarchists are comparatively few in these days of prosperity: not in prosperous times,—not until "trouble like a gloomy cloud" shall have gathered world-wide and shut out the light of hope, need we fear that the insanity of anarchy will prevail to the extent predicted in the Scriptures—the overthrow of the entire social fabric.

We see no special significance in the assassin's deed as respects the peculiar times in which we are living—the "harvest"—except that it will probably lead to stringent repressive laws against anarchists. Such we would approve, but opine that a restriction of liberty in this approved direction might soon lead to an abuse of power and a restraint of proper liberties;—an attempt to restrain any and everything not favored by general public sentiment. For instance WATCH TOWER publications have thousands of enemies who would not hesitate to misrepresent its teachings as anarchistic, and in doing so think they did God service;—after the example of Saul of Tarsus. We are expecting some such violent interruption of the "harvest" work within a few years now; but will conclude then that "the door is shut." Meantime let us each and all "labor while it is called day; for the night cometh wherein no man can work."

THE COSTLY PEARL

The pearl of greatest price I sought.
Alas! I sought, but found it not.
The hours of work and sleep were wasted,
The fruits of pleasure passed untasted,
And still with eager zeal I hasted,
The charms of fortune to entice
With some new gift or sacrifice.

Until, one sad, discouraged day,
A spirit, meek and quiet, lay
Upon my brow a hand restraining,
It smoothed away my lips complaining,
Upon my brow a hand restraining;
And while I joyed in perfect rest,
I held the gem, of all the best.

R. B. Henninges.

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FINISHING TOUCHES OF CHRISTIAN CHARACTER

"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."—Phil. 4:8.

Mankind in general does too little thinking, and what it does do is more or less along improper lines, and built upon false bases or premises. Nevertheless, all will agree as respects human welfare, there is a power in thought second to no other power in the universe. Few, perhaps, realize to what extent this is true,—to what extent their own happiness and well-being is dependent upon right thinking,—to what extent whole communities and nations owe their happiness or misery to their right or wrong thinking upon the important problems of life. Words are a power in the world, but only in proportion as they awaken thoughts and lead to actions; words, thoughts, deeds, is the order. Truly did the wise man say, "As a man thinketh in his heart so is he." (Prov. 23:7) If he thinks justly, he will speak and act justly; if his thoughts are selfish and ignoble, his words will be deceitful and his conduct dishonest.

It is because the power of thought is to a considerable extent recognized that it is appealed to on every hand. The teacher appeals to it; the preacher appeals to it; the politician appeals to it; the financier appeals to it; the sociologist appeals to it; the thousands of pamphlets, books, newspapers and magazines published in every land and in every tongue are all appealing to *thought*. Thought, indeed, may be said to be the great engine which is moving the whole world in its every department. The difficulty is that few are of logical and discerning mind, the fall having affected every member of the human family has disordered our reasoning faculties; and charlatans and demagogues and self-seekers very frequently take advantage of the weak mental state of humanity to delude with sophistry, and thus to hinder and obscure correct thinking and reasoning. Against the great force and weight of selfishness in its every member does humanity thus labor, as well as against the wiles of Satan; and it is not surprising that generally it is misled and deceived, because added to its incubus of false premises it must struggle also against its own inertia, sluggishness and inaptitude.

The Lord, also appeals to the power of the mind through his Word, and urges upon his people that they be "transformed by the renewing of their *minds*." (Rom. 12:2) Indeed, it may be said that the cultivation of the power of thought began with God's people, and that so far as religious matters are concerned it has in no particular degree gone from them. While heathen religions seek to restrain the intellect and appeal chiefly to the passions, prejudices and fear, the Lord to the contrary, calls to his people, saying, "Come, let us reason together." (Isa. 1:18) We are willing to admit that nominal Christendom has not heeded the Lord's invitation to any great extent—that very largely nominal Christians avoid thought of religious subjects, and especially avoid reasoning; but we hold that to the extent they thus violate the divine arrangement they have not their "senses exercised by reason of use," and are to be esteemed, at very best, only babes in Christ. —Heb. 5:13, 14.

We are willing to agree also that thinking may be a very dangerous matter in the absence of absolute knowledge upon which to base and exercise our reasoning faculties; but the Lord has protected his faithful along this line by providing us in his Word with the proper basis for reasoning on all subjects involving our duty to our Creator and to our fellow-creatures. The Scriptures lay down certain broad lines, and invite God's people *reason within these lines of revelation*, and by reasoning thus to taste and see that the Lord is gracious; and come to a clearer knowledge of him, a better understanding of his character and plan. Many who are awakened to independent thinking are careless of the *limitations* of the divine revelation, and consequently the influence of the divine Word upon them is a mental liberty and enlightenment which, lacking the divine control, is very apt to go to the extreme of license, selfishness, self-conceit and infidelity. Wherever the Bible has gone it has been the torch which has led civilization: millions have profited by its enlightening influence, though only comparatively few walk close to its light and within its prescribed limitations of reason and conduct; and these few are the true Christians—the "wheat" of this age, "the first-fruits unto God of his creatures," which God is now harvesting.—James 1:18.

THE CONTROL OF THOUGHT

Some are inclined to believe that since man's brain differs from each other man's brain to some extent, therefore his thinking must necessarily be different; in a word, that a man can only think in harmony with his brain construction. But we reply, Not so; each may learn to weigh and balance his own thoughts, to curb some and to encourage others; but to do this each must have before him an ideal of character, to be copied.

Thoughts can be controlled just as words and actions can be controlled: the will is at the helm, and must decide which thoughts and sentiments it will entertain and encourage, and which it will repel. It is necessary, therefore, first of all for the will to be rightly directed, and, secondly, to be strong, and to use its power in the control of thought;—in curbing those thoughts which it recognizes as evil, and in stimulating those which it recognizes as good, helpful, beneficial. The will, in Scripture called the 'heart," is therefore continually appealed to by the Lord, as he now seeks amongst men for his "peculiar people." The message is, "My son, give me thine heart"—thy will. This request is not addressed to wilful sinners, for they are not recognized or addressed as sons of God, but as children of the evil one. Those whom God recognizes as his sons are such as have been brought into harmony with him through forgiveness of sins, by repentance and faith in Christ Jesus, the Redeemer. It is to such that the Lord makes known that if they would "go on to perfection"—to the full attainment of his gracious purposes respecting them, the only proper course would be to give their hearts, their wills, to him in consecration.

The heart, the will, thus given over to God, seeks to know the divine will, to catch the divine thought and to obey it in word and in act; and in proportion as this conditon of the new mind is attained, in that same proportion will there begin to be a newness of life in every respect; in ambitions, hopes, sentiments, and efforts. It is for this reason that the revelation of the divine will and plan is furnished to believers—that by growing in the knowledge of it, by thinking on these things, by filling the mind with the divine plan and will the transforming influence may extend into every avenue of life.

OUR TEXT ADDRESSES THE SAINTS

A common mistake amongst people would be to address the words of our text on the subject of right thinking to sinners, to evil-doers and evil thinkers; but this is a mistake. The entire Epistle to the Philippians is addressed to "All the *saints* in Christ Jesus which are at Philippi" (1:1); and the exhortation is applicable to all the saints everywhere, but not to others than saints—not to the worldly, not even to the household of faith, until they have made a full consecration of themselves to the Lord. It would be useless to address others along this line; the exhortation would be of no effect. Hence, the exhortation of this lesson is not specially applicable to any but the most advanced Christians—not even to the "babes in Christ," but only to those who are somewhat matured in the new life. As for the babes who are not developed new creatures, they will have their attention very thoroughly occupied with the cruder elementary lessons, respecting the coarser sins which the new creature must abhor and battle against. This text addresses those who have made considerable progress along these lines of putting away "the filthiness of the flesh and of the spirit"—those who are seeking to *perfect* holiness in their hearts, and so far as possible also in their earthly bodies.—2 Cor. 7:1.

The context proves our assertion, for after speaking of prayer and thanksgiving to God and the peace of God which passeth all understanding, keeping their hearts and minds, the Apostle sums up this advanced position of grace with the words of our text as the finality or finish of the argument, and of the process of character-development: "Finally, brethren."

"WHATSOEVER THINGS ARE TRUE"

This is the first question to be asked respecting any matter: Is it true or is it false? If it is false the Lord's people are to have nothing whatever to do with it,—no matter how beautiful. Love for the truth lies at the very foundation of saintship, and we remember that the Lord declares through the Apostle that those who will be rejected and stumbled in this harvest time are such as "receive not the truth in the love of it" (2 Thes. 2:10)—such as have pleasure in unrighteousness (untruth). With our poor and at very best imperfect brains there is great danger of our being misled, and hence the Word of the Lord appeals to us with force that we should not even *touch* that which we realize is untrue. This does not mean that we may not weigh and balance evidences to discern the truth from the untruth; but it does mean that as soon as the truth is discovered it will be embraced and acknowledged, and the untruth as vigorously disavowed and completely withdrawn from. To tamper with error after we see it to be error, to "see how it would reason out, anyway," when we know the matter is on a wrong basis, is to lay a trap for our spiritual feet, one which frequently stumbles on the way to Zion.

If we are following God's admonition through the Apostle, in this text, it will mean an avoidance of fiction, of novels, of unrealities. This, on the other hand, will mean an increased reverence for whatsoever things are true, and increased devotion to them, an increase of time for their study, and an increase of the spirit of truth in our hearts as a result.

"WHATSOEVER THINGS ARE HONEST"

The truth of the thing is only one of the tests to which it must be put. We may find a matter to be true and yet not find it to be worthy of our thought, dishonorable. Who does not know that there are dishonorable and dishonoring thoughts, the pondering of which not only wastes valuable time, but instead of bringing a reward, a blessing for the time spent upon them, entails a loss, a disadvantage, in that it leaves a dishonorable stain in our minds, unworthy of us as new creatures in Christ Jesus?

The true but dishonorable or unworthy things presenting themselves for our consideration at the bar of our minds are perhaps oftenest in connection—with others—the weaknesses, the errors, the follies, or what not of our neighbors, of our friends. The entertaining of these thoughts, the pondering of them, will be unfavorable to us, and the sooner we discern the matter and dismiss them the better, the happier, the more noble will be our own hearts. The dismission of these unworthy thoughts will leave us the opportunity and the energy, if we will, to expend that much more time upon whatsoever things are not only true but also honorable, worthy of our attention as new creatures in Christ Jesus.

"WHATSOEVER THINGS ARE JUST"

Here we have another limitation. Our minds are to be occupied in thinking about righteousness or just things, principles, etc.; we are not to be continually meditating upon grievances and injustices, either real or imagined. We are to remember, on the contrary, that we are living in the period which the Scriptures denominate "the present evil world," and that it could not be this if justice prevailed generally. We are to remember that hereunto we were called,—even to endure injustice, for righteousness' sake;—to do good, to lay down our lives in the service of the Lord and his Word, and yet to be evil-spoken of and to be misunderstood and to have all manner of evil said against us falsely for Christ's sake. We are, therefore, not to think strange of the fiery trials that shall surely come upon all who are of the royal priesthood; but rather, having settled this matter in advance, when we made our consecration, we are to take it as it comes, as a matter of course, not grieving over nor specially thinking about the trials, the injustices, etc. And thus doing we will have the more time to give to thinking of the more helpful, the more strengthening, the more elevating things—the things that are just, the things that are in harmony with righteousness, respecting the past, the present and the future, as promised in the Lord's Word.

"WHATSOEVER THINGS ARE PURE"

There is a vast amount of impurity everywhere throughout the world. It, therefore, behooves the Lord's consecrated people to follow the Apostle's injunction, and to carefully strain out the impurities, and see that they do not enter into our hearts, our thoughts, realizing that with them in the result will be to work our defilement, to a greater or less degree. Whoever maintains purity of thought will have comparatively little effort in maintaining purity of word and of action. Whether the impurity come from one direction or another—from the world or the flesh or the devil—its attack must first of all be upon the mind; and if repelled there the victory is won: if not repelled we cannot know what the consequences would be, as the Apostle James declares: "Lust [selfish desire of any kind], when it has conceived [in the mind] bringeth forth sin [develops sinful words or deeds], and sin when it is finished bringeth forth death."—Jas. 1:15.

No wonder, then, that the Apostle mentions the necessity for our thoughts being guarded along the line of purity, and that if a matter were ever so well established as a truth, and if it involved no injustice, and even were not dishonorable, yet were impure, this would be quite sufficient to condemn it as unworthy of the mind of the Lord's consecrated people. Nor is it to be overlooked that any smut or impurity entering into the mind may cause such a defilement as will give trouble in its complete eradication, not only at the time, but for years afterward.

"WHATSOEVER THINGS ARE LOVELY"

The saints are exhorted to be meek and peace-makers, but in order to be thus they must have amiable thougths, lovely and lovable thoughts, kind thoughts, gentle thoughts. These in turn will gradually develop into graces of character. We are not to think upon subjects gendering anger, hatred, strife, —vexatious thoughts, quarrelsome thoughts, vindictive and contentious thoughts. These all are to be shunned as enemies to the new creature, and instead we are to think of the beautiful things, the amiable things, we may know respecting our

neighbors, our friends; even though we be not able to fully close our eyes against their injustices or evil deeds, we may at least refuse to waste valuable time in thinking about their weaknesses and thus cultivating unamiable, quarrelsome dispositions in ourselves.

"WHATSOEVER THINGS ARE OF GOOD REPORT"

It may be argued by some that since the world hateth the light and the children of the light, and rejoiceth in iniquity and in getting the advantage over others, therefore those things which would be reputable with it would not be the holy things suitable to the thoughts of God's people. But not so, we answer; the world does recognize to a considerable extent a right standard, even though it does not follow that standard, nor even pretend to do so—even though it hates those who it sees are endeavoring to walk up to that standard; even though it calls the children of light hypocrites, and crucifies them, as in the case of our Lord. It is policy and false religion that generally excite religious persecution. Nevertheless, if anyone will follow the standard that is reputable, and think upon those things he will find therein a blessing.

FOR THE VICTORS ARE THE REWARDS

Some may feel that if they thus sifted and tested and rejected all the untrue, the unworthy, the unjust, the impure and the unamiable thoughts presenting themselves, that they would have no topic left whereon to engage their minds, and this we believe would be true with a great many—their minds for a time would be quite vacant of thoughts, if all the evil and improper ones were rejected, banished; but by the time they would be in this attitude they would have such a "hunger and thirst after righteousness," truth, things lovely, things pure, things noble, that they would be in the right condition to receive the very spiritual food which the Lord has provided for them. There is one thing, and one thing only, which fully combines all of the above propositions, and demonstrates itself to be the one thing true, honorable, just, pure, lovely,—and that is, the divine character and plan. Let us think upon its various features. Let us study the divine Word and behold through it, as a telescope, the beauty of the divine character, the splendor of the divine plan, as revealed in God's Word and plan . . . . whose length and breadth and heighth and depth no man can measure, and only the saints can comprehend by the holy Spirit, and that in proportion as they receive of the holy spirit, the holy mind, the holy thoughts, replacing and displacing the unholy thoughts and sentiments of the natural man. (Eph. 3:18) What a splendid premium the Lord thus places upon the study of his Word in the esteem of all who are of the class addressed by the Apostle in our text!

Such a ruling of the mind is a conquest; such a self-mastery is a victory; the greatest victory that can be gained. As the Scriptures declare, "He that ruleth his spirit [mind] is better than he that taketh a city." (Prov. 16:32) And the prescription given by the Apostle in our text, for the mental health of the saints, is the very soul-discipline necessary to our development in character, to the degree pleasing to God and acceptable, through Christ Jesus our Lord. These are the victors to whom will be granted a share in the kingdom. Ah, then, as the Apostle exhorts, "Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus, the author of our faith" until he shall have become the finisher of it (Heb. 12:1,2); remembering that he who is on our part, and who has engaged to help us and to carry us through every difficulty, and to fully instruct us if we submit ourselves to him, and thus to "make us meet for the inheritance of the saints in light," is Jesus,—who loved us and bought us with his own precious blood.

Well do the Scriptures generally enforce the importance of guarding the mind, the will, the heart, saying, "Keep thy heart with all diligence, for out of it are the issues of life." Keeping it, to the saints now called and in the race, means life more abundant, with glory, honor and immortality. Neglecting it, refusing to exercise self-control, means the permission of selfish desires to be conceived in our brains, and to lead away from the Lord and his 'narrow way" on toward sin, on toward the wages of sin—death—second death.

A DISADVANTAGEOUS POSTAL RULING

The Postoffice authorities inform us that we may expect (in common with many other publishers) to be deprived of the privilege of mailing *thick pamphlets* [MILLENNIAL DAWN] at the special second-class rates of postage heretofore enjoyed. We deny the right of the Postmaster General to make such a *law;*—for law-making it practically is, since the present law has been otherwise interpreted for the past thirty years, by all previous Postmasters General; and several of them desired and petitioned Congress (the law-making branch of the Government) to change the law, which Congress refused to do. This is in no sense a blow at our publications, however, and if others submit we will probably make no legal protest.

One effect will be to curtail the circulation of paper-bound DAWNS because it will require us to pay 7 cents *extra postage each;* and we must collect this from our customers. We can still however reach some of you at low rates by express where the orders are for twenty books or more, east of Pittsburg and south as far as Virginia at the old rate, one cent per book: west of Pittsburg (20 or more) as far as Illinois and Kentucky at two cents per book. These prices apply only to paper-bound and leatherette-bound books. The cloth-bound books are unchanged in rate—average postage 10 cents each prepaid.

ANARCHY OPPOSED TO ALL CHRISTIAN FAITH

It is difficult to get a clear statement of the principles of the anarchists, as they are at war with all received principles of human government and conduct, as well as antagonistic to all religions that accept revelation or the future accountability of human beings. Some light is thrown on the fundamental doctrines of the anarchists, for which many of them are willing to give up liberty and life, by a contributor to the London "Times," who has made a study of the social creed of the anarchists, and therefore writes with a fuller understanding than the hasty political doctors who have prescribed so many remedies for the direful disease. We here reprint his summary of the anarchist belief:

" 'They hold that there is no moral law, natural or revealed, and, therefore, that every individual is entitled to be a law unto himself. Granting the premise, the conclusion seems irresistible. No majority of citizens, however large, can create a moral right. It can pass municipal laws, and, subject to certain limitations, those laws may bind in conscience men who believe that all civil power is of divine ordinance. But local and temporary majorities have often made or approved laws in flagrant contradiction with the most elementary conceptions of right, while the sacredness sometimes ascribed to natural law, as that law is deduced from the moral judgments of mankind, *semper et ubique*, depends on the view that it emanates from the universal conscience and that the voice of conscience is super-human.

"The anarchist rejects this view. He denies any supernatural government of the world, and, therefore, he denies, very consistently, the moral right of any power whatever to fetter his individual judgment or his individual will. All attempts to curb him in the free indulgence of his individual lusts and passions are in his eyes oppression. The fundamental laws on which society rests are to him tyrannical abuses by which the majority seek to limit the boundless license which is the birthright of every man born into this world. It is idle to tell him that those laws are supported by vast majorities. He answers that majorities, however vast, are mere synonyms for superior force, that he personally disapproves of the state of society which these laws have created and which they maintain; and that he has an innate right to assail that state by any means he chooses. His practical conclusion is appalling, but it seems to me to follow quite reasonably from his premises; and, as those premises are consciously or half-consciously held by thousands in all ranks of society, I fear that we are likely to hear more of him in the future.'

"It is clear from this that the fundamental faith of the anarchists is atheism, not only as to the supreme supernatural governing power and future accountability, but as well as to conduct in the affairs of this life, denying the moral right of any power whatever to fetter or direct his individual judgment. All atheists may not be anarchists, but all anarchists are necessarily atheists. They cut adrift from the regulation or direction of their lives by divine or human power. This makes them anarchists. Their growth in Europe, foolish and crazy as it may be held, is not so surprising, considering the centuries of oppression and wrong operating on minds restrained by no moral or religious sentiment; but that their

creed should have followers in this country shows not only the loss of all sense of moral accountability, but the density of ignorance and passion. The principles of the Christian religion or of any other of the world's great religions constitute a complete refutation of the creed of the anarchists. They are therefore the enemies of the human race."

JOSEPH THE MERCIFUL

Gen. 45:1-15.—Oct. 27.

"Be not overcome of evil, but overcome evil with good."—Rom. 12:21.

Divine providence in the affairs of men is the essence of this lesson. Joseph was now thirty-nine years of age, having been next to Pharoah in the throne of Egypt for nine years. The seven years of plenty were in the past; the granaries of Egypt were full with enough and to spare, and two years of the predicted famine were already past. It would seem that Joseph had made no attempt to communicate with his father and brethren; first, probably because the methods of communication at that time were limited, but more particularly, we opine, because he had for some years been realizing that divine providence was shaping his affairs. He remembered his early dreams, and could see that they were now in a fair way of fulfillment. He would leave to divine supervision this matter, which was evidently beyond his control anyway. He no doubt thought of the famine, and how it would affect Palestine, and thus the interests of his father and brethren, their households, flocks and herds. He no doubt expected that as other people from the vicinity were coming to Egypt to buy grain, so quite probably eventually the Hebrews would come also; and they were forced to come by the close of the second year of the famine.

We may surmise that some law prohibited the sale of grain to foreigners, except by the chief ruler's permission, and that thus Joseph's brethren were obliged to come before him to explain. This thought is sustained by the fact that Joseph, wishing to try his brethren, first cast them into prison as spies—as though they were emissaries of a foreign power; which perceived the wealth of Egypt in food, and was meditating an attack upon the country. This gave Joseph the opportunity of inquiring minutely respecting the home conditions of his brethren, concerning his father and Benjamin, his younger brother, who was not with the brethren. Finally he gave them the opportunity of proving the truth of their statements, holding Simeon as a ransom until they would come again and bring Benjamin with them, knowing full well that they would be obliged to do this, because the famine would continue. These experiences proved a valuable lesson to the ten brethren, respecting the difficulties in which they were and called to mind their past wrong conduct in respect to Joseph, for they accepted their present difficulties as retribution. "They said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear, therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child;—and ye would not hear? Therefore behold also his blood is required. And they knew not that Joseph understood them; for he spake unto them by an interpreter."

Joseph was not hard-hearted, but wise in his treatment of his brethren. Most evidently not a solitary act was inspired by vindictiveness. He was evidently taking God's view of matters; viz., that it is proper that a certain amount of retribution shall come upon evil-doers, so as to impress upon them the more thoroughly the sinfulness of sin. Thus parents and guardians of children should not permit their kindness and sympathy to hinder a reasonable, moderate punishment of wrong-doing. Nevertheless, pity and love should be back of all, as it was in Joseph's case; merely planning for the better opportunity and the larger amount of blessing in due time.

When their grain was exhausted, and want was staring them in the face, Jacob finally consented to let Benjamin go with his brethren for the second purchase of grain; not, however, until Judah had become pledge for Benjamin, that he would not return to his home or family unless Benjamin also returned. The coming of the brethren to Joseph's house a second time, with the proof of the genuineness of their original story, was sufficient ground for their entertainment most graciously, and for the liberation of Simeon;—the whole company, to their surprise, being invited to dine with the governor, Joseph. They were surprised, too, that by some preconcerted arrangement they were seated at the table in the order of their ages; and further astonished that their younger brother, Benjamin, received five portions, as an evidence of special regard of the governor. They were rejoiced, undoubtedly, at the good fortune that had overtaken them, and making ready started on their homeward journey, doubtless thinking to themselves—We thought that our hardships of the previous time were probably in the nature of retributions, and that God's hand was in it, but after all, it seems that it was merely a natural thing that we should be taken for spies. Now, behold, we are prospered.

But they had not gone far until they were overtaken by the governor's agents, who represented that a theft had been committed, that the governor's valuable silver mug, called by the Egyptians, 'cup of divination," was missing. They protested their innocence, that they were not that kind of men, and suggested that they be searched thoroughly. Examination was made of the grain sacks of one after another, until finally the cup was found in Benjamin's sack, and the whole company, previously elated, now returned prisoners to the governor of Egypt, whose hospitalities they had so recently enjoyed, and apparently had so poorly requitted. Perhaps they began to think about the Joseph matter again, and to say to themselves, The evil that we thought was past is still pursuing us. It was a good lesson undoubtedly, helping to impress upon their minds, not only the value of honesty, but also the thought that although the wheels of justice grind sometimes slowly, they grind surely and very fine.

Benjamin, with the rest, denied that he had stolen the cup, and whether the brothers believed him or not, they would not lay special blame upon him, but generously shared it as a whole company. Judah, speaking for them, said, "What shall we say unto my lord? What shall we speak, or how shall we clear ourselves? God has found out the iniquities of thy servants. Behold, we are my lord's servants, both we and he also with whom the cup was found." They did not explain to Joseph the nature of their iniquity, though this evidently was in their minds. Joseph, however, wishing to see to what extent they had still the same evil, jealous disposition which they manifested toward him, proposed to let the others go free and merely to hold Benjamin, as the slave. The ruse was successful, and developed the fact that the brethren had learned lessons and formed characters in the interim which made them now more sympathetic one for another, and for their father. Their wrong course in Joseph's case had not been persisted in, but had been repented of. Judah explained the whole situation to Joseph through the interpreter, and so vividly did he picture Jacob's love for Benjamin, and his sorrow at the supposed death of Joseph, and the interest of the whole family in their father, that Joseph could no longer refrain—could no longer restrain his emotions. He felt that the time had now come to reveal himself to his brethren, and in order that they might feel the less embarrassed under the circumstances he ordered all the Egyptians from the room, and then explained briefly and sympathetically that he himself was their brother Joseph.

What wonder that the brethren were troubled, as they thought probably of how they would be disposed to retaliate were they in his place of power. But Joseph soon convinced them that he had none but kindly feelings for them, that he was merciful, forgiving. The spirit which he exhibited under these circumstances is worthy of emulation, not merely by natural men, but also by the "new creatures in Christ Jesus." How often do we find that the Lord's people are narrow in such matters, instead of being broad and generous, loving and forgiving. Joseph now speaking to his brethren in the Hebrew tongue, repeated to them the words, "I am Joseph," and added, "whom ye sold into Egypt," that thus they might recognize him, not only by his speech, but by his knowledge of the facts, that it was really their brother who was before them. But this expression was so gracious, and anger and malice were so absent from his every word and act, that they were inspired with confidence, and at his request drew near to him.

Many Christians would have spoiled the whole effect of this great lesson upon their brethren had they been in Joseph's place, by poor judgment, by reading the brethren a lecture;—by telling them what they already knew about the wrong of their conduct, about how now they were in his power, and how he could evil entreat them, but would not. Joseph was too wise and too merciful to take such a course. He took the contrary one, saying, 'Be not grieved nor angry with yourselves that ye sold me hither." It seems wonderful indeed that a natural man could and would have so much of the spirit of God as is here manifested, and yet we know that Joseph was only a natural man—the holy Spirit not having

been poured out upon any of our race until Pentecost. It gives also a suggestion respecting the breadth of character of the ancients, quite in contradiction of the theory of evolution, which would claim that at that early period, man being but slightly above the monkey, would have coarse and brutish sentiments.

Joseph preached a great sermon to his brethren in few words when he said, "God did send me before you to preserve life"—he thus overruled your wrong course, and has brought out of it a blessing. He gave his brethren credit for ability to understand such things. That the Lord overruled their course for good, did not prove that their course was a good or proper course; it merely proved the divine power and the divine wisdom and divine providence, that was over Joseph and over all the house of Jacob, causing all things, even the evil thing, to work out for good, according to the divine plan. How great and how lasting a lesson came to Joseph's brethren through their experiences, and through this his short sermon we cannot tell; but there is a great lesson here for all of God's people today along the line of mercy toward those who deliberately sin against us; and also along the line of noting, discerning and referring to divine providence in connection with our affairs. We are not only to note divine providences, but we are to give credit for them, as it is written, "In all thy ways *acknowledge* him."—Prov. 3:6.

Joseph could have permitted his experiences to have developed a great deal of personal pride. He might have reasoned to himself, as some would have reasoned, that he was merely lucky, or that he was naturally bright, attractive, smart, and that this was the secret of his success; that this was the reason his father loved him specially; that this was the reason, when sold for a slave, he was bought by a good master in affluent circumstances; that this personal brilliancy was the cause of his rise in Potiphar's house to eminence; that the same effected his rise to a position of authority in the prison; that his keenness of intellect had enabled him to interpret the dreams; and that in general he stood head and shoulders above other men; and that others realized this, and hence he had come by his exaltation in a natural way. But had he thus been heady and high-minded, and self-conceited, we may be sure that it would have led to a fall—that God would not have continued to bless, prosper and advance him. We may be sure, too, that had he thus developed a spirit of pride and self-conceit, his conduct with his brethren would have been very different from what it was. He would have been crowing over them, and mistreating them in order to convince them of his power, and thus would have shown himself to be a very much smaller man than his proper course shows him to have been. He was a great man, and his greatness was manifested, not merely in his financial management of the kingdom of Egypt, but especially manifested in his reliance upon God, his realization that the divine promise and blessing, through his great-grandfather Abraham, his grandfather, Isaac, and his father, Jacob, was resting upon him in some manner, and that because of this divine favor things were working as they were.

The spiritual seed of Abraham may draw valuable lessons from this narrative. If it was appropriate that Joseph should acknowledge the Lord as the giver of all his blessings, which were all of an earthly and temporal kind, how much more should the spiritual seed of Abraham acknowledge the spiritual blessings received at the Father's hand,—and recognize in every mercy and favor opportunities of service; that it is the hand of providence. Surely these should always be on the alert, to realize and to confess,—"It is the Lord's doing, and it is marvelous in our eyes." But on the contrary, we are sorry at times to find some of God's spiritual children inclined to be puffed up, and to speak of God's favor, the knowledge of the truth which they have received of the Lord, as though it were something of their own achievement; —as though some honor were due them, as the inventors of the divine plan.

Again, the spiritual Israelite should be even more merciful than Joseph. If he could see that the persecutions he receives, from his brethren and others, are merely incidents of divine providence—which the Lord is using to prepare him for coming blessings and exaltation, should not the spiritual Israelite take his *disappointments* as *God's appointments?* And should he not with a clearer eye of faith, be the better able to see that many of his spiritual advancements have come as a result of persecutions from the world and from false brethren? And should he not, like Joseph, look with great complacency upon all these various agencies which God has been pleased to use in spiritually uplifting him, to perfect him as a 'new creature," an heir of God, a joint-heir with Jesus Christ, his Lord? He surely should. And the only things which can hinder us from seeing that our advancement is of the Lord, and not of ourselves, will be a lack of humility, and a lack of trust in divine providence; and the only things which could hinder us from feeling patient forbearance and kindly sympathy and love for those who have despitefully used and persecuted us, would be a lack of the spirit of the Lord, the spirit of mercy, and a failure to see properly that whatever agencies God may use in our spiritual upbuilding are to be appreciated and sympathized with;—whether they be brethren or of the world—Egyptians.

Then Joseph explained the providence of God, the years of plenty and the years of famine, and how God had been supervising the entire matter, and that this was his means of preserving Abraham's posterity, concluding, "So now, it was not you that sent me hither, but God." We are not to give credit to the evil agencies through which we have received blessings, otherwise we might soon be disposed to call evil good; but we are to give full credit to God, because that which was intended to be evil, and which was evil of itself, divine wisdom, so far above the earthly plane, was able to overrule for our good. It is as we learn the lesson of Gods inherent goodness—as we learn to respect his wisdom, love and power that our faith grows stronger and stronger, until we are able to trust the Lord, not only in things which we can see are working out for our good, but able to trust him also in respect to things which seem entirely dark and out of which apparently no good can come; thus we trust him where we cannot trace him. And this is faith; and faith is a *gift* of God in that it is cultivated to acceptable development by the Lord's gracious promises, rightly received, appreciated and acted upon.

While Joseph had patiently waited for the Lord's time to come, and for twenty years had not seen his father's face, having now witnessed the fulfillment of his first dream, the bowing of his brother's sheaves to his sheaf, he realized that the Lord's time had about come for him again to see his father, when the second dream would be fulfilled. And whereas he was all patience before, now he was all energy and haste, because the time was come, and so he said to his brethren, "Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt. Come down unto me; tarry not." He impressed upon his brethren the glories of his position, not by way of boast or pride, but by way of assuring them of his authority and power to care for them, and so that they might fully assure their father Jacob that his caution might not hinder him from taking advantage of the goodly land of Goshen, now put at their disposal. His brethren and father were not invited to come and share in his throne and regal power, but were invited to come and partake of all the blessings flowing therefrom. Just so during the Millennial age, after the Christ, Head and body, represented in Joseph shall be in the throne of glory and of power—in the heavenly Father's throne—when the kingdom of God shall be established in the earth, all who feel a famine, a hunger, for the true bread of heaven, for eternal life, will be invited to come and receive abundantly of it. None, however, of the earthly class will be invited to share in the kingdom honors, for the kingdom class will be complete. But they will be invited to come and receive the blessings of the kingdom, mental, moral and physical, health and strength, under the favor of the King of kings, and Lord of lords.

The parting of Joseph and his brethren was an affecting one; they now understood the meaning of their previous experiences, including the cup found in Benjamin's sack; they saw that these matters all were leading up to the present manifestation to them of the love and sympathy of Joseph, and now, as expressing his special love for Benjamin he kissed him first, weeping tears of joy and recognition, and then did to all the others similarly, and sent them on their way. There is power in affection, in love; but it is necessary that the loving affection be manifested, ere that power can be felt. A difficulty with many parents, husbands, wives, children, is that they do not *manifest* all the affection which they *feel*. Pride or fear or some other thing hinders, restrains them, from being as frank with each other as they should be. Joseph's example here is worthy of emulation. He was the wronged one; he was the one in power; he was the one who should have the dignity, and he, therefore, was the one who could best afford to humble himself, and to kiss and make an ado over his brethren. We may be sure that they appreciated it; that such a manifestation of affection on the part of the highly exalted brother touched a tender spot in their hearts, and doubtless worked good for them to the remainder of their lives. And so we may find it with our friends and relatives, that a manifestation of our love and kind feeling toward them will not only be reciprocated, but will do them good; and that our affection restrained of expression will leave an icy coldness, which nothing else will remove, and that such coldness will affect not only them but ourselves also unfavorably —sapping all of life's joy-springs.

Let us remember, in this connection, the words of our text, "Be not overcome of evil, but overcome evil with good." Joseph exemplified this advice. He not only did not permit the evil course of his brethren to overcome him, and make him evil and bitter, but he overcame their evil tendencies, characters and dispositions by his love, his mercy, his kindness, his generosity,—affecting them favorably, no doubt, for the remainder of their days. Such a course is much more incumbent upon us than upon Joseph. He did it spontaneously; we have had the example and precepts of our Lord and his apostles, and, as well, the begetting of the spirit of holiness. "What manner of persons ought we to be in all holy living and God-likeness?"

"SPEAKING PERVERSE THINGS"

To what absurdity, yea blasphemy, men will sometimes go in their endeavor to say something "new" that will bring them into prominence before the public. The following utterance of a Brooklyn preacher deserves first place in this unsavory list. The pity is that his congregation and the public press put themselves on his low plane as respects spiritual things. What could be thought of Dr. Hillis' claim to believe in the vicarious atonement of Christ for the sins of the world, after we know his general view of the subject of *atonement* and entering the holy of holies as expressed in the following clipping. The gentleman's erudition is so highly esteemed among men that he is decreed a "doctor of divinity;" but it has utterly unfitted him to be a minister of the Gospel of Christ—a declarer of the only name given under heaven and among men whereby we must be saved, and of the only vicarious sin offering, of the only and great High Priest, who has entered the holy of holies by virtue of his own sacrifice finished at Calvary and which alone has merit before God for the forgiveness of sins.

SLAIN FOR THE NATION'S SINS

New York, Sept. 19.—The Rev. Newell Dwight Hillis spoke this morning at the memorial services in Plymouth church, Brooklyn. He said in part:

"Among the heroes and martyrs who have died vicariously let us make a large place for our slain leader. In the highest sense, the president has now entered into the holy of holies, bearing the sins of his people with him. Reverently we confess that he was wounded for our transgressions and he was bruised for our iniquities.

"With sorrow and shame, we hear and now confess that for our transgressions he was stricken. But we remember that the angel of martyrdom and the angel of immortality are twin brothers. Perhaps the death of our president has shocked the people into the consciousness of their sins. Perhaps his blood will cleanse away the people's transgressions. If today, assembled in church and hall, the people register a vow that they will strengthen the home, the school, the press and the church, through wise legislation and noble precept, expel anarchy, lawlessness, injustice, class hatred from the land, our martyred president will not have died in vain. Then, verily, he will have slain more in his death than in his life."

THE CLOSE OF A NOBLE LIFE

GEN. 50:15-26.—Nov. 3.

"So teach us to number our days that we may apply our hearts unto wisdom."—Psa. 90:3.

Jacob was a hundred and thirty years old when his sons returned with news of Joseph's greatness in the land of Egypt. His joy at hearing that his son was still alive, and now great, was off-set by the natural weakness of his advanced years. Hence he could scarcely trust himself to believe the report, even with the explanation given by his sons, of how they had sold Joseph into slavery, and had besmeared his coat with blood for their father's deception, twenty-two years before. However, the story of his sons was well attested by the royal present which Joseph had sent to him, and by the Egyptian wagons sent to bear him and the family as comfortably as possible in the journey. These wagons were doubtless the carriages of that day, workmanship in that line not having advanced to present proficiency. Jacob was persuaded, and started on the journey, during which he offered sacrifices to the Lord, possibly questioning in his own mind the wisdom of thus leaving the land of promise, and whether or not it might be interpreted of the Lord as an abandonment of his faith, or a relinquishment of the blessing which from earliest childhood had centered and directed his course of life.

The Lord answered his query, and his sacrifices (probably by a dream) assuring him that he was taking the proper course in going into Egypt, and that ultimately his posterity should come again into "the land of promise." The spiritual Israelite should thus have in view at all times that which by his covenant has become the center of his life, the center of his interest, of his hopes and of his aims—the Abrahamic covenant and his share therein. He too, must be on the look-out lest there shall be deceptions of the Adversary combined with earthly prosperity and the world's favor. When we are undergoing disadvantages or persecutions we are in much less danger than when the tide of worldly prosperity sets in our direction. Let us remember at such times to go often to the Lord, to seek to know his will, fully, completely; to bring to mind our covenant and its value, as above all earthly considerations. And let us offer unto the Lord the true sacrifice—presenting the merits of our dear Redeemer's sacrifice as the ground of our acceptance, repeating the full devotion of our hearts—renewing our covenant. This is the only safe way in this pilgrim journey.

We pass hastily over the narrative of the presentation of Jacob and Joseph's brethren to Pharoah, and their settlement in the land of Goshen. After they had resided there seventeen years (Gen. 47:28) Jacob died, was buried with all the ceremonials common to the Egyptian court, because he was a relative of Pharaoh's representative. And it is here that our lesson proper begins. Joseph's brothers judged him to have a disposition considerably like their own; they could not believe him to be thoroughly generous and forgiving, and though they acknowledged his kindness toward them, they said to themselves, This was merely on account of our father Jacob, and not on our account, and now that our father is dead Joseph will treat us differently. It was because moved with such feelings that they first sent a messenger to Joseph, and afterward followed themselves into his presence, to ask his mercy and to declare themselves willing to be his servants.

It strikes us that this well illustrates the condition of many who come to the Lord with an insufficiency of faith. They are convinced of his mercy toward them, and yet are always fearful. The truth is that they do not know him; they think of him as moved by like passions with themselves, more or less depraved, more or less controlled by animosity. It is an evidence of growth in grace when we come to that place in our experiences where, admitting our own guilt and unworthiness of divine favor we have, nevertheless, become so intimately acquainted with the Lord as to have a full assurance of faith in his declaration that our sins are forgiven. It is to such a development of grace that the Lord referred, saying, "This is life eternal, that they might *know* thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) But such a knowledge is not to be obtained instantaneously, but rather is to be the result of a growth in grace; for we grow in grace as we grow in knowledge, and we grow in knowledge as we grow in grace;—the two keeping pace, the one with the other, as do our feet in walking. It is because the majority who have named the name of Christ do not grow in grace and in knowledge that they fail to attain to that grand condition of which the Apostle speaks as "full assurance of faith"—full confidence in the Lord, in his goodness, in his wisdom, in his love, in his providential care over all of their affairs. And the lack of such growth is owing to their failure to offer their sacrifices unto the Lord—to commit all of their ways to him.

Joseph's answer to his brethren was most noble, and gives good evidence that his conduct was not merely an outward profession, but the result of an established character. He did not even say to himself, My brothers have misunderstood me, but though I freely forgive them I will use their fear as a stepping stone to greater power over them, and will say to them, I will do you no harm, but on the contrary treat you most kindly, as long as you are fully obedient to me, and send me presents yearly, or give me tithes of your increase, or come annually to make obeisance before me, and to acknowledge afresh your wrong, and to confess my generosity. No; he had too noble a character for this; he was too unselfish. On the contrary, he said, "Fear not; for am I in the place of God?" The secret of his right course with his brethren was the correct view which he took of the matter himself; he saw himself as merely God's servant in dealing with his brethren, and in all things. He saw that God's providence had been in the whole affair. How could he think otherwise? He saw the fulfilment of his inspired dreams; he had noted the miraculous leading of divine providence in the various steps by which he had

been led from slavery to the throne of Egypt; he probably reflected that if now he should either do evil toward his brethren, or think unkindly of them, he would be casting a reflection upon one of the instrumentalities which God had used for his blessing. He could not do this and be loyal to and appreciative of divine power, and he communicated to his brothers for their encouragement and comfort this thought; that although they had purposed evil, and had done evil, nevertheless the thing really done was a good thing, but for which they deserved no credit, but discredit, and God all the honor. He would have them see that this was the basis of his dealing with them, and that he felt not the slightest animosity, but a full appreciation of the divine blessing, which had come through their course.

How great a blessing it would be for all spiritual Israelites to learn well this lesson; viz., that if we accept the results of any matter as being good, and if we realize that we were guided to those results by divine providence, we should think and feel most generously, most kindly, toward those who were the instruments used by providence, notwithstanding the fact that they might have been unwilling instructors, or, like Joseph's brethren, have verily intended opposite results. Those who are enabled to take such a view of affairs and forces operating in their daily lives are enabled "always to triumph through the Lord," as the Apostle expresses it. And such find no room for bitterness or railing, either against Satan or against any of his servants. 2 Cor. 2:14; Jude 9.

This does not mean that they call the evil course good; nor that they will or should have any sympathy with the evil course; nor with the evil motives inspiring it; nor with the evil persons, so long as they are in harmony with the evil motives and evil course. But it does mean that their minds will be so filled with the thought of divine supervision in their affairs, and how all the time they were safe under the protecting care, the shadow of the Almighty, and that all things are working for their good, however they outwardly appear, that they will not have any bitterness whatever, either of word or of heart, toward those who attempted to, and outwardly did, do them evil, but whose evil intentions and conduct were overruled by the Almighty. In proportion as the Lord's people get into the large place where they can take a broad view of the situation, in that same proportion will they find themselves not only delivered from anger and malice and hatred and strife toward their opponents, but instead, possessed of "the peace of God which passeth all understanding," ruling in their hearts, keeping them secure amidst all of the storms and vicissitudes of life—because their anchor holds within the vail. They have "set to their seal that the Lord is true," and hence can rejoice always.

Not only was Joseph's course the right one in the sight of God, the noble one in the sight of all right-minded people, the blessed one as respected his brothers, their comfort, their peace, their love toward him,—but it was in every sense the proper and the best course as respected his own peace, joy, blessing. When he allayed their fears and comforted them, and spake kindly unto them, and promised them and their families the same care as when their father lived, he was taking also the course which must have brought the greatest blessing and comfort to his own heart. All do not know it, but it is a fact that the grandest quality that man can exercise, and the one which brings the largest amount of blessing itself, is the exercise of the God-like quality of *mercy*, compassion, benevolence. Those of spiritual Israel who have not practiced in this direction are not far advanced in spiritual development, and those who have practiced realize the truthfulness of the Lord's words, "Blessed are the merciful," and "Blessed are the peacemakers."

The next few verses of our lesson cover the period of fifty-four years from the death of Jacob to the death of Joseph; and give us comparatively little information, except that they give fresh evidence that the basis of Joseph's strength of character and fidelity to principle which carried him safely through the vicissitudes of his remarkable experience was faith in God—faith in the Abrahamic promise. And so we find it today, and through the past, so far as we are able to decipher the teachings of history; those who have been the Lord's faithful people, have all been inspired by the hope set before us in the gospel. This is the hope of which the Apostle speaks, saying that it is "an anchor to the soul, sure and steadfast;" —it holds firm and secure in the storms and difficulties of life, and prevents the wrecking of our lives upon the rocks of sin, deception, doubt, selfishness, etc.

Who can doubt that it was Joseph's respect unto the divine promise that kept him faithful as Potiphar's steward, again in the prison, and again as Pharaoh's representative in the throne? In proportion as heavenly promises are before our minds, earthly and selfish ambitions are dwarfed and lose their power over us. Joseph's eye of faith, centered upon God's promise to Abraham and upon the land of Canaan, exercised a potent influence, because he realized that to be a friend of God, and an heir of God's promises, called for a purity of heart and of life which God could approve. Looking back he saw the influence of these promises upon his great grandfather, Abraham, upon his grandfather, Isaac, and upon his father, Jacob, and we see that the same promise controlled him to his great advantage. The people who today become enamored of wealth and of position and of power, so that they would be willing to sacrifice principles of justice and of truth that they might selfishly grasp these, thereby give evidence that they lack the power of the truth, the power of the Abrahamic promise, to control them and their lives. Had the Abrahamic promise not been forceful and weighty in the mind of Joseph he might have been plotting and scheming for the throne of Egypt or to have obtained the mastery over his own brethren; but realizing that God was behind the promise he was waiting patiently for that, as the greatest and most wonderful blessing conceivable —far beyond the things which he could have grasped, and the grasping of which would have meant his relinquishment of God's promise. Not, however, that he expected to go up out of Egypt into the land of Canaan himself; for he evidently knew, and it probably came down to us through him, that God had appeared to Abraham, and told him that his posterity should be in Egypt, and be evilly treated there, and that the period of their sojourn would be four hundred years.

Joseph's hope in God and in that Abrahamic promise must have been, therefore, a hope through a *resurrection* of the dead; and although it taught a valuable lesson, it was doubtless because of his imperfect understanding of the resurrection, and the power of God, that he so particularly gave commandment respecting the carrying up of his bones out of Egypt into Canaan, when the time of God's favor should come, and Israel should be delivered. And so must the spiritual Israelite have his mind centered in the future fulfillment of the divine promises, through a *resurrection* of the dead, if he would be delivered from the wordly influences of this present time, and be kept loyal to the Lord and to the highest principles of character. This faith in a future kingdom, future honor, future riches, future glory, dwarfs into insignificance the honor and glory and wealth of this present time, and makes all true believers separate from the world in these respects, and thus prepares them to think of the affairs of this present time from a more just and more equitable and dispassionate standpoint —they are removed from the immediate influence of selfishness in its most powerful forms, even though they still find, notwithstanding their faith in the promises, the necessity for keeping the body under, and mortifying its natural disposition toward selfishness.

Our *Golden Text* is appropriate to the lesson and every way worthy of the attention of the spiritual Israelite. We know that our days are numbered as respects the present life. We know that we need not expect eternal life under present conditions, and thus far the world and the Christian are on a common level; but here they part, the one saying to himself, "Life is short, and I must grasp and use it for myself, the best I can." The other, with a higher wisdom, that cometh from above, realizes his own inability and insufficiency, heeds the message from the Lord respecting an eternal life beyond the tomb—the resurrection life, and goes to the Lord, petitioning for wisdom respecting the life that now is, as well as that which is to come.

In answer to his petitions he is taught of God in the experience of life to more and more appreciate the eternal, the everlasting life, and to spend time and energy in building up such a character as would be pleasing to his Creator, and bring the reward of "life everlasting." The Christian, in numbering his days, does not do so with a doleful or disconsolate sentiment, although he does so with sobriety. He counts the days as they go as so many blessings, so many privileges, so many opportunities to "show forth the praises of him who called us out of darkness into his marvelous light," to render assistance to others in the pilgrim journey, and to develop in himself more and more of the character pleasing in the sight of God—to become more and more a copy of God's dear Son. As he numbers the days gliding swiftly by, and perceives how he is using them in harmony with the divine instructions, he ultimately comes to that condition of heart in which he is longing for the kingdom and the full attainment of all the glories into which he hopes to be ushered, as a sharer in the first (*chief*) resurrection. And from this standpoint he numbers the days as they go by joyfully, and is glad when the days of the years of his present pilgrimage end; because his hope in the Lord, and in the gracious features of his plan, is growing daily stronger, clearer and brighter.

LETTERS FROM THE HOME FIELD

[The following letter, written on return from the Oakland convention to the brother who so kindly entertained the friends, will be very interesting to many of our readers. We publish it with Brother Weber's permission.—Editor.]

My Dear Brother Weber:—I am glad to write you that I arrived home Tuesday morning. Had a very pleasant and profitably journey, for which I thank and praise my heavenly Father. How much I thank him upon every remembrance of you! He put it into your heart to write to me; then so to arrange that I met you on that memorable day in Baltimore; then in inviting me to this last feast at your home—to meet Brother Russell, your own dear family, and so many of God's dear children; then to feast at our Father's table, Oh, how good it tasted! I felt so hungry for the truth. Although the Lord has richly blessed me since this glorious truth began to dawn upon my soul, I had never met with but two people of the *Dawn* faith before this.

I have written a long letter to the church, where I have been a member for nearly thirty years, asking them to drop my name from their roll of membership, and giving my reason for this. I shall also have to write to several missionary societies and other churches and colleges where I have been a contributor. Of course for the present fiscal year I shall have to contribute according to my pledges, but after that it will close and I shall be able, if the Lord continues to prosper me, to do more for this truth for which I now stand.

Well, I will not weary you with too long a letter. I thank the Lord for you and ask you to extend my sincere thanks to dear Mrs. Weber and the girls for all their work of labor and love, also to the boys that were kept so busy. I know God will bless them. And now whenever you come East remember your oldest (or youngest) boy in Cromwell, Conn. I shall indeed esteem it a favor to have the privilege of having you with us, and any of your family that can conveniently come this way. I am arranging with Brother Russell to have a Pilgrim brother come here and give Chart lectures. Yours in the Master's service, A. N. PIERSON.—*Connecticut.*

Dear Brother Russell:—I have not written for a long time; nevertheless my thoughts and prayers are constantly with you and the friends at the "Bible House."

Circumstances forbid my entering the colporteur service, as I had so fondly hoped; but I wish you to know that my zeal for the cause is no less fervent than when I was first enlightened. The experience of those days was sweet to me, for then I drank deep draughts from the fount of knowledge—it was sweet in my mouth, but you are acquainted with the after effects. We can have Christian experience only as we put on Christ; and since it is my daily labor to be transformed by the renewing of the mind into an example of godliness, I can bear witness to the truth of the experiences of the brethren. You may remember how anxious I was in the beginning to spread the truth; how confident that I would be an excellent instructor of the foolish and erring ones. Having read four volumes of *Dawn*, I felt there was very little more to be known about the Scriptures; but now having advanced further in the knowledge of God's plan, and having developed further in Christian character, I feel thoroughly unfit to be a teacher of so great truths.

The school I had last winter was closed prematurely for lack of students. I have tried in many ways to provide for my temporal necessities more comfortably at home, but they have all failed;—rather they have not materialized as I expected; but perhaps from the Lord's standpoint they were a success. I know one thing; they have taught me humility and dependence upon God's loving care. This assurance that I am still in the way I think is due you.

The *Watch Tower* I find an indispensable *vade mecum*, ever full of instruction profitable for all who run for the attainment of the joy set before us. May the Lord ever provide you wisdom, strength and courage, that you may incessantly preach the Word, endure hardness as a good soldier, and be faithful unto death. Yours in the service of our present Lord,

JAMES A. BROWNE.—*Georgia.*

[The above is from a colored brother; and incidentally we remark that about 200 colored persons on the *Watch Tower* lists give good evidence that they are of the "pure in heart," "accepted in the Beloved." Some have thought that we in some measure disdained brethren of color, because we stipulated that the "volunteer" distribution should be done at *white Protestant* churches. But not so: we meant no disparagement of Catholics, nor of blacks; but arranged thus merely because their average standards of intelligence, etc., do not seem to warrant the necessary outlay.—Editor.]

JEPHTHAH'S VOW—A BETTER TRANSLATION

In our September first issue we answered a question respecting Jephthah's daughter. Since then Brother C. J. Peterson calls to our attention the following item from the Appendix of the Emphatic Diaglott:

"The original, Judges 11:30, when properly translated, reads: 'And it shall be that whoever comes forth of the doors of my house to meet me, when I return in peace, from the children of Ammon, shall surely be Jehovah's, and I will offer to him a burnt offering.' The vow contains two parts: (1) That person who would meet him on his return should be Jehovah's, and be dedicated forever to his service, as Hannah devoted Samuel before he was born. (1 Sam. 1:11) (2) That Jephthah himself would offer a burnt offering to Jehovah.

"Human sacrifices were prohibited by the Law (Deut. 12:30); and the priests would not offer them. Such a vow would have been impious, and could not have been performed. It may be safely concluded that Jephthah's daughter was devoted to *perpetual virginity;* and with this idea agrees the statements that 'she went to bewail her virginity;' that the women went four times in every year to mourn or talk *with* (not *for*) her; that Jephthah did according to his vow, and that 'she knew no man.'"

We are glad that our attention is called to this evidently better translation, which clears away the difficulty, and shows that the burnt-offering was one thing, and the devotion of the daughter another thing. We are to remember, too, the testimony of the entire Old Testament, to the effect that prior to our Lord's birth all the women of Israel coveted earnestly the great blessing and privilege of being possibly the mother of Messiah, or amongst his forebears. We are to remember also the exultant language of the Virgin Mary when finally it was announced to her that she had won this long-sought prize: "Henceforth all shall call me blessed"—all shall recognize me as the one who has attained this blessed privilege of being the mother of Messiah.

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VIEWS FROM THE WATCH TOWER

A NEW ERA FOR THE JEWS

London, September 24.—Israel Zangwill, the novelist, poet and playwright, who has become one of the most prominent of the prophets in the Zionist movement, gave today some significant facts concerning the coming conference of the Zionists at Basle, Switzerland. "It is not impossible," said Mr. Zangwill, "that Dr. Herzl may have a great surprise for the world, to be announced at that convention. He has been negotiating in person with the Sultan of Turkey for a charter for Palestine, and it is possible that he has obtained that charter. It seems likely at any rate that the charter may be had before many months.

"Once the charter is assured, much larger contributions should be obtained. We have at present about a million dollars, most of it from three or four subscribers. We're not going to admit anyone except skilled workmen. Jews who want to get into Palestine under the new charter will have to come up to a high standard financially, physically and morally in order to be admitted. If we were going to let in those who were looking for food where there was no food except such as the colonists make for themselves, it would lead to a great disaster."

"What sort of government would Palestine have under the charter from the Sultan?" asked the reporter.

"Well, there's the Chartered Company in South Africa, for instance. Perhaps it would be something like that. But you may say that the leaders of the Zionists have read deeply enough in their histories to know that the pilgrim fathers

didn't have the present constitution of the United States in their heads when they sailed for America. The constitution evolved itself—and just so the government of Palestine will evolve itself."

WATER WORKS IN JERUSALEM

The ancient aqueducts and reservoirs of Jerusalem testify to the abundant provision that was made for running water in the Holy City when it was the metropolis of the Jewish state. It is only within the last few weeks that they have been brought again into the service of the city, which, during intervening centuries, has been dependent upon the scanty accumulation of rain water. The droughts of the present summer led to distress, which, happily, the new governor of Jerusalem, Mohammed Pjevad Pasha, had the will and energy to combat. He secured the Sultan's consent to lay immediately a pipe from Solomon's pools, nine miles south of the city. The pipe draws from the sealed fountain mentioned in the song of Solomon: "My beloved is like a spring, shut up in a fountain sealed," the deep down subterranean spring, which, from the time of Solomon, flowed through an arched channel to a distributing chamber. The tunnel is roofed with stones in the shape of an inverted V. It is one of the oldest structures in existence. It passes through the valley where are the beautiful ancient gardens of Solomon mentioned in Ecclesiastes. After passing around the slope of Zion, it enters the city through the grounds of the mosque Omar, which is in the old temple area.

This drawing from Solomon's pools will enable the use of twelve ancient fountains in the city. It will require twenty kilometers of piping, ten centimeters in diameter when finally installed. The governor has also successfully repaired the Virgin's fount, in the valley of Jehosaphat, outside of the city walls. Its waters pass to the pool of Siloam to a tunnel built by Hezekiah, as his workmen recorded in a rough-hewn Hebrew, which is the oldest inscription extant. It was stolen, but afterward recovered, and is now in a museum at Constantinople.

A ROMANIST VIEW OF MORTAL SIN

"The new Auxiliary Bishop of the Roman Catholic diocese of Hexham and Newcastle made his visitation to St. Joseph's, West Hartlepool, on Sunday. In the course of his address he said it was one of his duties to point out their faults. He reproved them for their irregular attendance at mass, for drunkenness, and for the irregular attendance of their children at the day schools. The practice of Roman Catholics sending their children to Protestant schools when they had schools of their own, he said, was one of which no bishop could approve. It was a mortal sin, for which no priest could give absolution."

The above is clipped from an English journal and serves well to show how men who are not vicious may be combative and dictatorial to such a degree as to not only do violence to God's word and character, but also to insult reason, even in its most degraded form. This bishop is very new and fresh every way, when he thinks that even ignorant Romanists will believe him sincere in thus declaring that the sending of Catholic children to the public schools constitutes a *sin unto death* —that hath never forgiveness. And by this the bishop means a sin unto endless life in the torments of hell. Poor world! the "doctors of divinity" have long been Satan's deceiving agents; but thank God for the promise of his word in Rev. 20: 2, 3.

UNREAL HOPES AND FALSE PROFESSIONS

An editorial comment in a prominent New York journal says:

"Future life, no matter how gorgeously it is depicted, is, and must be, a depressing subject for people of one sort, comfortable, prosperous, and self-satisfied. For before they can make their triumphal entry into heaven they feel they have to make their exit from a world in which they are far more thoroughly at home than in any heaven they have ever heard of. Hence the difficulty about the rich man's entering the kingdom of heaven is not confined to one side only. The rich man, for his part, is not in a hurry to get there. And inasmuch as people of this kind set the tone in society, it is no wonder that scientific investigation of immortality is not encouraged. People do not want to hear about it, and above all they do not want to know about it. For if once they knew, it would be most inconvenient. They would have to act on their knowledge, and that might upset the habits of a life time. And the older one gets the less one likes that. What the decision was would not so much matter; whether science decided for immortality or for annihilation, the blissful ignorance that enabled one to ignore the subject in ordinary life would be gone forever. Hence an uncertainty to which we have grown adapted is deliberately preferred to a knowledge that would involve the re-adjustment of ingrained habits."

* * *

"When the Son of man cometh shall he find the faith on the earth?" (Luke 18:8) It surely is very scarce at present; and as the higher critics proceed, and as the evolution theories spread, faith in God and in his Word becomes more and more vague and lifeless. How thankful we should be to God for the "meat in due season" and light of present truth which hinders us from being "shaken" as are others. Heb. 12:25-28.

ANTI-CLERICAL AGITATION IN SPAIN

The humiliation of Spain in the war with the United States has given a basis to various movements for reform in the land of the Don, politically, socially, and ecclesiastically. One of these movements, headed by Don Sigismundo Peyordeix, is attracting considerable attention in church circles and according to the *Frankfurter Zeitung* is developing rapidly both in extent and in intensity. The agitation is anti-clerical, but not anti-Catholic. According to the same journal, Don Sigismundo sees in the Jesuit order the chief source of the ills that have befallen the church and the people of Spain. Originally a priest in Barcelona, he has now, in conjunction with a number of other dissatisfied ecclesiastics organized a formal crusade against the *status quo* in the Spanish church. His official program is announced in these words: "We are Catholic, but not clerical; on the contrary, anti-clerical." The organ of the movement has been a weekly journal called *El Urbiore*, so named after a famous mountain fastness which neither the Mohammedans nor the French were ever able to subdue. In addition to this journal, Sigismundo has recently published a larger work against the Jesuits, entitled "*Crisis de la Compania de Jesus*," and is developing great literary activity in non-Spanish periodicals also. The first organ of the movement having been suppressed, a new periodical was called into existence, called *El Cosmopolita*. In a recent indictment of the Jesuit order the Spanish agitator designated twenty-four points, in which he considers a reform necessary. Among these are the following: Alleged decline of the true worship of God and of the true following of the crucified Savior; exaggerated and idolatrous reverence for the saints; the worship of the Sacred Heart and other objects of adoration; decrease in the practice of Christian virtues, such as righteousness, wisdom, temperance; and the increase of external religious exercises that appeal only to the senses, such as processions, festivals, and the whole body of ceremonies; decrease in love and care for the poor, and the growth of the desire for riches, power, and influence; neglect of the Gospel and the traditions and an increasing exaggeration of churchly authority and especially of the power of the Vatican; simony and favoritism in the papal and episcopal government; the prominence given to political trickery in the management of church affairs, and the deterioration of love, justice, and holiness in the leaders of the church; tyranny on the part of the ecclesiastical authorities over the lower clergy and the people. The *Frankfurter Zeitung* quotes Don Sigismundo as saying:

'Against all these weaknesses and evils, which indicate a terrible degeneration of Christian spirit in the church, I have determined to raise my voice day and night, with the permission of my superiors or without this permission. These evils spring from the spirit of Anti-Christ, and to fight this I do not need the permission of Pope or bishop; the call of God and my conscience are sufficient authority."

He also makes it a point to attack the enforced celibacy of the priests, declaring that while celibacy is a good thing in itself it is such only when it is adopted as a matter of free choice and not of compulsion. With reference to the outcome of the agitation and of the present condition of affairs, he writes futher as follows:

"What will be the consequences as far as the future is concerned? This is hard to say beforehand. In the church

there is a schism threatening. The Primate of Toledo and the Archbishop of Seville are the two opposite poles in the Spanish church. The former aims at a reintroduction of the Inquisition, and the latter strives for the same freedom of the clergy that prevails in the United States. In political circles there prevails an opposition to the liberal spirit of the lower classes, and the higher classes are sighing for the Inquisition. In economic affairs suffering is rapidly increasing and immortality is making rapid strides. Corruption in official circles caused the catastrophe in Cuba and in the Philippines, and Spaniards, monks, and Free Masons have all acted like robbers. Spain is the most unhappy land on earth because it is ruled by the Jesuit order. The people are without faith or confidence, without manhood, without strength, without law, without science, even without the sense of honor. The highest that this country can do is to hope that the vulture of Jesuitism may soon cease to devour the vitals of this people. However, as it seems, there is the dawn of a new day, when the people will take terrible vengeance on those who have materially and morally ruined their fatherland."—*The Literary Digest.*

ARE YOU WATCHING?

Are you watching for the "presence"
Of the Reaper of the field?
Knowest thou what "signs" proclaim him
Tho' at present he's concealed?
Dost thou watch with straining vision
For the dawning of the day?
Can'st thou hear the legions tramping
On Emmanuel's highway?

Art thou faint with weary vigils,
Looking for thy coming Lord?
Have thine eyes grown dim with weeping,
Sick at heart with hope deferred?
Sore discouraged at the prospect
Of the field so full of tares,
And the prince of evil working
To encompass us with snares?

Sad indeed it seems, my brother,
When we view from earthly height;
For we fail to see the sunshine
That disperses present night.
Climb the peak, O, weary pilgrim,
Of our God's eternal truth,
And from thence behold the landscape!
Then shalt thou renew thy youth.

We'll not think God's arm is shortened
When upon that height we stand;
For his purposes are rip'ning,
And his own shall rule the land.
Tho the night precedes the morning,
Yet at last shall rise the Sun;
And the shadows quickly vanished,
Shall proclaim the morn has come.

Know his "presence" then, O pilgrim!
"In like manner" hath he come,
Reapers, now the sickle wielding,
Soon shall sing the "Harvest Home."
Tares are burning. Wheat is gath'ring,
Soon shall all be gathered in,
Welcome ye the "Lord of Harvest,"
Who shall triumph over sin.

A. J. MORRIS, M. D.

HELL LESS POPULAR WITH METHODISTS

Rev. J. A. Faulkner of Drew Theological Seminary has given to the world his opinion on this subject, in the columns of *The Methodist Review*. We quote as follows:

HELL ONCE POPULAR

"(1) It is within the memory of men now living that frequently the declaration was heard from the pulpit that there were infants and children in hell. (2) The descriptions of hell were frightfully realistic; that is, realistic as judged from a literal interpretation of the Scripture. Vivid pictures of physical torment were frequent. (3) The impression was made that the vast majority of mankind—including all, or nearly all, the heathen world—were doomed to eternal destruction [*torment?*]. (4) This doctrine formed a staple of preaching to an extent not known today. Then it was a frequent theme, now it is a rare theme in the pulpit.

WHY LESS POPULAR NOW

"If we inquire the causes which have led to this change of emphasis and attitude toward the doctrine of hell, I think we may mention the following: (1) The growth of humanitarian sentiment. Thirty or fifty years ago there were severer ideas as to punishment in general, and a more calloused feeling in regard to suffering, than is the case today. Take the treatment of prisoners and the prevalence of capital punishment. Treatment that we would consider shockingly cruel, that would arouse a feeling of indignation in all minds, was then taken as a matter of course. It was so in regard to school discipline. I was in common school between 1865 and 1872. In years so recent as those, I say distinctly that the punishments in vogue were cruel and barbarous. But they were never so considered then. The growth of love, the larger influence of the spirit of Christ on society, has made an entire change in the atmosphere in which we live. That change has silently made obsolete and of none effect the kind of preaching that once was powerful on the minds of men. (2) Theological developments have also had their influence. Methodism has made familiar the thought that God deals not only justly with all men, but mercifully as well, that there is an impartiality in his treatment of souls, that men must be given an equal chance of salvation, that no man will be condemned for rejecting a Christ he never heard of, or for sinning against light he never had. . . . . .

"(3) The better understanding of Scripture also accounts in part for the change in the thought of hell. Our familiarity with the modes of speech in the East, the intense imagery, the word-painting, the use of parable, figure, simile, with which Oriental speech abounds—all this has made us skeptical of the hard and matter-of-fact methods of our Western speech when it coarsely makes literal what the sacred writers left figurative. In other words we now understand in that fresh, imaginative, child-like age the sacred writers, necessarily spoke, as Easterns, that the holy Spirit had to use the only vehicle that was open to him, and that therefore we must seek to interpret in our Western tongue the truths that underlay the extravagant, tropical descriptions of the Oriental writer. The growth of the science of Biblical hermaneutics has had its share in modifying the old-fashioned ideas of hell.

"First, it has made sad the hearts of those whom God has not made sad. It has turned the hopes of thousands of devout believers into ashes, and filled the souls of God's children with tormenting doubts and dark forebodings as to their own salvation and the salvation of their friends. The brilliant and pious Henry Rogers expressed the despair which this doctrine wrought in him: 'For my part I should not grieve if the whole race of mankind died in its fourth year. As far as I can see I do not know that it would be a thing much to be lamented.' Albert Barnes confesses to the same confusion of spirit: 'In the distress and anguish of my own spirit I confess that I see no light whatever. I see not one ray to disclose to me the reason why sin came into the world, why the earth is strewn with the dying and the dead, and why man must suffer to all eternity.' These two testimonials from eminent divines in England and America may be taken as representing thousands of similar questionings and thoughts of despair in those who have tried to realize the full meaning

of the popular doctrine when it was a living thing: Second, the doctrine has worked havoc in turning those who otherwise might have been Christians into infidels. It was this which made an infidel of the elder Mill. 'Compared with this,' he says, 'every other objection to Christianity sinks into insignificance.' It helped make Theodore Parker a Unitarian. It gave an immense impetus to the spread of Universalism and Unitarianism, and afforded a ready fulcrum to the lever by which the preachers of these two sects lifted the people away from Christianity. It will be found that the preaching of hell, in the fashion common some years ago, works in an entirely opposite way from that which the preacher wishes: that is, it turns those away from Christ whom he desires to influence by a salutary fear, and those who are already Christians or on the way to Christ it fills with anguish, doubts and despair."

* * *

We are glad to see this professor so candid and outspoken; and rejoice that the editor of *The Methodist Review* had the courage to publish the article. It will do good in the way of loosing the bonds of superstition and helping prepare some for the truth; yet it is deficient in that it does not go far enough and show up the basis of the error to be the misunderstanding and misrepresentation of God's Word through mistranslations, etc., which have deceived the minds of lay-readers and grossly misrepresented the divine character and plan. For these reasons it *tends* in the direction it condemns—toward Universalism and Unitarianism, with all that this means as respects a denial of the fall of man and of his redemption by the great ransom-price of Calvary. It means a loss of reverence for the Bible under the false supposition that it supports or in any degree sanctions this atrocious calumny against God and human reason.

Now is the time to properly assist those whom Dr. Faulkner may have awakened—before they stumble into skepticism. We know of nothing so helpful to such newly awakened ones as the pamphlet, *"What Say the Scriptures About Hell?"* followed by *"The Divine Plan of the Ages."* We supply these "helping hands" or "Bible keys" at very low prices or loan them free to those who so request.

ISRAEL OPPRESSED IN EGYPT

EXOD. 1:1-14.—Nov. 10.

"God heard their groaning, and God remembered his covenant."—Exod. 2:24.

Slavery is too strong a word to use with reference to Israel's condition in Egypt. We have seen that Jacob and his family, servants, herds and flocks, were received graciously for Joseph's sake, and located upon the grassy plains known as the land of Goshen, Pharaoh evidently in this matter was controlled by a spirit of benevolence, and by an appreciation of Joseph, and by a realization that his brethren, though not his equals, were men of ability, and likely to make good neighbors. He probably also recognized that as the Egyptians were not a pastoral people the Israelites would not be serious competitors in business, but on the contrary would probably help along the general interests of the kingdom. Moreover, he perceived that the land of Goshen, being toward the East, would serve as a measure of protection against invaders. But whatever his conjectures, he evidently could not have imagined so rapid a development, so great an increase of numbers in that people. That their increase was phenomenal is fully attested by vs. 7 of the lesson. "The children of Israel were fruitful and increased abundantly and multiplied and waxed exceedingly mighty; and the land (of Goshen) was filled with them." Here are five different expressions used to indicate their phenomenal growth. And when we remember that these all sprang from Isaac, and that he was the only son of his mother, and born when his father was over a hundred years old; and when we remember, further, that Jacob also, was born only after repeated prayers, and that Rachel his wife similarly was long unfruitful, it seemed the more evident that the Lord's providence had much to do with the change which came over Jacob's family after it was transplanted to Egypt.

The seventy souls mentioned in verse 5 were all males except two. Dinah, Jacob's daughter, and Sarah, his granddaughter. (Gen. 46) It is reasonable, therefore, to infer that the females of the company, not included in the count, were about as many more. Neither is it unreasonable to infer that since Ahrabam's household represented many servants and helpers, Isaac's also, and Jacob's, these may have accompanied Israel to Egypt and have been merged into the nation under the law of circumcision. It is well that we have these facts in mind when considering that from the time of Jacob's death to the time of the Exodus was a period of only 215 years; and yet in the meantime the Israelites were so fruitful, increased so abundantly, multiplied and waxed exceeding mighty, to such an extent that at that time the male representatives of the nation numbered 600,000, which, counting four to a family, would imply a total enumeration of 2,400,000.

Infidelity has been inclined to scoff at this record, and to declare that such an increase was impossible; but we are to bear in mind the distinct statement of verse 7, to the effect that the increase was phenomenal, beyond all precedent or ordinary calculation. One of the Hebrew words used in describing the increase gives the thought of *swarming* (as bees and fishes), and this in accord with the divine forestatement. (Gen. 46:3) M. Millett, French Consul in Egypt, declares: "The air of this country is much purer and better than in any other. This salubrity of the air imparts itself to all organic beings, plants and animals. The females, not only of the human species, but also of the animals, are more fruitful than any other in the world." Doubtless also morality, freedom from wars, pestilences and special diseases, had much to do with the rapid increase of that people. As affecting the reasonableness of the record, Prof. Curtis quotes a volume of family memoirs, which shows that 5,564 persons are known to have descended from Lieut. John Hollister, who emigrated to America in 1642. It is said that in the early settlements of North America the actual rate of increase for several successive periods was for the population to double itself every fifteen years. Calculating at this rate, and counting husbands or wives for the seventy persons in the text, (in all, 140), the increase would amount to 2,293,760 in 200 years.

The statement of verse 8 doubtless applies to some period after the death of Joseph. Since Joseph ruled Egypt for eighty years, it is quite probable that there was more than one Pharaoh on the throne, and it is the general supposition amongst scholars that the new king of verse 8 signifies a new dynasty—a change in the royal family through insurrection or otherwise. Possibly the very fact of the general peace and prosperity of Egypt, during Joseph's term of office, led to a general abandonment of the affairs of state on the part of the royal family, and thus paved the way to such a rebellion and change of dynasty—an ambitious family grasping the reins of power after the death of Joseph, and at a time, probably, when matters were not running so smoothly in the kingdom's affairs, by reason of the loss of the divinely guided governor.

The kings of the new dynasty did not recognize Joseph, nor any indebtedness on the part of Egypt to him, and the Israelites, his people. On the contrary, the new ruler, less ready than his predecessors to look for the leadings of divine providence, cast a suspicious eye upon the Hebrew people, noted how rapidly they were increasing in numbers and prosperity, and reasoned that they had no ties to either Egypt or its throne, and that therefore their further growth would be inimical to the empire's welfare; because, in the case of wars, they might espouse the cause of the enemy, or might attack the government and seek to make themselves the rulers of Egypt. This would be worldly wisdom as represented in the treatment of the Sclavonian peoples today; and no doubt it was so regarded then. The new king put into execution plans intended, not to destroy the Israelites, nor to drive them off, but merely to hold them in check—to prevent their further marvelous increase. He sought to discourage the ambitions of the people by overwork under discouraging conditions, hoping that this rigorous treatment would impair their virility or possibly cause them to feel that they would not wish to bring forth children to so burdensome a life as their own. But the record is that the repressive measures were unsuccessful, and that the people of Israel increased more and more. The new king did not take divine providence into account.

Scholars are quite united in the belief that Rameses II was either the first or second ruler of this new dynasty, antagonistic to Israel. His mummy was found in 1881; we saw it exhibited in the museum located near the Great Pyramid, in 1892. Of the identity there can be no reasonable doubt.

The head of the mummy shows phrenologically just such a character as the history implies. The hooked Roman nose shows great determination, while the low forehead indicates a deficiency of the quality called benevolence. How surprised Rameses will be before long, when in due time, with the remainder of earth's millions, he shall come forth from the prisonhouse of death! He may still see his old mummy, and undoubtedly will see Israel, as represented in the ancient worthies, occupying the chief place in earthly power for the blessing of Egypt and all the families of the earth, under the ministration of spiritual Israel—Christ and the Church in glory. What a lesson he and others will read in the developments of the divine plan, as they will then perceive them —things which we perceive already because the eyes of our understanding are opened to the things revealed in the divine Word, and which will be corroborated more and more as we approach the Millennial day.

We are not to understand that the Israelites as a whole were compelled to leave their industries and engage in brick-making and the construction of treasure cities, palaces, highways, etc. On the contrary, we are to suppose that drafts were made from time to time upon the people, much after the manner of the conscriptions for the army in Germany, Austria, Italy, France and Russia. This same method of dealing with the people was in vogue in Egypt until quite recently, when the British Government took control there. It is known as the *Corvee* system of enforced labor. We recall that Solomon introduced such a system in Israel, compelling each individual to serve so many months upon public works. The same system is in vogue to some extent in various civilized countries, where the farmer is permitted to pay such a proportion of his taxes in money, and another proportion in labor—or, instead of the labor, he may pay it all in money. The system, rightly operated, of course, would be no more of an injustice to the people than an ordinary tax, but evidently the object of Rameses, the oppressing Pharaoh, was to injure the people under the guise of public works and necessary taxation.

A lesson which we spiritual Israelites may learn from Israel's experience in Egyptian bondage is that our God is abundantly able to make all of life's experiences work to our advantage; and that his word is sure to fulfilment in its due time, regardless of what man may propose. Had Rameses adopted a different policy in dealing with Israel they might have forgotten the promise of God, which indicated the exact time in which their deliverance from Egypt would come—they might have become so interested in Egypt and its affairs, and in their land of Goshen, etc., etc., and so intermingled with the people of Egypt, that they would have forgotten the promise of their deliverance, and that the land of Canaan should then be theirs. In this we see another illustration of the fact that sometimes we receive greater blessings through adversity than through prosperity. As the adversities of fleshly Israel drew them together, and separated them from the Egyptians, so the trials and adversities of the spiritual Israel tend to draw them nearer to each other, and nearer to the Lord, and to separate them from the world,—leading their hearts more and more to an appreciation of the goodly heavenly Canaan which God has promised us. As the Israelites were more fruitful under the persecutions and oppositions, so we frequently find it to be with the spiritual Israel, that not only the zeal increases, but numbers also increase, as well as "fruits of the spirit," under persecutions and difficulties.

CONCERNING THE CLOSING OF THE CALL

A brother wrote to us on this question recently, and a portion of our reply may be of interest to others and hence we present it below. We wrote him:—

Respecting restitution: We have held from the first, or at least, since 1881, that we are in "the times of restitution" now; and that the opening features of restitution work will be manifested in the downfall and destruction of the things pertaining to this present order, making ready for the new record of things. We have given the illustration in first and second "Dawns" of how the new order of things might be compared to the beginning of a contract for the substitution of a new building for an old one—that the first evidences of the work would be those of destruction, the pulling down of the old. We still hold this, and hold that this is all that we should expect—that we should not expect personal, physical restitution now. Some years ago we had the impression that *possibly* some signs of physical restitution to humanity would be due in this "harvest" or lapping period; but all question on this subject is dispelled for years past, as we have seen most clearly that the new order of things and its blessing must wait until the entire "body" of the great Priest has been completed—until the entire work of atonement has been finished—then the High Priest, Head and body complete, will lift up his hands and bless the people, in glorious garments,—i. e., clothed in the majesty of divine power and authority as the foretold Prophet, Priest and King in one.

Some years ago we were less careful than now in the use of language respecting the restitution times, in mentioning that coming condition as a "call" to restitution. We should have been more particular, more specific, and should have said that the "Trumpet of the Jubilee" would be blown, announcing the beginning of restitution times. This work is now being done, through the *Watch Tower* literature, etc. The Jubilee Trumpet is not a *call*, in the ordinary sense of the world call, but rather an announcement; the Lord will announce his kingdom and its blessed regulations, and will expect every one to yield implicit compliance; and those who do not yield compliance will receive "stripes;" and if still persistent will "be destroyed from amongst the people." This thought is very different from the thought of a *call*, as that term applied during the Gospel age, when the matter was open to each who heard to either accept to reject the high calling and its "narrow way."

Respecting consecration before 1881 being necessary to a share in the high calling: We must admit that all who were consecrated in 1881, when the general call ceased (because the full *number* had accepted which would complete the elect class) would have a precedence over any others: Indeed, that no others could be accepted to the "bride" position in any sense, except as some of these already consecrated ones should be accounted unworthy, and their places and crowns vacated. (Rev. 3:5, 11) But since it requires all of these consecrated ones to complete the elect number, it follows that any who would be accepted to take their places must make their consecration and be accepted of the Lord subsequent to 1881.

We are to remember, moreover, that justified believers are accounted "holy," and their justification is specifically designated in this way in several instances. For instance, the Apostle says, "I beseech you, brethren, by the mercies of God, that ye present your bodies living sacrifices, *holy*, acceptable to God," etc. And again, "Else were your children unholy; but now are they *holy*"—children one or both of whose parents are the Lord's children. It is from this class of justified ones that we should expect the Lord to accept the number necessary to complete the elect number—to take the places of those who in 1881 were in a consecrated attitude, but who, because of unfaithfulness since, will be rejected from the "bride" class, to have their portion either with the second company, "saved so as by fire," or with those who sin wilfully and deliberately, and thus incur the "second death" penalty. We should, therefore, look for those who would now come into divine favor and joint-heirship with Christ amongst this class—amongst those who were already justified in October, 1881, or amongst the children of such as were justified at that time; though we may not know nor say that others may not have become eligible by a more recent justification.

Since the general "call" ceased October, 1881, although the "door" is not yet shut, but stands ajar for some to pass out who fail to keep their covenant, and for others to pass in to take their places, that the predestinated number may attain the prize, and yet that none shall attain to it except such as are copies of God's dear Son, in heart, in intention—it is impossible for us to make positive promises of joint-heirship in the kingdom to any who may consecrate their lives to the Lord at the present time. All that we can say to them is that consecration is their reasonable service *in any event*, and that if the Lord shall manifest his acceptance of their sacrifice it would be proper for them to consider this an evidence that they had been accepted of the Lord to all the rights and privileges of such sacrifices as made their consecration before the general call ceased.

As to what would constitute evidences of divine acceptance, we suggest two, the enjoyment of both of which would

seem to us a good basis for full assurance of faith on this point. (1) God's acceptance of the sacrifice might be reasonably inferred if the consecrated one finds opportunities for self-sacrifice, self-denials, etc., in the service of the Lord, of the truth and of the brethren—however humble the service or opportunities for "laying down our lives for the brethren." (2) God's acceptance of the sacrifice should in the present time imply not only a begetting of the spirit of holiness, but also an ability to appreciate clearly the spiritual features of the divine plan, represented by the light of the golden candle-stick in the "Holy," and by the shew-bread, and by the privileges of communion and service represented by the incense at the golden altar.

Whoever has these two evidences has what we think he should consider a satisfactory proof that he is inside the first vail of the Tabernacle, that he is therefore counted for the time being at least as a member of the High Priest's body. And such, we believe, should consider themselves as fully eligible to the prize as any upon the race-course, upon condition of faithfulness even unto death. It will be noticed, however, that we distinguish between an appreciation of spiritual things and appreciation of restitution and earthly things merely. We believe that the "natural man," under favorable conditions, may appreciate a great deal of the divine provision for the world, and that it is the spiritual things which God has specially in reservation for the little flock, which can be appreciated only by those begotten of the spirit. This does not mean that the natural man cannot understand what we mean when we discuss spiritual things; but that, as the Apostle declares, though he understands what we say, our words are "foolishness unto him," he cannot grasp them as truth, and as applicable to himself.

HE WAS A GOODLY CHILD

EXOD. 2:1-10.—Nov. 17.

"Train up a child in the way he should go; and when he is old he will not depart from it."—Prov. 22:6.

Every child is not born a Moses, and no amount of training would make him his equal as a man. We have everything to say in accord with the Golden Text, and not a word in opposition; nevertheless, the foundation for greatness must be laid before the birth. It is a great mistake made by many—and one to which they are assisted by false theological views—that each child is a special creation of God, so that, if an idiot, God may be blamed; and if well endowed and balanced mentally and physically, God receives the credit. The Scriptural proposition is to the contrary of this, viz., that all God's work is *perfect* (Deut. 32:4)—that Adam was his workmanship, and that he is not responsible for the defects and imperfections which more or less mar every member of our race. In a sense, of course, all that we have, even though imperfect, is of God, since he is the author of all life and indirectly our Creator.—Exod. 4:11.

But our defects are explained to us in the Scriptures to be the results of sin, and the natural development of its death penalty, working in the race under the laws of heredity. We are all born in sin, shapen in iniquity, in sin did our mothers conceive us. (Psa. 51:5) But we are not all born in the same degree of degradation. While fallen parents cannot bring forth a perfect offspring they can, and sometimes do, produce types higher than themselves. This is accomplished by a law of nature affecting the mental conditions of the parents, and especially of the mother (and she is always susceptible to favorable or unfavorable mental and moral influences from her husband) during the period of gestation.

According to this divine law, therefore, parents are to a considerable degree responsible for the prominent traits of character in their children. If this matter were more thoroughly undersood, more fully appreciated by parents, the result would be a great improvement in the natural quality of the children born. The husband would endeavor to make the surroundings favorable to the highest emotions and sentiments and aspirations on the part of his wife; who, in turn, would coöperate and set her affections on noble and good and pure and generous things, with meekness; and the result would surely be the birth of children much more resembling Moses than the majority do—in nobleness of character combined with humility.

Nothing herein stated, however, is intended to encourage the begetting of children by the Lord's consecrated people living in this "harvest" time. That begotten and born of the flesh is flesh; while that begotten and born in the Spirit is spirit. (John 3:6) The *"new creatures"* in Christ Jesus have a still higher and grander work before them than the producing of even *perfect* children, were such a matter possible. They have the privilege of coöperation with God in the development of the "new creatures," the spiritual sons of God: and like our Lord and the apostles they prefer this highest of all privileges. Not that we dispute for a moment the Apostle's word: "Marriage is honorable in all;" but that we emphasize with him that he that marrieth doeth *well*, but he that marrieth not doeth better. (1 Cor. 7:38; Heb. 13:4) So now we emphasize that he that brings forth natural children of the highest type does well, but he that co-operates with God for the begetting of spiritual sons does better.

Our information respecting the birth and childhood of Moses is very meager. We know that his father's name was Amran, which signifies "Noble people." His mother's name was Jochebed, which signifies "Jehovah is glorious." Though they were Hebrews and as a race in bondage to the Egyptians, these names imply that this family of the tribe of Levi were persons of moral and religious sentiments—noble people in the proper sense of the word. This is implied also in the Apostle's statement, that they acted from faith.—Heb. 11:23.

As we saw in a previous lesson, the Egyptian rulers of the new dynasty were fearful that the rapid increase of the Hebrews would ultimately mean that they would become the dominant race, or else that they would take their departure—as, indeed, they expected to do, according to the traditions which they reverenced, and which instructed them respecting the time of their sojourn in Egypt, and of the promise of God respecting their ultimate deliverance, by the interposition of his power. The Egyptians did not wish to lose the Hebrew people, as their efficiency as laborers had been demonstrated, and as they were profitable to the Egyptians in the way of trade. They neither wished to drive them away nor to kill them off. What they did desire was that they should not increase so rapidly. To hinder this phenomenal increase various expedients were tried, none of them effective; and finally, as a repressive measure, an edict went forth that all the male children of the Hebrews should be put to death, the intention evidently being the curtailment of the race for a time only, permitting children to be born later on.

It was about this time that Moses was born; evidently there had been no such restriction at the time Aaron, his elder brother, was born. Moses was the third in the family: his sister, Miriam, the second, was the little maid mentioned in our lesson. The babe Moses was secreted by his mother for three months, in violation of the king's command, and at the risk of her own life as well as his; and the reason given is that she perceived that he was a goodly child—fine-looking, giving promise of the great man which he afterward became. The Apostle declares that the parents had faith—not faith in the child, nor yet in themselves, nor in the king; but faith in God, that he would bless and preserve the child; and we cannot doubt that this faith was accompanied by prayer to the Lord. We cannot doubt that even before the child was born, under such peculiar circumstances, the godly, faithful parents consecrated it to the Lord, to be trained for him, and instructed to the best of their ability, and to be the Lord's servant to whatever extent he would be pleased to use him. Without some such hopes and prayers the *faith* which the Apostle mentions would be inappropriate. Faith and prayers and consecrations usually go together, hand in hand, anyway,—both as respects ourselves, our children, and all with which we have to do.

It was a very shrewd device which the parents adopted for the child's preservation, and it either shows a divine guidance or an inventive mind, with a good knowledge of human nature, or all of these. Moses' parents read human nature well when they concluded that the princess of Egypt, if she found the babe at the time of the taking of her bath (perhaps a religious rite), would be sure to be touched, and her heart appealed to by any child, and especially by so "goodly" a boy. It was a cunning arrangement, too, to have Miriam, his sister, nearby at the time of the finding of the babe in the bulrush basket, and to have her suggest the getting of a Hebrew woman to nurse the child, and then getting his own mother. Undoubtedly the Lord's hand and wisdom were behind the entire matter; but even so, it teaches us the lesson that God is pleased to use human instrumentalities in the accomplish-

ment of his purposes. The parents did right to exercise their ingenuity for the preservation of their child, at the same time that they exercised faith in the Lord. And so with us, our faith is not to be of the indolent kind which refuses to act, and would thus fail to be in the way to be used of the Lord; but rather ours also is to be a faith manifested by works. It is such faith that the Lord is pleased to bless.

The princess is supposed to have been Neferari, the wife of Rameses II, and the daughter of the preceding monarch;—all Egyptian kings being called Pharaoh. She adopted the waif as her own son, yet was willing that he should be nurtured in a Hebrew home for a time—it is presumed, until he was either seven or twelve years of age; after which she had him brought to the royal palace and instructed in all the wisdom and learning of the Egyptians. How apt the thought of the poet in respect to Moses' case when he says:

"God moves in a mysterious way
His wonders to perform!"

How appropriate it was that the leader of Israel out of Egyptian bondage, as a type of the great Messiah, should be an educated or learned man; and yet how still more necessary it was that he should first have well fixed in his mind, in infancy and childhood, the basic principles of religion; and how marvelously the Lord arranged for both of these elements of his education. We cannot doubt that the parents, whose faith already had been manifested, would instruct the boy in respect to the Abrahamic promises, in which they trusted, viz., that as the seed of Abraham they were ultimately to be great, and to be used as the Lord's channels for blessing all the families of the earth; and that, as foretold to Abraham, the time when the Lord would bring his people forth from Egyptian bondage with a high hand and an outstretched arm of power was well nigh up. He was no doubt, thoroughly informed respecting his relationship to the Israelites, and no doubt not only faith in the promises, but a patriotic feeling of devotion to his people was liberally inculcated—because these qualities stand out nobly throughout his entire life, as they could not do unless they had been thoroughly implanted and cherished.

Comparatively few parents seem to realize the privileges and responsibilities placed within their hands in connection with their own offspring. The Christian mother who has a growing family has certainly a wide scope for the use of all her talents, if she will but use them, in giving instructions in righteousness and in the reverence of the Lord, to her little ones. And it is a mistake frequently made to suppose that children cannot appreciate religious principles, and that therefore they should not be given even "the milk of the word," or primary lessons along the lines of the divine law. We believe, on the contrary, that while children are born with a certain amount of depravity and predilection to evil, nevertheless, their little minds are in a large measure blank pages, upon which principles either for good or for evil are sure to be deeply engraved. If their minds be not directed in the lines of justice and mercy and love and patience, and if they be not taught that these are the divine requirements, and their reasonable service, we may be sure that they will be taught the reverse of these, as they come in contact with the various depraving influences of life—the world, the flesh, the devil. Those parents who consider their children to be such a little garden-spot, and who faithfully plant in these the seeds of justice and love and patience and meekness and gentleness, and all the fruits of the spirit, to the extent that they may be able, will be sure to find a rich reward in the graces of character that will result, under the Lord's blessing—especially if the children have been consecrated to him from infancy, or better, before birth.

On the contrary, those who do not take the time to implant the seeds which would produce these graces, these mental and moral flowerets, will find, even as with an earthly garden, that it will not stay vacant until maturer years have come, and a more convenient season; but, instead, noxious weeds of evil desposition will grow, flourish, go to seed repeatedly, and bring forth bitter fruitage, to vex not only the individual himself, but also the parent, and society in general. Let each parent, therefore, so far as possible, see to it that any children he may bring forth will be "goodly," well-favored, by helpful pre-natal influences; and let him see to it also that having assumed the responsibilities of a parent he does good work in these little gardens, which are under his care—that the weeds of error are promptly plucked, and that the seeds of good are liberally sown.

Although Moses was born over thirty-six hundred years ago, and therefore comparatively near to the time when the evolution theory claims that man was only "one step above a monkey," we find that not only was he a wonderful child and a wonderful man—even before the Lord specially blessed him in making him the leader of Israel, and putting his power upon him—but we find also high standards of mental and moral attainment amongst his people—the Hebrews, Joseph, for instance. We find, additionally, that in Moses' time there was a distinct and well-advanced civilization amongst the Egyptians. For instance, the city of Zoan, one of the capitals of Egypt, near which Moses was born and reared, is shown by modern research to have been a most wonderful city—as compared with modern times. Of it a celebrated writer says: "The ruins show it to have been a marvelous city, the Athens of Egypt. An Egyptian poet of that day says of Zion: 'She is beautiful, beautiful: Nothing like her is found amongst the monuments of Thebes—the very secret of pleasures of life. Her bowers bloom with gardens. Each garden is perfumed with the smell of honey. Her granaries are full of wheat. Flowers for nosegays are in the houses. Her ships come and go every day. The joys have fixed their seat there.'" And concerning the development of literature and arts in that day our quotations further on will show that they were far advanced.

If as a child Moses was remarkable and attractive, so that Stephen calls him "exceeding fair" or margin "fair to God" (Acts 7:20), signifying refined, elegant; and if it be true, as Josephus says, that those who met him as he was carried along the streets forgot their business, and stood still to gaze at him, we may well suppose that his early training by pious parents, in the nurture and admonition of the Lord, and his subsequent instruction "in all the learning of the Egyptians," as the adopted son of the monarch — the result must have been a very noble, refined and handsome man. And yet, strange to say, that with all these accomplishments by nature and education, he is described to us as having been "the meekest man in all the earth." Who can doubt that this very quality of meekness was largely inculcated by the poverty of his parents, and their subjection to bondage, and the humble sentiments inspired by their consecration of Moses to the Lord from the time of his begetting? Certain it is that very rarely are those who are the natural children of princes and rulers humble-minded. Yet this meekness was another of the qualities essential to Moses as the leader of God's people. As it was, we find that his forty years' dealing with the Israelites in the wilderness, as their leader and the mediator of their covenant with God, so far overcame the meekness of Moses that he was hindered from entering the promised land, because he took to himself, instead of ascribing to God, some of the credit of bringing water out of the rock, saying, "Ye rebels, must we bring you water out of this rock?"—smiting the rock.

Under all circumstances we must think it very remarkable that a man so really great, and occupying so exalted a position for such a length of time, should have overcome the haughty "spirit of princes" in which he was reared, and have maintained his meekness with so slight an exception down to the very close of his career. We may well ask ourselves what would have been the result had God chosen for the leader of Israel a man who was naturally haughty and proud, or any other man than one who was very meek indeed. No other than a meek character could possibly have stood such a strain as Moses so grandly and so faithfully endured. There is a lesson for the Lord's people here. The Mediator of the New Covenant, Jesus, was also meek and lowly of heart, and those whom God is now calling from the world to be joint-heirs with Jesus, members of his body—as the great anti-type of Moses, to lead mankind out of the bondage of sin and Satan —these all must have likeness to their Lord and Head in this quality of meekness, if they would attain to his general character in other respects. We do well to remember continually the Apostle's injunction, that we "Humble ourselves under the mighty hand of God, so that he may exalt us in due time" —so that we may be meet [fit] for the inheritance, the kingdom.

Concerning Moses and the educational opportunities of his time, secular history gives us some intimations. The library of Rameseum at Thebes—over whose gate was the inscription, "For the healing of the soul" — contained twenty thousand books, and it is significant as indicating the intellectual activity of that time, that this structure was built by Rameses II, by whose wife Moses is supposed to have been adopted. Stephen declares (Acts 7:22) that "Moses was both mighty

in words and in deeds," and Stanley's *"Jewish Church"* says respecting him,—"He learned arithmetic, geometry, astronomy, medicine and music. He invented boats, and engines for building, instruments of war and of hydraulics, hieroglyphics, division of lands." It declares further that he taught Orpheus, and was hence called by the Greeks Musaeus, and by the Egyptians Hermes.

We know not how substantial is the basis for these traditions, but we do know that they are not out of accord with the Scriptural records of Moses as a great leader. A lesson for us to learn in this connection is that God has his own way of preparing for all the various features of his own great plan. He knew the praying people who, at the proper time, brought forth their son. He knew how to direct so that the child, the youth, the man, should be an instrument ready for his own purposes; and yet in all of the divine dealings, here as elsewhere, we notice that God does not coerce those whom he uses for his work; but that rather he uses instruments ready, willing, desirous of being used. Let us each, therefore, seek by humility, by zeal, by love for the Lord and for his cause, by faith, in his power, to be in that condition of heart and mind which will make us *ready* to be used, and useful in any department of the divine service to which the Lord may be pleased to call us.

THE PARABOLIC VINEYARD WASTED

ISAIAH 5.—Nov. 24.

GOLDEN TEXT:—*"Woe unto them who are mighty to drink wine."*

Apparently our Lord had in mind the parable of the vineyard presented in the first seven verses of this chapter, in the parable which he gave, recorded in Matt. 21:33-44. In both parables the vineyard represents the Jewish polity, and the vines represent the people, especially such as were in influence and power—the leaders.

Both parables show a lack of the proper influence of the truth which had been granted them, upon the hearts of the Jewish people. The Lord's favor and the knowledge of his goodness as it had reached them, had not brought forth pleasant fruit, but that which was acrid and bitter—had not brought forth love, but selfishness, and self-indulgence. This is set forth in verse 7. Having given Israel his law, instructing them through it respecting right and wrong in their dealings with each other, the Lord had reason to expect "judgment," that is, justice; but he beheld oppression. He beheld that those who had the greatest knowledge of righteousness were still exercised by a spirit of selfishness to the extent that they took advantage of their more ignorant brethren. The Lord says that when he looked for righteousness, peace, and prosperity, behold a cry arose to him from the oppressed—from those who under the social order of things failed to get their reasonable and legitimate share of the bounties which the Lord had freely granted.

An intimation respecting the method of this oppression is given in verse 8, in the words, "Woe unto them that join house to house, and lay field to field, till there be no place [for the poor to occupy], that they may be placed alone in the midst of the earth!" The description represents a condition of things very similar to that which we are told now obtains in Great Britain, and indeed throughout Europe, where large estates are held by private owners, and thus withdrawn from the use and occupancy of the people in general. Landlordism seems also to be included in the thought—adding house to house. The Lord in another place declares respecting the future, "They shall no more build and another inhabit, no more plant and another eat the fruit thereof;" which may be understood to signify that in the future time of the Lord's kingdom, houses will be built for the owners' occupancy—and not to be rented.

It will be observed that we do not consider this lesson to be a "temperance lesson" in the ordinary sense of that term, —but a rebuke of the Lord against intemperance of every form —intemperate selfishness, etc. Moreover, although the parable and general lesson connected with it was addressed originally to the Jews, it appears to us, like many other Scriptures, to have a deep signification and meaning in respect to the Gospel church, spiritual Israel, as well as for natural Israel. Indeed, as we have heretofore seen, natural Israel was in all its affairs, and the messages sent to it, a type of spiritual Israel, and hence all the things written and done toward and respecting the typical nation, should be understood as having a higher and deeper application to the antitypical nominal spiritual Israel—"Babylon"—of today.

At no time probably has there been a greater disposition than at the present to add field to field, and house to house —to amass wealth, and to control the land and machinery, and all sources of wealth and power. The Lord says that woe is coming upon this class, and this announcement is in fullest accord with the various declarations of the Scriptures which point out that the great "day of vengeance" is near at hand; and that it will be a time of severe trouble upon the whole world, but especially upon the rich. The Lord's warning is that surely many houses shall be desolate, and that even great and fine residences shall be without occupants. (Vs. 9) The thought apparently is that the time of trouble of which we read that "they shall cast their gold and silver into the streets, but it shall not be able to deliver them in the day of the Lord's anger," will be especially against the great who live in earthly palaces, and who for safety's sake will desert these of be destroyed during the period of anarchy.—Ezek. 7:19.

This spirit of acquisitiveness which lies at the foundation of all the trouble is to be found in every land, but nowhere more than in so-called "Christendom," and Christendom alone is evidently referred to in the prophecy, except as it may also have applied to fleshly Israel in the harvest time of the Jewish age, in which similar "wrath to the uttermost" in anarchy came upon that typical people. The fact is that large plantations and farms are managed by employees instead of each person planting and reaping on his own account: it is intimated that by and by this will lead to serious results. When the present social fabric breaks up, and there is "no hire for man nor hire for beast," and "no peace to him that goeth out, nor to him that cometh in," because every man's hand is against his neighbor,—then the large farms and plantations will be at a serious disadvantage, and the yield will be correspondingly diminished.

Verses 11, 12-22, mention wine and strong drink. We concede that literal wine and intoxicating liquors in general are a dreadful bane to Christendom; we concede that many who occupy influential positions, as well as a mighty host of the common people, are greatly injured by intoxicating liquors. We urge and warn all of the Lord's people against this evil, insidious, and contaminating influence. However, we are not certain that the Lord here refers exclusively to literal intoxicating liquors. It is true, at least, that there is another kind of intoxication that is very prevalent at the present time: it is scripturally termed the wine of Babylon: it produces an intoxication along religious lines, and hinders people from discerning and comprehending the divine Word, character and plan. It is the wine of churchianity, which confuses those who use it, and beclouds their minds in this respect to the true Christianity. It addles their judgment and brings the people into captivity to false doctrines and false teachers, "because they have no knowledge,"—verse 13.

Concerning this symbolic wine and intoxication, the Lord declare that Babylon has "made all the nations [inhabitants of the earth] drunken" with the wine of her incontinency and unfaithfulness to Him. (Rev. 17:2; 18:3) The stimulating power is not the spirit of a sound mind, but the delusion of a false doctrine; as the Prophet declares, they are "drunken," but not with wine.—Isa. 29:9-13.

Instruments of joy and praise they do indeed employ, often spending much money upon grand pipe organs wherewith they would praise the Lord, even in the delirium of their false conception of his character and plan; as it is written, "but they regard not the word of the Lord, neither the operation of his hands." They are not looking to see what the Lord is doing, nor inquiring to know concerning the mighty work which he is about to accomplish in the setting up of his kingdom; and hence to stem the overthrow of Babylon and the confusion and anarchy incidental to the establishment of the kingdom will be as the same Prophet declares, God's "strange act," "strange work."—Isa. 28:21.

"Because the people have no knowledge," they are consumed with thirst at the present time. The wine of false doctrine has produced erroneous views of various questions, and with the incidental bemuddled condition of the mind there comes at the present time a thirst for more knowledge, and for explanations and for consistency which their teachers cannot satisfy. The people in general have lost their taste

and appreciation for the water of life, the *truth;* and false teachers warn them against it, as poison. The wine of false doctrines now being manufactured at all the Theological Seminaries is the wine of evolution and higher criticism, which does not satisfy the thirst but increases the confusion of mind, and makes null every attempt to appreciate and comprehend the divine plan, as set forth in God's Word. Even Babylon's notables are dissatisfied, famished.—See Amos 8:11.

Verses 14-17 show the end of the matter. The grave figuratively opens her mouth to swallow these up; and in the time of trouble, unquestionably, large numbers will perish literally from the earth. But sheol, the grave, will specially enlarge, in that it will take into it more than human beings: it will take into it the great octopus system of Babylon, with its many heads and many arms, financial, political, social, religious, etc. In that day of trouble, all classes will be humbled together, and the Lord and his righteousness will be exalted in the sight of mankind.

Verses 18-23 take us back again to point out the peculiarities of some who are prominent in the evil of this time and who will bring special woes upon themselves. These are not those who are beset by temptations and yield through weaknesses resulting from the fall; but such as greedily take hold of sin and in-equity, through their vanity and self conceit. They deceive themselves into supposing that they are hastening the Lord's work, and that they are acting under the counsel of the Lord in their various sectarian enterprises; but the fact is that they are not in the condition of mind to appreciate the Lord's counsel, being drunken with false doctrine. Hence it is that they call evil good, and good evil, and put darkness for light, and light for darkness, and bitter for sweet, and sweet for bitter, and are wise in their own eyes, and prudent in their own sight, mighty in respect to their own wine of false doctrine.

What could better compare with this matter of calling evil good, and good evil, than is general when the worst *gospel* is used. The meaning of *gospel* is "good tidings," but that which Babylon calls *gospel* is most awfully bad tidings —the announcement that nearly all the world of mankind (all except a little flock) are to go to eternal torment. And when the real good tidings is announced, we find these same persons drunken with the wine of false doctrine, rabid in their denunciation, calling it "nocturnal hallucinations." Do they not indeed put light for darkness, and darkness for light? Do they not indeed label "poison" the true message of the divine plan, and label "gospel," that which is the most awful and bitter dose that human intellect could be asked to accept with joy? Indeed, as a Presbyterian minister expressed it— "You must not attempt to masticate our doctrines, for if you do you can never swallow them; they are in this respect like a Brandreth pill." And yet this bitter dose, of which reason would forbid the swallowing, is misnamed sweet, heavenly truth.

But do the ministers of Babylon show any disposition to justify the wicked for reward, or to take away the righteousness of the righteous from him? Yes, frequently; for instance, not long ago a brother in the West, who had accepted the true Gospel, the true light, the sweet story of divine love, wisdom, and power, died. The Lutheran minister called upon the family (formerly attendants and members of his church), and without even waiting to be invited to preach the funeral discourse, said that, of course, he would be prohibited from preaching the funeral sermon, as it would be contrary to the rules of the church. The Brother had always been a consistent Lutheran, and after receiving the truth gave good evidence of his profession of being sanctified thereby,—yet in this way, and by derogatory statements, this minister of the gospel of eternal torment attempted to take away his righteousness from him. Indeed many Christian people have found to their surprise that, after leaving the nominal church, the special pillars of the same are ready to say all manner of evil against them falsely—or, at least, to imply evil. The same Lutheran minister a little later on was invited to preach at the funeral of a notoriously unregenerate man, and he accepted the invitation with alacrity, and, of course, in his discourse tried to justify the wicked, the reward probably being the influence upon the family, and in favor of the denomination.

Verses 24-30, describe the great time of trouble now impending, in which, the Lord's great army shall overthrow Babylon and plow deeply with sorrow and tribulation the hearts of mankind, and make the world ready for the new dispensation, the Millennial Kingdom. See *"The Day of Vengeance."—Millennial Dawn,* Vol. IV.

ANOTHER SWISS HELPER

Dear Brethren in Christ:—

Am sorry I cannot write in English. Am a Swiss. About twenty-seven years ago I was converted. Constrained by the love of Christ, I worked for six years in the Lord's vineyard, and also followed my profession and had much joy and peace in the Lord and in his work. The Lord led me into the Baptist church where I labored for twenty-seven years with joy. I did not think that anything would ever separate me from it. In 1889 I entered the Theological Seminary in Hamburg. In 1884 I received several calls from Baptist churches, and thought it God's will that I should accept a call to a church in Breslau, where I felt the Lord's blessing upon me. While I was there a large church was built with a seating capacity of 600. In Breslau Catholicism is very strong. Among the 280 that I was permitted to baptize on profession of their faith, one-third were Catholics. In 1893 I received a call to one of the largest Baptist churches in Germany, at Koenigsberg, in Prussia. A new chapel was built and meetings were held in sixteen places in the country. During the three and three-fourths years of my stay, about 500 were converted and baptized. Three other brothers labored there beside myself; two in the country and one in the city. Then I received a call to Zurich, my mother-country, where the work had been progressing slowly. Considering the call as coming from the Lord, I accepted it. The congregation was small, but with great joy I labored there five years, and built a chapel and residence. There, also, I was permitted to baptize 200 on profession of their faith, among them some Catholics.

About four months ago I received *"Millennial Dawn,"* Vol. I. I read the book with deep interest and blessing. Sent for the three succeeding volumes and several pamphlets, and have read them through. I am deeply convinced as to the truthfulness of this work. My Biblical and theological convictions have been corrected in a manner and degree I had never before experienced. I felt that honesty and humility were necessary that I might give due honor to these truths, and God has granted me these. I hear that the leader of a faith and prayer-cure institution, one of the most influential men in Switzerland, and who is considered a high authority, has denounced the book (*Millennial Dawn*), and has burned many. Have done much searching for the last twenty-seven years respecting matters referring to the consummation of the age, and endeavored to be watchful of the signs of the times. It is due to this fact, in part, that I so highly prize this book and am determined to study it very carefully with the Bible, and to proclaim the truths so important to our times. I have commenced to do so in my congregation, but have learned what I formerly did not know, that even the Baptist church has traditions and confessions which prevent free searching and preaching of the truth. When I was told by my congregation that there were certain limits and rules which I could not overstep, I told them I would permit no such barriers to be placed around me, and resigned my position as Baptist minister. It seemed plain to me that this was God's will concerning me, though I do not know how he will lead me in the future. I have four children, 15, 12, 10 and 6 years, respectively. October is my time to leave and my successor will take my place. I am now waiting on the Lord to do as he may direct. This is not easy, as I am not a man of means, but I am persuaded the Lord will lead me aright. When my former congregation in Koenigsberg heard that I had resigned, they extended a call to me with the assurance they would build a third chapel if I would come. But I do not feel free to accept. To me it is clear that I must not again be connected with any congregation, but should stand *free,* in order to declare the whole truth, as it is now due and now needed.

Have recently been reading a new book by a Swiss theologian, Reinhardt. The author endeavors to demonstrate from a philosophical standpoint what *"Dawn"* presents from the standpoint of divine revelation. In many respects there is a striking similarity between this book and *"Dawn."* But Reinhardt is a rationalist, and believes the theory of evolution, and consequently is in error. He speaks of Chas. T. Russell in his book, the author of *"Dawn,"* but cannot say more than "he believes too firmly in the *inspiration* of the Scriptures."

For a time before reading *"Dawn,"* I thought of entering

Dowie's Zion work, and wrote to Dowie, but as yet I have received no reply; but since reading *"Dawn,"* I feel that the Lord has another way for me, and other duties. My desire at present is—I should like to have a year for quiet and study, to search my Bible and spend in prayer, and thoroughly study *"Dawn."* When I am thus prepared of the Lord, I would like to preach the truth, as it is now due, in the cities of Germany and Switzerland. After Paul's conversion he had time for quiet and study; but I have been a minister for seventeen years, and in the entire period have had no opportunity for rest and study, though I preached from four to five times a week. Through the study of *"Dawn,"* there has been a revolution in my Biblical and theological opinions, and I must have time to become established before I can publicly expound these doctrines, though I have a deep conviction of their truthfulness.

As I am entirely without means, I must look to the Lord to provide the means to support my family, and this he will do if he wishes me to have the time for study. I wait for his direction. Of this I am thoroughly convinced, I cannot longer be a Baptist minister.

Permit me to enclose a photo of my wife and myself. I am forty-four and my dear wife thirty-seven. Our only concern is that we may attain the high privileges to which we are called, and that we may be co-laborers during the short time that remains, in gathering the elect.

Should you consider it wise that I should go to you in America for a short time (without my family) I am ready to do so. I would be very thankful to receive an answer as soon as possible, in German writing, as October is approaching, when I must leave my home and field of labor. My desire is that God's will may be done in me and through me. May he also direct you in the advice you may give me.

In Christian love and esteem, yours,

Jan Kradolfer, Minister,—*Switzerland.*

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VIEWS FROM THE WATCH TOWER

HUMAN FORCES BURSTING ALL BONDS AND BARRIERS

Justice Brewer, of the Supreme Court of the United States, was one of the speakers at the recent Yale bi-centenary celebration, and he made some statements which were extremely startling as coming from one in his high judicial position. The *Picayune* epitomizing his speech says:

"Commenting on the extraordinary results attained in scientific discovery and mechanical invention, and their use in all the business and economies of daily life in a country inexpressibly rich in natural endowments, and inhabited by a vast and rapidly increasing population of the most enterprising and intelligent races of men, he said:

" 'These various causes are operating in our midst to produce wealth, consolidation, centralization. The rapidity and multitude of mercantile transactions are seen in colossal fortunes, in gigantic undertakings, in enormous financial consolidations, and corresponding organizations of labor. Local self-control is giving way before the pressure for centralized power. The town meeting is supplanted by the State Legislature, while the latter in its turn is yielding to the expanding power of Congress. Political parties are largely under the management of bosses, and the whole great forces of industry, business and politics seem passing under the domination of single central control.'

"The eagerness with which the physical forces brought into play by scientific discovery and invention have been adopted and enlisted in every branch of industry and business is not more remarkable than is the tendency towards the concentration and centralization of human forces and agencies. On one side capital is concentrating. On the other labor is combining. Each is mustering all its forces so that each may work with the other with completer system and to better advantage, and, in case of a conflict, each will be able to hurl itself against the other with all the great energy and effectiveness, and the prospect is that, sooner or later, both sides will attain conditions of such formidableness as that the shock, should they come in full collision, will destroy the existing social and political organization of the Republic, unless the masses of the people, who will not be bound to either side shall rally to crush out the combatants and save the country's institutions.

"It has been declared by jurists that there is no evil which can occur in human economy that cannot find its remedy in the courts, but Justice Brewer does not agree with any such doctrine. He said in his Yale address:

" 'You cannot stay this movement towards consolidation and centralization. It is a natural evolution. The commercial spirit is taking advantage of the wonderful facilities given by steam and electricity. Injunction against strikers will not stop it: legislation against trusts will not. Attempting to stay the movement of its chariot wheels by injunction or statute is lunacy, compared with which Dame Partington's effort to stop the Atlantic with a mop was supreme wisdom.'

"Then the last appeal is to the court of public opinion, and it must be a court independent of the contending parties. Not all the people of the United States belong to the privileged class of combined capitalists any more than they are members of labor organizations. The aristocracy of capital is made up of only a few thousands at the most. Organized labor may embrace a few millions of men not yet united under a central power. But although they may be so combined when the great conflict shall come, they will only make up a minority proportion of the entire population. There will be a great body of the people, to the number of tens and scores of millions, who will to a greater or less degree be independent, in sentiment at least, of both concentrated capital on one side and combined labor on the other, and this great majority will sit as a court to judge and determine what is necessary to protect the people's liberties and their free institutions from the aggressions of either or both of the combinations."

* * * *

The thinking people of the world all perceive that the great day of trouble is approaching,—very much as we have shown it from the Scriptures in *The Day of Vengeance* and *The Divine Plan of the Ages.* Yet, as above stated, they hope that the masses will at the proper moment save society from complete wreck and ruin in anarchy. It is well for mankind that *hope* occupies so large a place in the natural heart which has nothing else to lean upon.

But if the Scriptures forbid us to exercise such hopes they give "us who believe" a still better hope of blessings to follow. The learned Justice hopes for the farming element, which heretofore has always been the conservative one, to preserve society and to enforce law and equity. But the Scriptures show the reverse of this. They show that it will be the reapers, the farmers, who will specially suffer and cry out at this time, and be specially instrumental in bringing about the anarchy.

Already the "Agrarian Party" (the farmers) of Europe are now causing kings and emperors serious trouble. They cry out that they cannot make a living at present prices and want prohibitive tariffs which would so increase the cost of living for laborers and mechanics as to seriously disturb manufacturing and all foreign commerce. This is the result of the demonetization of silver—farmers of gold standard countries being obliged to compete with farmers of silver standard countries, while manufacturing is all done in gold standard countries and has no such competition with the cheap labor of heathendom.

Phenomenal conditions have given American farmers great prosperity—at the expense of millions in India and Russia, who have suffered from famine. But we are not to expect bountiful harvests here, and famines elsewhere to keep up prices, always. When the reverse movements come, the farmers of this favored land will also begin to cry out as represented in James 5.

A NEW CHEMICAL AGENT

"The first milestone on the journey toward bloodless surgery has been reached. Its name is *Adrenalin*, that being the title of a chemical composition recently discovered by Dr. Jokichi Takamine, a well known and highly educated Japanese, who is connected with a chemical house that has a local office in this city. *Adrenalin* is to medicine what liquid air is to science, the only difference being that the chemical is under complete control, with unlimited possibilities before it.

"By the local application of *Adrenalin*, in solution of one part to 5,000, operations may be performed on the nose, ear and eye without the spilling of a drop of blood. Such operations have also been performed with *Adrenalin* in solution of one part to 10,000.

"Thus has it been demonstrated that the discovery is the most powerful medicine known, and at the same time, it might be said, the most expensive. Physicians buy it at $1 a grain, or $7,000 a pound.

"The isolation of the blood pressure raising constituent of the suprarenal gland is of course the chief virtue of *Adrenalin*, and its uses and developments along this particular line are unlimited. It has also been ascertained, however, that *Adrenalin* is a most powerful cardiac stimulant, and it has been hinted by physicians that it may be possible to resuscitate persons who have died of heart failure.

"Premature childbirth may also be made obsolete, as it is said *Adrenalin* can be made to revivify the heart of the dead child. Work along these lines is now being carried forward by Dr. Takamine in his laboratory, and before another year is gone it may be possible to perform amputations without the loss of blood, which is so disastrous to the patient."—*New York Herald.*

STREAMS IN THE DESERT

"Surely the 'Great American Desert' of our childhood days will soon be a thing of the past. The only conception of a desert that the next generation will be able to obtain must come from pictures and descriptions of something that once existed, but is no more. Indeed, it is quite likely that we shall not have to wait for the next generation to witness the realization of this change.

"A special from San Bernardino announces that an artesian gusher, with a flow of nearly 200 inches of water, has been struck on the Mojave desert, near Victor, at a depth of less than 200 feet, by parties who were drilling for oil. This is not, by any means, the first time that water has been struck in Southern California by persons who were seeking for oil, and in some cases the water has proved to be more valuable than a moderate amount of oil would be.

"Out on the Colorado desert, below sea level, they have obtained a fine supply of artesian water at a moderate depth, and at the other end of the desert, near Yuma, water is flowing through a canal which is big enough to be navigated by a steam launch.

"All this is only a slight foretaste of what is to come within the next few years. That favorite quotation of our friend, the country editor, 'The desert shall blossom as the rose,' is destined to be exemplified to a remarkable degree in Southern California within the next decade. Not only shall the desert blossom as the rose, but also the less beautiful but more profitable cabbage and potato and cauliflowers and sugar beet and watermelon and fruit tree, and many other things which profit a man's stomach and swell his bank account."—*Los Angeles Daily Times.*

The foregoing clippings corroborate the testimony of the Scriptures,—that we are in the dawn of the new epoch, long by God's prophets foretold—the Millennium, the period of divine favor for the blessing of Adam's race through him who redeemed it—Christ. They corroborate the assurance that under that kingdom of Messiah the "curse" shall be lifted from the race and as Sin and Death have reigned for 6,000 years, now soon Grace and Truth shall reign unto righteousness and life.—Rom. 5:17-21.

Meantime, also let us not forget the teaching of the Lord's Word that so far as humanity is concerned, it is so full of selfishness that it cannot enter into these blessings now due peaceably; but must needs pass through "a time of trouble [anarchy] such as was not since there was a nation." We must note the trend of events in this direction therefore, also. It is significant that one Socialist publication claims to have sent out during the forty weeks of this year, over 6,000,000 papers and pamphlets. And below we quote a cable to the Chicago Daily News—also significant.

IN PERIL FROM THEIR OWN TROOPS

"London, Sept. 30.—Dangerous social fanatics in the ranks of continental armies are causing unrest in a number of the principal capitals of Europe, according to a high officer of the British army who has just returned from a professional tour of the continent. He asserts that some monarchs are in peril when in the presence of their own troops and are now taking drastic measures to correct the evil. To the correspondent of The Daily News he said today:

"'The barracks of Europe have become nurseries of anarchism. Realizing the opportunity offered to them in the leisure hours of army life, anarchists have gladly submitted to conscription and subsequently have poured the poison of their doctrine into the ears of their comrades. They have appealed especially to young peasants caught in the net of compulsory military service, and have sent many of the latter out of the army convinced of the tyranny of the ruling classes and eager to identify themselves with the radical element of the population.

"'This has happened on a particularly large scale in Germany, Austria and Italy, and the officials of those countries are greatly disturbed. They have adopted measures for strangling revolution in the barracks. The latter are now frequented by government eavesdroppers and spies who make short work of the preachers of assassination and insurrection.'"

FAITH SEVERELY TESTED*

"By faith, Abraham when he was tried, offered up Isaac; . . . accounting that God was able to raise him up, even from the dead, from whence also he received him in a figure."—Heb. 11:17, 19.

With changes of dispensation come changes of divine methods of dealing with the faithful. The Lord's command to Abraham to sacrifice his son was totally different from any command he would give to his people now; and yet tests of a similar import, though of different kind, are laid upon the Lord's people today, and for a very similar purpose, viz., the testing of our heart-loyalty toward the Lord:—testing of faith in him,—in his wisdom, in his power, in his goodness.

In Abraham's day the patriarchal form of government prevailed, and under it the father of a family held an autocratic power which seemingly was rarely questioned by the children. The same extreme view of paternal government prevails, at least outwardly, in China today, we are informed. The patriarch, Abraham, was amenable to no earthly law or ruler, but to God only; and when the Lord proved or tested his faith and obedience by calling for the sacrifice of Isaac upon Mount Moriah, Abraham, full of faith and obedience, promptly responded, and there was no law or power to restrain the obedience. Even Isaac, who by this time was twenty-five years of age, seems to have offered not the slightest resistance to the divinely arranged program as set before him by his father; for in the vigor of youth he certainly need not have been bound to the altar contrary to his own will.

A severer test upon Abraham than this one could not be imagined. What could be a more difficult thing for any father to do than to slay his own child, even in response to the divine command? But in Abraham's case the sacrifice was a doubly keen one, because, not only had he the natural parental love for his offspring, but this was the son of promise, for whose birth he had waited according to divine promise, and longed and prayed, for twenty-five years—the son whose birth in his old age was admittedly a miracle of divine power—the son in whom, according to the divine word, centered all the gracious promises which had filled Abraham's heart for now fifty years; and which, during all this period, had constrained him to be a pilgrim and a stranger in the earth, so that he might in due time inherit these gracious promises which belonged to the future. How strange it must have seemed to him—how utterly inexplicable, that the Lord should ask him to surrender Isaac as a sacrifice!

Our respect for Abraham's faith rises higher and higher, as we behold the various manifestations of his confidence in God, and his obedience to the divine command. We say to ourselves, even as new creatures and partakers of the divine nature, O that we might have in fullest measure this abounding faith, this willing obedience, this trust, resting securely in God, this assurance that he is able to accomplish all that he has promised, even though the accomplishment of it should make necessary a resurrection from the dead! For the Apostle assures us that Abraham philosophized upon this matter—respecting the fact that Isaac was his legitimate heir, and had been so acknowledged of the Lord, saying, "In Isaac shall thy seed be called." He could see no other way that God's word could be true; yet so strong was his faith that he trusted that the Lord was able to raise his son from the dead in order to fulfil the promise. Heb. 11:19.

This is exactly the kind of faith that the Lord desires to find in the spiritual seed of Abraham, the Gospel Church—a faith that will trust him even where it cannot trace him; a faith which recognizes his perfect wisdom, perfect love and perfect power. It is not a faith, however, that is a spontaneous growth, under present fallen conditions. It requires years for its development. Abraham had not this degree of

* This was written as the S. S. Lesson for Aug. 25 but was accidentally omitted. Many requests lead us to present it now.

faith when first he entered the land of Canaan as a pilgrim. It was the lack of this perfect trust in God which made him fearful to acknowledge Sarah to be his wife, when later he went into the borders of Egypt; it was a faith that had grown through his continued intimacy with his Almighty "Friend." His previous trials and testings had already contributed to the development of this his finished faith; the long waiting and frequent disappointments in respect to Isaac had been beneficial; the attempt to assist the Lord in the fulfilment of the promise, in the begetting of Ishmael, and the subsequent rejection of Ishmael as not being of the Lord's arrangement, had no doubt helped to establish the patriarch in his confidence that God's purposes are immutable, and his power unlimited.

And so it is with the spiritual seed of Abraham, the Christ, the church:—our faith-development also is a work of time and patient endurance of trials and testings, which, rightly received, work out for us an increase of knowledge, an increase of faith, and an increase of fellowship with God,—until, by the Lord's grace, we later on reach such a development of faith in him as sometimes surprises ourselves, and assures us that we have made some progress; because at the beginning of our way we could not have endured the same trials successfully. Thus we see that in many respects even our faith is a gift of God—that while we exercised some faith in the beginning of our experiences, yet the development of it to such a condition and degree as will be acceptable to God is of God's grace, through his providential leadings, dealings, instructions. To him, therefore, we must render the praise, not only for the glorious results, but also for the faith and the works of this present time, which fit and prepare us for the coming glory and blessings.

Mount Moriah is one of the hilltops embraced in the city of Jerusalem, which of course was not in any degree built or inhabited in Abraham's time. The Temple was built upon this hilltop, and the original rock upon which it is supposed Abraham offered his son—later represented by the ram—is now to be seen. True, it is no longer called the Temple, but a Mohammedan mosque—the Mosque of Omar. Nevertheless, the Mohammedans have preserved this natural rock from any desecration, and visitors are permitted to look upon it over a railing;—the writer so viewed it with keen interest in 1892. In Solomon's Temple it constituted the base of the altar of sacrifice, and a drain (apparently a natural one) leads from this place of the killing of the sacrifice, underground toward the valley of Jehosaphat, or the "valley of dry bones," which typically represents Adamic death, as the Valley of Hinnom symbolizes the second death. We see in this the divine foreknowledge and fore-arrangement in respect to every feature of the plan of salvation. God not only foreknew that he would use the land of Palestine in connection with the development of typical Israel, but he premeditated also the construction of the Temple, centuries afterward, upon the site which he selected for it. And that site, and the Temple, and the city, Jerusalem, and the Valley of Jehosaphat and the Valley of Hinnom, all were intended to be, and are, so many lessons in respect to the divine plan, past, present and to come—to those who have the eyes of their understanding opened to see these matters from the right standpoint—from the standpoint of Jehovah, who promised forgiveness and blessing through Abraham's seed, and who has since been gradually working out his great and glorious propositions. Although our Lord Jesus, the Head, and the church which is his body, were not slain upon this typical rock in Mount Moriah, nor in any other one spot in the world, nevertheless, the lesson is a clear one to all who understand that the blood of bulls and of goats, which can never take away sin, offered upon this spot—typified the better sacrifices, holy and acceptable to God, through Jesus Christ our Lord.

Only those who recognize the fact that Abraham was a type of God (Rom. 4:17, margin), as Isaac was a type of Christ, can have any clear and satisfactory comprehension and appreciation of the incidents of this lesson. As Abraham was willing to offer his only son, in whom centered the promises, so Jehovah gave his Only Begotten Son, in whom centered the promises, that he should die on our behalf—a sacrifice to meet the demands of Justice, to the intent that thereby every promise of God respecting the blessing of all the families of the earth might be made possible, and in due time be accomplished. Although Abraham's hand was stayed, that he should not obey the Lord's command, nevertheless, the entire incident illustrates what other Scriptures affirm, viz., that "without the shedding of blood there is no remission" of the world's sins;—that unless the heir of the promises should die for man's redemption the promises could never be fulfilled. And this lesson is fully carried out in the picture before us; for although Abraham was not permitted to offer Isaac, a representative of Isaac was offered, the ram which God had provided.

So, throughout the Jewish age, God permitted the natural children of Abraham to rejoice in his promise of blessing, requiring of them also that they continuously show forth the fact that the blessings could not come without a great sin-offering;—requiring them also to sacrifice bulls and goats, as sin offerings year by year continually, though these could never take away sin. They pointed to the great sin-bearer, who should also be the great deliverer. And now we, of this Gospel age, viewing the matter from the standpoint of its accomplishment, can see, as the Word of God declares, that the same God who in times past provided for the typical sacrifices has now provided the real one,—"by whose stripes we are healed." We can see also, as the Apostle explained, that as Isaac was so are we—the antitypical Isaac, members of the body of Christ—offered upon the Lord's altar. We see that Jesus, our Lord and Head, "offered up himself," and that we, covered by the merit of his sacrifice, are permitted to "present our bodies living sacrifices" upon the same altar, and to "fill up that which is behind of the afflictions of Christ."—Col. 1:24.

What a joy, what a blessing, to see the real meaning and value of the antitype; and to realize that the death of Christ the Head, and the sacrifice of the church, his body, so far from annulling or destroying the original divine plan, are only steps in its accomplishment; that in the divine order the sacrifice of the human nature is essential to a part in the first resurrection, with its glory, honor and immortality. It rejoices us to realize that so far from the divine plan being frustrated by the death of the antitypical Isaac it is being consummated thereby—that the death of the Christ is the broad foundation which God is laying, by which he can "be just and yet the justifier" of all them that believe in Jesus; so that when this glorious Messiah and his house of sons shall be exalted to the power intimated in the promise, he will be fully competent and fully authorized to confer upon the world the great and wonderful blessings which God forestated to father Abraham in an obscure and typical manner.

In the light of the spirit's revelation we rejoice to see that the blessings which are coming through this "seed of Abraham" (Gal. 3:16, 29) will not only be, first of all, the divine favor toward the church, evidenced in the glory, honor and immortality bestowed upon every member thereof, but additionally the blessing also upon the natural seed of Abraham, Israel according to the flesh; and furthermore, the blessing upon all the families of the earth, as the Lord has promised;—the blessing of release from the control and deceptions of Satan, and from the dominion of sin and its weaknesses: so that all who will may hear the voice of that great Prophet, Priest and King, and come forth step by step, not only out of the prison-house of death, but also out of "the valley of the shadow of death,"—clear up, up, up, to the mountain-tops of perfect life and perfect harmony with the divine Creator, lost for all through father Adam by disobedience, but redeemed for all—for as many as will accept it—by the precious blood of Christ.

Occasionally some poor creatures of unbalanced mind, untaught and ignorant as respects the divine character and plan, misapprehending the Lord's dealings with Abraham and his posterity as types, imagine that as God called upon Abraham to sacrifice his son, so he calls upon them to make some human sacrifice. Fortunately these poor deluded creatures are not numerous, and they call for our sympathy rather than for our denunciation. The friends of God, the children of God, will make no such mistake respecting the divine will, because, as it is written in the Scriptures, "they shall be all taught of God." Those who are taught of God know that human life is to be held very sacred. They know also not to lean to their own understandings, nor to dreams nor to imaginings. They see further that even in Abraham's case God did not wish the human sacrifice, but merely tested Abraham's faith. Nor have we such promises made to our children; we have, therefore no such faith to be tested by the death of our children; hence it would be impossible for God to test us thus. Moreover, when we see that the entire procedure with Abraham was typical, and when we understand its lessons, the entire matter is clear and plain to us.

While the seed of Abraham, the church, has no such testing as his, it has, nevertheless, many severe faith-trials and testings, and as these are rightly received, and in proportion as faith abounds and triumphs in respect to all of our affairs of life, we are more and more blessed and taught of the Lord, and more and more acceptable to him, and more and more meet for the inheritance with the saints in light.

"CERTAINLY I WILL BE WITH THEE"

EXOD. 3:1-12.—DEC. 1.

Moses, at forty years of age, having been schooled in all the learning of the Egyptians, and recognized as mighty in word and in deed, as noted in a previous lesson, determined to cast in his lot henceforth with the people of God. He renounced his relationship to the king's family, "refusing to be any longer called the son of Pharaoh's daughter." He chose rather to suffer affliction with the people of God, and with them to have an inheritance in the promises made to their fathers. While with the Egyptians he was a sharer of the riches which were accruing to that people through the oppression and bondage of the Israelites; and Moses could no longer be a participator in the fruits of this wrongdoing, nor enjoy these pleasures of sin, injustice. We have this attestation to his moral rectitude, his love of justice. It indicates that he was naturally high-minded, noble, just. How many of the Lord's people, living under the instructions of the Gospel, and the enlightening influences of the holy spirit at the present time, need to take a lesson from Moses' course. How many would be willing to enjoy the fruits of sin and injustice—to continually receive and enjoy wealth and luxuries known to be unjustly wrung from poor unfortunates? How many would be inclined to console themselves with the thought that they were not directly responsible for the injustices and oppressions whose profits they nevertheless would enjoy? How noble was Moses' course, and how much approved of the Lord! It is proper that all who know and love righteousness and justice should take a firm stand upon these principles.—Heb. 11:24-26.

It is written that Moses' course in this matter was the result of his "esteeming the reproaches of Christ greater riches than the treasures of Egypt." The reproaches of Messiah were heaped against the Israelites; for undoubtedly the Egyptians had learned that the Israelites believed themselves to be the heirs of the great promises from the Almighty made to their father Abraham, and repeated to Isaac and Jacob,—that through this nation should come the great Messiah, the great Deliverer, who should bless and rule the world. No doubt the oppressed people were frequently taunted upon these extravagant hopes, by their oppressors. But Moses, believing these promises, preferred to associate himself with the despised people, and left the courts of Egypt. As the Apostle explains, this was because "he had respect unto the recompense of the reward"—he hoped by allying himself with his own people to preserve his share in these Abrahamic promises and in the blessings which must ultimately come through them by a better resurrection.—Heb. 11:35, 39, 40.

Although, naturally, Moses was meek, he nevertheless was not ignorant of his education and abilities; and these being known to the Israelites he had every reason to suppose that they, expecting deliverance from Egypt about this time (in harmony with God's Word to Abraham about four hundred years before) would rejoice in having him for a counsellor, a representative, a qualified law-giver, amongst them. In his zeal for his brethren, and in his abhorrence of the injustice practised upon them, he smote one of the Egyptian taskmasters, and delivered the oppressed Hebrew. He presumed that by such a course he would awaken the energies and spirits of his people and that they would accept him as their leader and that the deliverance from Egypt would forthwith begin. But his disappointment was great when the next day he discovered that his kinsmen had no such loyal feeling toward him as he had toward them; for, while endeavoring to correct a dispute between two Israelites, the one who did the other wrong resented the endeavors of the peacemaker, and showed that he and a large class whom he represented failed to appreciate the conduct of Moses, and failed to accept him as a law-giver. The erring Israelite demanded, "Who made thee a judge or a law-giver over us?" Where is your authority? We deny that you have any. Would you slay me, as you did the Egyptian yesterday? Moses was completely disheartened, and fled to the wilderness of Paran. He had fondly hoped that his sacrifice of the throne and glory of Egypt for his people's sake would be appreciated by them, at least, but coming to his own his own received him not. Apparently he had made a great sacrifice, and to no purpose. Undoubtedly the natural meekness of his disposition was intensified by this rebuff.

Thoroughly discouraged, cut off from the cultured class of Egypt, cut off also from his kinsmen, whom he had hoped to assist, Moses hermit-like, settled down to a life in the wilderness. His natural nobility and training made him chivalrous in the defence of women, and soon he found himself defending the seven daughters of Jethro, who, as shepherdesses, were tending his flocks. This led to his marrying one of these, and himself becoming a shepherd, caring for his father-in-law's flocks. Forty years was the period of this isolation, this great change of life from one of culture, refinement and honor amongst men, to the solitudes of that wilderness. Moses, so far as we have information, up to this time had no direct manifestation of God's favor. He merely had a knowledge of the hopes which belonged to his people through the promises made to Abraham. He doubtless regarded as a mistake his action at forty years of age, in attempting to become the leader of his people; yet from the inspired record we must suppose that his faith in the divine promises never faltered, and that he preferred to be on God's side, and an outcast from Egyptian society, rather than the reverse. Nevertheless, we can see that God's supervision was over all of his affairs, and that with the tests of his loyalty came valuable experiences, preparing him for the Lord's great work, in the Lord's time. It gave him another kind of schooling, and a valuable one, though he was ignorant of it at the time. We cannot doubt that his wandering as a shepherd over that wilderness for forty years made him thoroughly familiar with every road, every hill, every stream, in it, and that this was subsequently of great advantage to him, when, under the Lord's direction, he became the leader of Israel through that wilderness toward Canaan. Neither need we doubt that Moses' own character received valuable lessons of patience and humility and obedience to the divine will during those forty years. Even his marriage here to Jethro's daughter, who bore him two, sons, would seem to have been overruled by the Lord for the good of his people; for the woman being an African, a black, the sons would of course be mulattoes, and would correspondingly have less respect amongst the Israelites than if they had been Moses' children by an Israelitish woman, for as such they might have had the reverence of the people in Moses' stead at the time of his death, and thus the tendency might have been to establish a rulership in his family line, which evidently was not the divine purpose.

How often the Lord's people—spiritual Israelites—find that they have experiences somewhat along the line of Moses! How sometimes our efforts and energies and plans for good, yea, our self-sacrifices, seem to be rejected, their value nothing, and ourselves turned away from activities and opportunities which we had coveted as opportunities for the Lord's service. How disheartening we have found this, until later on we discovered that the Lord's hand was able to bring blessing out of our disappointments, and how we could and have learned lessons under trying circumstances, which we could never have learned otherwise. And how these lessons have been ordered of the Lord so as to fit and to prepare us for future usefulness in his service and to his people. Let us, then, have the more courage and the more faith and the more trust in God—trusting him where we cannot trace him, knowing that all things shall work together for good to them that love him—the called ones according to his purpose.

It was at this time, when Moses was eighty years old, that the Lord sent him to deliver Israel. Perhaps it was not accidental that Moses' career was thus divided into two equal periods—40 years of Egyptian training, and rejected; then 40 years' absence followed by his successful deliverance of God's people. Perhaps in this Moses was a type. So also the period from the time Israel started as a nation (at the death of Jacob, the last of the patriarchs) until the antitype of Moses "came unto his own and his own received him not" (1845 years) is *the same* length as the period of his absence, at the end of which is his second advent, shortly to be followed by the successful deliverance of all of God's people from the oppressions of Satan, sin and death.

What a change the forty years wrought in Moses! At its beginning he was ready and anxious to lead the Israelites; full of modest confidence in himself, as a leader, a commander, a law-giver, for that people—no doubt realizing by faith that God had prepared him and educated him that he might have the proper qualifications to be their leader. But now, when the Lord's time has come, his courage is gone, his self-confidence is upset, and he protests to the Lord that he is totally unqualified. Now the Lord needs to encourage him, and Moses receives more deeply than he could have done forty years before the thought that Israel's deliverance was not to be by man or through man, but by the Lord himself,—and that the human agent would be merely the Lord's representative. What a valuable lesson Moses was learning, and how necessary is such a lesson to all of the Lord's people, especially to any and to all whom he would use in any special sense in connection with his work. We must learn that it is not our work, but God's work; not our power or ability or wisdom, or greatness or learning, but the divine power working in and through us, which is mighty to the pulling down of strongholds, and to the lifting up of weak and to the bringing

in of the great salvation which he has promised. The more thoroughly we learn this lesson the better it will be for ourselves, and for all who, in the Lord's providence, we are sent to assist in his way—to deliver from the bondage of sin and death.

Our Golden Text, "Certainly I will be with thee," is an inspiration to the Lord's people everywhere and at all times, when endeavoring properly to do any part of the Lord's work, heeding his call through the Word. If God be for us, and if God be with us, who can prevail against us eventually? There may be with us, as there were with Moses and his service, various difficulties, trials, vexations and disappointments,—for we have the treasure of the new nature in earthen vessels, and the weaknesses and imperfections and short-sightedness of these are sure at times to cause us difficulties and discouragements. On such occasions our duty is to turn the eyes of our understanding to him whom we serve, whose ambassadors and representatives we are, and to recall his promise, "Surely I will be with thee." This means eventual victory, though, perhaps, through devious ways that we know not, and expect not, which nevertheless will ultimately prove to have been advantageous to us and to our Master's glory.

"This shall be a token unto thee, that I have sent thee." No doubt Moses thought now of his failure to interest his people when he went to them still covered with the honors of the schools and the army, and in the prime of life; and perhaps he now contrasted his present condition as a shepherd, forgotten by many who knew him in Egypt, without renown, without favor before the court, without influence or prestige; and no doubt he said within himself, If I could make no impression before, how could I hope now to accomplish as much? But, "This shall be the token unto thee," to prove "that I have sent thee." He was to know that when God sent it meant that the right time had come, and that all of God's good purposes would be accomplished. He was to know that without the Lord he could do nothing; that with the Lord he could do all things. And so all of the people of God, who would be useful and used in his service, must learn this lesson: "Without me ye can do nothing." Then God gave Moses the absolute assurance that he and his people should come forth out out Egypt, and should worship in the very mountain in which now he beheld the burning bush, and talked with the angel of the Lord.

By various signs God established the faith of his servant. The burning bush itself was one of these demonstrations of divine power. Another demonstration was the casting of his rod upon the ground, and its becoming a serpent, a symbol of evil, and the divine power exercised again by which the serpent was turned again into a staff, representing God's power to turn evil things into good things through the operation of faith. Again, his hand was thrust into his bosom, and taken out was found to be leprous, and being thrust in again and taken out was found to be restored to health. In sending out his people in the present time, his ambassadors, the body of Christ, to service (services that are much inferior in many respects, yet superior in some regards), the Lord does not give us these visible demonstrations of his power, but we may be sure that none are sent unless first they are given some testimonies on a higher spiritual plane. They must behold the Lord as the great light; they must realize that his justice is as a consuming fire as respects everything sinful, everything evil, but that through Christ he has mercy upon our imperfections, and grants us to see his light and to enjoy it without being consumed thereby.

Only after such lessons have been learned in the school of experience under our great Teacher and Pattern, Jesus, are we ready for the Lord's service in various ways, as he may be pleased to indicate them and to send us and use us. Let us learn thoroughly the lesson that our undertakings, even for the Lord and in the interest of his people, can only prosper in the Lord's time, and when we are sent of him; but that nevertheless every effort we may put forth, even in our ignorance, if done in meekness, humility, and with a respect for the recompense of reward, will surely be owned of the Lord, and blessed of him to our good and to our development for future service, even as in Moses' case.

THE TEN PLAGUES OF EGYPT

EXOD. 11:1-10.—DEC. 8.

"The angel of his presence saved them."—Isa. 63:9.

He who sees, in the narrative of the ten plagues upon Egypt, and Israel's deliverance thereby, nothing beyond what is contained in the simple story recognizes only the shell, and not the kernel of the lesson. In the type it was typical Israel alone that was delivered by Moses and the first-born; in the antitype it will be "the groaning creation" that will be delivered—all such who will accept deliverance, under the leadership of the antitypical Moses, Christ, and his royal priesthood,—the elect church of this Gospel age. In the type it was Pharaoh and his coadjutors that were first chastened by the plagues and subsequently destroyed in the Red Sea. Their antitype is Satan and all his coadjutors,—all who profit by evil; and in the beginning this will include many who unwittingly are under his blinding influence; but ultimately it will include only such as are wilful and deliberate servants of sin and lovers of unrighteousness—injustice, etc.

A previous lesson showed us Moses, receiving instruction and encouragement from the Lord respecting his future work as the deliverer. We saw him at the burning bush, and noted his reverence for the Lord and yet his need of being thoroughly convinced that God, with his infinite power would go with him, if he would again go to his countrymen, and essay to be their deliverer from bondage. We noted that the Lord gave him, as a sign or evidence of his commission, the miracle of his rod or walking stick turning into a serpent, and being changed back to a stick; and another sign in respect to leprosy coming upon his hand, and being instantly healed by putting it again into his bosom. When Moses had been himself convinced he enquired of the Lord by what means he should convince the Israelites of his authority as their leader, and that the Lord would now deliver them. He was commissioned to introduce himself to the Israelites by these same signs by which he himself had been convinced of the divine authority and backing for his undertaking; and if either or both of these evidences were insufficient Moses was commissioned to take water from the Nile river, in sight of his countrymen, and to pour it upon the dry land, where it would become blood, the Lord assuring him that by means of some or all of these signs the people would be convinced and accept his leadership.

These three signs, which were so convincing to the Israelites, doubtless signified certain truths which, in the present time, will be convincing to the Lord's true people at the proper time; and demonstrate to them that there is to be a great deliverance of all who trust in the Lord, from the power of Satan and the bondage of sin and death. Time and space forbid a thorough examination of the antitypical significance of these signs here; but in our next issue we hope to show that we are now living in the time when the antitypes of these signs are due to antitypical Israel, as proofs of the presence of the Deliverer and the imminence of the deliverance. We expect to show that the antitypes of these signs are now being given, and of what they consist.

Moses' next mission, with Aaron, was to go before Pharaoh and make a demand that the Israelites might be permitted to go a three-days' journey into the wilderness to worship God and do sacrifice to him. Nothing was said respecting their non-intention of returning, nor was it necessary to do so. They were not in a just sense bondmen; they had not forfeited their liberties, either through war or debt; they had the same right to depart that they had to come into Egypt; and, if their request for a temporary absence were granted, they could later determine whether or not they would return to Goshen. The request in this form made the trial of Pharaoh the less severe; nevertheless, his refusal to grant the holiday proved conclusively that he would have refused to grant them full liberty. Instead, Pharaoh sent forth instructions to the task-masters to increase the burdens upon the Hebrews, declaring that if they were worked hard enough they would have no time to think, and speculate about holidays, etc. It was at this time that the Israelites were required to turn out their full quota of brick per day, without having a straw furnished them, as had previously been the custom—straw being then used as a binder for bricks, which were sun-dried, instead of being burned hard, as at the present time. This stage of the Israelitish bondage is fully corroborated by certain recent excavations in Egypt, which show some structures built of brick, with straw binder; some with brick with binders of reeds and rushes, and some, finally, with practically no binders at all, and therefore that much the more difficult to handle in the making.

The effect of this move was at first to discourage the

Hebrews and to lead them to complain to Moses, through their elders, that instead of being a deliverer and a helper he was bringing increased miseries. And so, likely, it will be with many of the groaning creation, in the near future. Their first efforts and aspirations toward the deliverance which the Lord has promised them will be resented by "the powers that be," and for a time their efforts at attainment of coveted blessings will seem to work disadvantageously. Nevertheless, the effect in the end will be to the more deeply impress upon all the evils of the present reign of sin and selfishness, and to make all the more appreciative of the Millennial blessings and liberties of righteousness, when they shall be attained; and the more determined that they will follow the leadings of the Lord, and be obedient to him, that they may attain that liberty.

PHARAOH'S HEART HARDENED

Under the Lord's instructions Moses presented himself before Pharaoh, and made formal demand that the people be let go. Nevertheless, the Lord said to him, "I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt." "But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies and my people, the Children of Israel, out of the land of Egypt, by great judgments; and the Egyptians shall know that I am the Lord."

This is perhaps as appropriate a place as any to consider the sense in which the Lord "hardened" Pharaoh's heart. And we may here also consider the Apostle's expression on the subject, saying: "The Scripture saith unto Pharaoh, 'Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.' Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." (Rom. 9:17, 18) The Lord had raised up to the throne of Egypt a man of iron will and perverse spirit, who would not readily yield, and upon whom, therefore, repeated and severe judgments would be necessary, which would demonstrate divine power on behalf of Israel. Secondly, these would incidentally constitute a retribution against the whole people of Egypt, as participators in the unjust oppression exercised toward Israel. In a word, divine power would be better shown, and retributive justice better rendered, and a lesson for all time better written, by the raising up to the throne of Egypt of this man, than by raising up to the throne any of the others, who might have been heirs, had they lived, or had he not lived.

It should be noticed that neither here nor elsewhere does God interfere with the freedom of the will of any individual, whether amongst those who profess obedience to him, or others. As respects the hardening of Pharaoh's heart: as we look carefully into the narrative we find that it was accomplished through God's *mercy* only, and hence that no charge could be laid against divine justice on this account. It was because of Pharaoh's repenting that the Lord stayed one and another of the plagues brought upon him, and the nation which he represented. But this goodness and mercy of God, which should have led him to repentance, led him in an opposite direction, to greater hardness of heart. And so it is with the world in general today: when the judgments of the Lord fall severely upon the world there is a tendency to contrition, humility and repentance; but when the Lord's blessings abound there is the greater likelihood amongst those who are rebellious of heart to become hardened and unappreciative. So it was with Pharaoh, and so it will be with "the powers that be" in the end of this age; but so it must not be with those who are truly the children of God. To all these God's mercies and blessings favor upon favor, should and do lead to greater appreciation, thankfulness and loving obedience, because they are his.

DURATION OF THE PLAGUES

It has been surmised that these ten plagues upon Egypt began about July 1st, and lasted until the following April,—in all about nine months. This surmise is based upon the character of the different plagues, and what is known of the climate and usual conditions of Egypt favorable to the plague. The first three, the waters changed to blood, the frogs, and the lice (insects), appear to have been common to the Israelites as well as to the Egyptians, the land of Goshen being spared from the remaining seven plagues—flies or winged pests; murrain, or cattle disease; bains, or smallpox; hail and fire; locusts; darkness; and finally the death of the first-born. During this series of plagues Pharaoh relented a little occasionally to the extent that he agreed that the males of the Hebrews should go forth, as requested, to sacrifice in the wilderness, the females and children being held as hostages for their return. But this brought out the answer that when they would go it must be all of them, including their cattle and herds, and to this Pharaoh would not hear, until Egypt was smitten with the tenth plague, and all the first-born of Egypt (humanity and animals) died; then he urged them to go. The chastisement was sufficient. So it will be in the end of the time of trouble that is approaching, and which is figuratively represented by these plagues, especially "the seven last plagues."—Rev. 15:

When the last plague has been poured out, as a vial of divine wrath, "the powers that be" will realize that it is useless to fight against God. And as Pharaoh and his people received a severe retributive punishment for every evil they had inflicted upon the Israelites, and as their first-born became retributive representatives of the Israelitish babes they had caused to be drowned in the Nile, so their flocks and herds, and the crops that were destroyed by the locusts and insects, etc., and all the troubles upon them, were retributive punishments, for the unjust exactions made of the Israelites. So we may suppose that the great troubles and losses which will come upon "the powers that be" of the present time, in the approaching trouble, will, in some sense or degree, be a retributive requirement, an offset for a not sufficiently benevolent and just treatment of many under their control in the present time, when the blessings and inventions of our day should be accruing more generally to the benefit of the masses.

"BORROWING" OF THE EGYPTIANS

Objection has been found by some to the statement that the Lord, through Moses, instructed the Israelites to "borrow" of their Egyptian neighbors jewels of silver and gold, etc., and that they did so, and thus "spoiled the Egyptians"—took away a great spoil or trophy of valuables, when they went. Two answers may be made to this objection. The first is that our Common Version translation is very inaccurate, and thus gives ground for the thought of a deception; the word in the original signifies asked, requested, or begged for, and should not be rendered "borrowed." The Revised Version renders this properly, "asked for." The Hebrew word is the same as when Solomon "asked" wisdom, and did not "ask" long life; neither "asked" he riches; neither "asked" he the life of his enemies. (1 Kings 3:11) As it would be improper to render the word "borrow" in Solomon's case, it is equally inappropriate in the case of the Israelites. Similarly the word rendered "lent" should be "gave." The fact is that the Egyptians were thoroughly sore of heart under the repeated castigations given them by the Lord, during the nine months of the plagues. They were glad to learn that their representative and king had finally ordered the people to leave the country. They felt themselves like hastening them out, lest some further visitation should come upon them; or lest Pharaoh should again change his mind. Hence, when the Israelites importuned them for jewels and fine garments, etc., they gave them freely, hoping to be rid of them the quicker. The other answer to the argument is that in all justice the Egyptians owed the Hebrews the value of these jewels, and more too, for the onerous services they had compelled them to render; and hence the Israelites were not asking an alms for which they had given no equivalent, but were really asking for their back pay.

GOLDEN TEXT MISAPPLIED

Our Golden Text seems to be wholly misapplied. It seems to have no reference to Israel in Egyptian bondage; neither does it fully and completely apply to their antitype—those who will be delivered from the power of Satan, sin and death during the Millennial age. It applies merely to the overcoming church, the "church of the First-born," which was represented only by Moses and the first-born of Israel, spared during the night of the Passover. The Lord is specially with this class, the "little flock," the "elect," "the body of Christ," who shortly shall lead the people out of bondage into the liberty of the sons of God. As many as obey the voice and follow the leading of this great Prophet, Priest and King, of which Jesus is the Head, and his elect church the members in particular of the body, will be fully delivered from the power of Satan, represented by Pharaoh.

A general lesson, applicable to all persons and at all times, is that justice should be done; that none should be oppressed; that the Lord cherishes the cause of the oppressed, especially if they be his people; and that he will deliver them and will permit the wrath of man to work out retributive justice and punishment upon all oppressors.

THE WIDE-MARGIN LINEAR BIBLE

The arrangement of the *Tower* and *Dawn* references, for the margins of these Bibles, has proven to be much more of a task than was at first anticipated. The work is progressing, though slowly, and none must expect the Bibles before February, 1902—though we will do our very best to have them a month earlier.

In one way the delay has been to the advantage of some of our readers: had we met with no obstacles the edition would have been far too small. We first thought of 1,000 copies—then concluded to risk 2,000; but the orders have rolled in on us until now they exceed 3,000. We felt sure the Bible would be what every *Watch Tower student* would need; but were not sure to what extent all would appreciate our efforts and trust our judgment. The evidences are gratifying to us, as we are sure the books will be appreciated by you, and profitable to you in Bible study, when you have received them and learned to use them.

We had fixed October 1 as the limit of the time during which we would receive advance orders at the prices already mentioned—$2.00 for "French Seal" (sheep) binding, and $3.00 for the "Persian Morocco" (tougher leather) binding; however, we have concluded to allow all who will to place their orders at the same prices up to November 15, next. We will, meantime, order some more than we expect orders for; but as there will be some financial *risk* in so doing, the tardy must pay for this, and the prices will then be $1.00 additional on each kind.—Still, however, they will be the cheapest Bibles in the world,—worth double. On the other hand, the coming orders may again be more than we expect, and the tardy may get none,—for the orders must be filled in rotation as received.

We regret that we cannot encourage our British readers to hope for these Bibles. The "Oxford Press Co.," of England, has notified us that they will not allow the book on British soil, as they hold exclusive *copyright privileges* for Great Britain and Ireland on the "Revised Version," which constitutes a feature of the Linear edition. We have written them explaining this edition, and offering a royalty, and will get them to our British friends, if possible. They may send in their orders to our British Branch (prices, 9s. and 13s.); we will include these in our orders anyway.

Money may be remitted later—any time before January 1st, 1902. Books not paid for by then will be granted to others, if the supply be short.

AN EDITOR LECTURES CHURCHIANITY

Remarkable as it may appear, the editors of the secular press seem to grasp the religious situation much better than do the average ministers of the Gospel or editors of religious journals. Perhaps this is because they are in a better position to see truthfully and point out tersely what they do see; they are bound neither by creedal obligations nor by "bonds of bread and butter" to abstain from seeing and narrating honestly, truthfully.

In evidence, note the following, clipped from the editorial columns of the Cleveland Press.

"LOVE YE ONE ANOTHER"

"That there is a great need of revival today is evident to all. The church has allowed politics, business and speculative thought to get beyond her influence as a spiritual impulse and ethical standard. Modern reforms which have as their end the betterment of men's lot have sprung very largely from a diffused Christianity, and too often the bearing of the church toward them is cold and unfeeling, if not actually antagonistic.

"The churches are all blessed with a proportion of really Christian men and women, whose giving and prayers and unselfish service keep the world from falling into ruin. These are the church. But these are not satisfied. They feel a deep need of revival. It is only the dead and frivolous and indifferent that are satisfied. Modern scribes and pharisees, hypocrites, cleansing the outside of the platter, whited sepulchers, self-deceived, measuring themselves by themselves, in daily deadly danger of crucifying their Lord afresh and putting him to an open shame—these are the satisfied ones.

"We need a revival of religion because of our lack of love. This is the center and core of Christianity. You love them that love you, your families, your friends, but what thank have ye? Do not the heathen the same? When you make a feast you invite persons agreeable to yourself, for your enjoyment and theirs. This is not a sin, but it is no better than the heathen, for they do the same. The Christian feast is for the poor and the homeless and friendless. The Christian love is for one's enemies. The Christian service is for the disagreeable and weak and vicious and unclean. The Christian duty is to all the world. But Christian men live under rules and standards that are the incarnation of selfishness. There is no love in business, no love in war, no love in modern pleasure.

"Frivolous and selfish wives, deadening the religious life of husbands; worldly and godless husbands, making it difficult for their wives to live as Christians; parents a stumbling block to growing children and a byword to them that are without; professing Christians mad with lust of gold and place and power, silent and unfeeling in the face of social wrong, without compassion for the multitude, ambitious for social preferment, given over to vanity, envious, skilled in the hypocrisies and expedients of selfishness, denying daily in word and deed the power of godliness. Surely these need revival.

"How few Christians there are who can lead an inquiring soul to a knowledge of Jesus! They are without excuse. To say that they cannot do this is to hide behind a lie. There is not a housewife but can teach her maid to cook and clean and sew; not a mother but can teach her children the elements of etiquette; not an artisan but can talk intelligently about the trade he has mastered; not a scholar but can give some account of what he knows; not a political partisan who is not eager to explain his views; not a lawyer but stands ready to argue any case, pro or con; not a doctor who cannot give some reason for the cure he prescribes; not a business man but can train others for his business. But many of these say they cannot talk to another upon the subject of religion.

"For many a Christian employer to speak to his workmen of the love of Jesus would be to cause bitter mirth and deepen the conviction among them that he is a hypocrite. Those who do not confess Jesus with their lips because they consider their example sufficient, too often furnish an example of everything but Christianity. But it is the insistent, searching word of Jesus that every man is responsible for his neighbor, no matter how he may feel about the responsibility or how cleverly he may shirk it.

"The spiritual energies of the modern church are paralyzed and neutralized by a great and plain contradiction between what church members say and do.

"Christian gentlemen organizing great financial undertakings and incidentally corrupting governments, bribing the public, overriding the laws of the land; such believers would find it hard indeed to lead another to the Savior. Their proper method is to hire an evangelist, for it is very evident in this case that religion is religion and business is business.

"It would seem that the next great revival will be a revival within the church itself. It will consist in an improvement in quality, rather than increase in quantity of church members. It will turn away from machinery and artificiality and organization, and will depend upon personality and character. It will deal directly as between man and man. It will be a thing of life; of every-day life to be lived as the hours go, simply and honestly.

"A witness is useful only in so far as he knows. He is not permitted to testify upon what he has heard, or upon what he imagines, or guesses, or hopes. What he has seen and knows, this is his only testimony of any power. To what great realities does the average modern Christian testify? A man eager, almost frantic, in his striving for wealth; the frivolous, shallow member of some Christian church, intriguing and degrading herself for the sake of social preferment among worldings; to what do these testify? Church 'service,' misnamed, wherein indolent believers luxuriate in enjoyment of observing with critical eye the intellectual gymnastics of their minister; to what do these testify? Cold and formal prayer meetings, sepulchral and oppressive, to what do these testify?

"THE CHURCH EXPECTANT"

"The brightest glory of the new century's dawn springs from a hope, deep and widespread, of coming religious revival. In the last few years a great change in the matter of worldiness has swept over Christian people everywhere, chilling into deadly torpor their spiritual energies. Worldliness has come to characterize those who profess to be citizens of heaven.

"Earnest Christian parents are everywhere perplexed and saddened because church membership is of little aid in keeping the children unspotted from the world. Cash, like charity, covers a multitude of sins, and failure to make money is about the only hell believed in and feared.

"The great contradiction between what Christians say and do threatens to destroy the churches. It is now commonly, if

not universally, held that financial success is proof positive that a church is prosperous.

"It was inevitable that the masses should find in the sermon on the Mount just that moral ideal and standard which best expressed their unspoken aspirations and desires. Turning to the church, they expected to meet a powerful and sympathetic ally, for the church professed to base its life upon these very teachings of Jesus. But alas! stupefied with worldliness and prostrate under the sturdy blows of an unspiritual rationalism, the church had no answer for the masses. Mutual antagonism, suspicion, misunderstanding, and, on the part of the workingmen, very often hatred, was the result. The church preached and professed to believe the moral ideas which formed the only hope for the masses and did not practice what it preached. The church stood for religion, the masses for morals; and both were wrong inasmuch as a half truth is not the truth. Now, these alienated forces are coming together. Religion has got as far as it can without an adequate morality; and social ethics has got as far as it can without religion.

"A first feature of the coming revival will be its emphasis upon the teachings of Jesus. In the transaction of business, in the giving and taking of the exchanges, in the close touch and stress of politics, in the lighter and happier amenities of social intercourse, Christian men and women will endeavor to set forth Jesus. The new revival will powerfully affect the daily lives of Christians. It will make a distinction in the way a Christian man works and enjoys himself and the way an unconverted man does these things. It will be marked by a return to the morality of the golden rule."

We fear that in the above description of "The Church Expectant" the writer has described what he hopes for rather than what he sees evidences of as approaching. There is already such a "church of the living God, *whose names are written in heaven*" (and some of these are probably to be found in all the denominations of Christendom, and some of them outside of all); but they are, as a rule, poor in this world's goods and not very highly esteemed among men, and often are spoken evil of, falsely, for their fidelity's sake.

Whoever expects nominal churchianity to reform and become a household of saints will be grievously disappointed. On the contrary the Scriptures clearly show us that all denominations are, and will increasingly be, merely moral clubs "having a form of godliness, but denying the power thereof," —"drawing nigh unto God with their lips while their hearts are far from him."

But, let it come;—it is a part of the "harvest" work of separating the "wheat" from the "tares." As the worldly spirit of formalism more and more gains control of all sects, it will wean and separate more and more the Lord's ***true*** people, who alone have ever been the *true* church in our Lord's estimation. These must realize their lean and starved condition, and that Babylon has no substantial food for their nourishment and upbuilding,—only the husks and chaff of formalistic piety. They must realize that the doctrinal tables spread by Babylon are unreasonable and nauseating—musty and putrid "traditions of men" (Isa. 28:8), before they will look beyond Babylon's bondage of sectarianism and creedal fences, and leap the barriers to freedom and the feast of fat things spread for them now by our present Shepherd.

ENCOURAGING WORDS FROM FRIENDS

DEAR BROTHER RUSSELL:—

Maybe you will remember that, coming home on the train from the Richmond Convention, I mentioned to you my friend who lives in Vermont. I think I spoke of feeling somewhat anxious, because I had not heard from her for some little time. Two days after that I received a letter, a long one, from her, from which I wish to quote just a bit. She says: "For myself—I can truly say, Margaret, that I now see clearly what our high calling is. I realize that once having seen it, and made a full and complete consecration of ourselves, we have surrendered all hope of life on the human plane—that if we fail then to be 'faithful unto the end,' nothing is left for us but eternal death. I have 'counted the cost'—I have laid my little all upon the altar. It is too late for me to draw back now. You will not think I have been hasty. It is seven months now since I began to study these things for myself. Slowly, but surely, I have come into the light. The Truth has held me and I could not escape. I know it is God's own truth. And oh, Margaret, how could I do anything else but yield to my King fullest allegiance!"

You can understand what joy it gave me to hear this—in fact I cried for joy (and I am not easily moved to tears) to know that she has made the consecration, and has begun to realize joy and peace. She says further along in the letter: "With prayer and humility for weeks I have been counting the cost; and it has been a solemn and a glad surrender. I realize how utterly I am nothing; I know I am weak—but I know that I have his almighty strength to lean upon. It has brought such a blessed peace and rest and joy. I need not tell you, for you know it. And yet I must tell it—only I have not words to express it. I cannot see why he should have chosen me, and loved me, and taught me, but I know he has. I do not know where or when or how my trials will come. I dare not say I am ready for them, only as he gives me strength. I am not worrying about it. There is no room for worry in this strange, glad peace that fills me." She had read Vols. 1, 2, 3 and 5, and when she wrote had just finished chapter eleven of Vol. 4. I can see she is not clear on some points yet, she does not yet realize that all who are truly the Lord's are called to "come out"—but I believe it will not be long before she will see this.

Pardon the length of this letter, but I wanted you to know this, because I am sure you will rejoice with us.

We have just enjoyed our Pilgrim Draper's stay with us, and feel it has been a season of refreshing.

With much Christian love, I am your sister in the Lord,

MARGARET SMITH,—*Washington, D. C.*

DEAR BROTHER RUSSELL:—

I do not often have opportunity to express to you my appreciation of your great benefits to me, for my time is taken up very much and I am studying the Bible with those wonderful helps, the *Dawns*.

Since my coming into the truth, one year ago last month, my views, plans, ambitions, hopes, condition of heart, knowledge in serving Christ, attitude toward mankind, and attitude toward many other things, have changed. What blessed truths the Lord has provided for his humble servants at this time!

I think one of the brethren wrote you that there were thirteen believers immersed here at Washington, Sunday, August 25th. There were three sisters and ten brothers, and I am happy to tell you that I was one of the ten that symbolized their consecration to the Lord.

My dear brother, I know your time is taken up in something greater, grander than reading letters; but I wish to say a word in connection with the spreading of the truth. Since starting out in the one hope and faith, one year ago, I see what a wonderful progress the truth is making in separating the wheat and tares, the Lord's true people from the world. Truly the way is narrow and few will find it, but that few are in such an attitude of heart that they look for a "thus saith the Lord," for every step, so that they can follow the leading of the truth which we find in the Scriptures. I can see and testify that this light is doing the work it was sent to accomplish; and as the great time-lock that holds the time prophecies is now open it enables the true virgin class to obtain a much better understanding of God's word.

Trusting that you may continue to be the "the steward of Christ," upholding all truth, I am your brother in Christ,

MARSHALL G. ELLIS,—*Heights, D. C.*

DEAR BROTHER RUSSELL:—

To let the brethren know what may be accomplished by *a little* with the Lord's blessing, and to encourage the brethren who read the Tower to send out to their friends and relatives "Dawns," "Towers" and tracts, I send you the following short sketch of how the Lord gave us the light and Gospel of peace, and how it has grown in so short a time.

Three years ago this winter a brother in Wisconsin sent a "Dawn Vol. I." to a brother in Spokane, Wash. At that time, so far as I have been able to find out there were but two "Dawn" and "Tower" readers in the city, and they were not acquainted. That one "Dawn" was the means of starting the work which has brought together a class of eighteen brothers and sisters, all of whom have been engaged in the "Volunteer" work, so far as circumstances would permit. All are now firm believers in the Gospel of Peace (Eph. 6:15); and together they have distributed about eight thousand sample tracts, booklets and "Watch Towers," and there are many others who are brothers who do not take part in the "volunteer" work. So my dear brethren, be not discouraged if you see no results from your efforts (1 Sam. 18:7). Continue in the good work for it is indeed handing forth "meat in due season" to the household of faith.

Your brother in the Lord,

CHAS. E. BELL,—*Washington.*

A USURPATION OF AUTHORITY

Congress is the *law-making* branch of the United States Government: the President and his Secretaries are the *executive branch*—whose duty it is to enforce the laws as Congress makes them. Congress passed the present postal laws nearly thirty years ago, and all Postmaster Generals since, until now, have enforced them faithfully, even though several of them have appealed to Congress to change the laws, so as to prevent so general a circulation of cheap periodicals. Congress in every case has refused to change the laws which have done so much to make the American public "wide awake."

Now, however, we have a Postmaster General who attempts to usurp the law-making functions of Congress and to ride rough-shod over the will of the people as repeatedly expressed through their representatives in Congress. The duty of the people is to resent such unlawful disregard of their rights; and the protests should properly go to the President of these United States, who undoubtedly is quite unaware of this piece of *injustice* and *lawlessness* being practiced under his administration.

Postmaster General C. E. Smith, and his third Assistant, E. C. Madden, who have engineered this nefarious violation of the law, and who are glorying in their shame, show clearly that they are not men to be trusted, when they plan for *ruling* the people and decide what liberties the people ought to be allowed and what disallowed.

What is the remedy? It is to make such conduct odious to all lovers of liberty—to all who love justice. And the best way to do this is to promptly inform President Roosevelt (addressing him at Washington, D. C.), telling him that the credit of his administration is involved by the conduct of these *his* representatives, and calling for their dismissal and for the appointment of men who are not of their lawless (anarchous) cast of mind. Send postal cards or letters, or if convenient get up general petitions and obtain as many signatures (of old and young) as you can. All are interested, and all have a right to protest against the infraction of the laws favorable to "the poor of this world," who are the chief users of the paper-bound pamphlets whose circulation is being interfered with. The rich buy cloth-bound books, which are not affected by these acts of these pseudo-law-makers.

We do not claim that the Postmaster General is destitute of good impulses in this matter: his claim is that he wishes to save the *people's money.* But our reply is that the people do not wish him to economise at the expense of violation of the *people's laws.* They do not need a paternal government. They are able to change the laws, through their representatives when and how they please.

If the *laws* of the land were being enforced we should not have one word of remonstrance to make, however much their enforcement might injure us. But when, under divine providence, the laws are on our side it would be wrong for us to submit without protest and thus to encourage still further violations of law in disregard of the rights and wishes of the law-makers—*the people.* Office holders should be held to account as the public's *servants;*—otherwise they will be justified in concluding that the people are serfs and desire to be ruled by Czars.

SOME SUGGESTIONS

Many need no suggestions from us, but are quite competent to express themselves forcefully and cogently. Others, however, may be helped by the following general suggestions as to brief forms, which each may change and modify to suit his own tastes.

Hon. Theo. Roosevelt, Washington, D. C.:
Respected Sir:—

Doubtless you are unaware of the gross injustice being done the poor by your subordinates—the Postmaster General and his Third Assistant. They have undertaken to make "*rulings*" respecting *pamphlets* (2nd class mail), which are gross violations of the laws of Congress of nearly 30 years standing. We call upon you to cleanse your Cabinet of such law-breakers. Give us examples of obeyers of the laws in their stead, and we will esteem you, for your justice, accordingly.

(Signature.)

To the President of the United States,
Washington, D. C.

Your Excellency is respectfully petitioned to overrule recent Postoffice legislation against second-class mail matter.

(Signature.)

To the President of the United States,
Washington, D. C.

Your Excellency:

We call upon you to redress the grievance of the poor, and at the same time uphold the Postal Laws of Congress, by causing the *unlawful* act of the Third Assistant Postmaster General to be set aside and its perpetrators ousted. We refer to the recent illegal "rulings" respecting pamphlets, refusing them second class mail privileges such as Congress designed and expressed; and such as they have enjoyed for the past 30 years. The acts of your subordinates must be regarded as the acts of your administration. We hope to have this wrong speedily righted.

(Signed.)

To the President of the United States,
Washington, D. C.

Hon. Sir:—

We, the common people, hold you responsible for the violation of our Postal Laws at the hands of your Postmaster General and his Third Assistant. Congress enacted the law for second class mail in the interest of education and intelligence amongst the poor and the middle classes. It is robbery and fraud for these men now to frustrate that law which the people, by their representatives in Congress, have now three times refused to alter. We urge you to dismiss these law-breakers and to put in their stead men who will obey the laws as the *people,* through their representatives, enact them. Thus you will win the esteem of lovers of law and equity.

(Signature.)

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VIEWS FROM THE WATCH TOWER

THE CZAR OF RUSSIA AND THE WORLD'S PEACE

The Frankfurter Zeitung, one of the most reliable newspapers of Europe, is the authority for the following report of an interview between the Czar and a German Admiral, while the Czar as the guest of Emperor William witnessed the manœuvers of the German fleet in the Baltic Sea.—the Admiral being in command of the fleet. It is important as showing the opposing arguments on the preservation of the world's peace, which all men agree is desirable—essential.

We agree with the Czar's line of argument, but hold that in the nature of things it is impossible of realization. The arming and drilling and building of ships will continue until the people of Europe are thoroughly awakened, when they will refuse to be fought and taxed, and a revolution in favor of Socialism will ensue—resulting, however, in Anarchy, as the Scriptures indicate, preparing the way for Christ's Millennial kingdom.

The conversation, as reported by the *Zeitung* follows:

Admiral—Your Majesty is pleased to confer too great an honor upon an old sea dog like me. I am delighted to think that your Majesty received a favorable impression of our army and navy, for, your Majesty may rest assured, we strain every nerve to keep the army and navy abreast of the times, which is the ideal thing for every good government to do.

The Czar—There I differ with you, Admiral. According to my own views the ideal thing to do would be to reduce standing armies and navies instead of keeping on increasing their strength. This so-called preparedness for war—arming on a great, and ever greater, scale is overburdening the peoples of Europe. All governments should strive to lessen their expenses for the army and navy. As long as they do the opposite, they are simply upholding and perpetuating an intolerable situation.

The Admiral—A humane and extremely generous thought, your Majesty, but—

The Czar—(interrupting)—not a thought only, Admiral, I am devoting my life to the realization of the peace idea.

The Admiral—Indeed, your Majesty's big-hearted endeavors permit of no misinterpretation, but the other powers, your Majesty, the other powers. Your Majesty won't believe for a moment that the other powers will find it to their interest to reduce their armies and navies!

The Czar—I am convinced that a condition such as I have outlined will serve the true interest and conform to the just aspirations of all the powers.

The Admiral—May it please your Majesty, don't you think that a perfect army and navy, an army and navy ready to move against the enemy at a moment's notice, so to speak—doesn't your Majesty think that such weapons as those constitute the best guarantee of peace?

WAR PREPAREDNESS MUST STOP

The Czar—In order to establish true and permanent peace

it is absolutely necessary that the nations' war preparedness, as constituted by their armies and navies, be limited. The nations durst not go on forever increasing their war strength and heaping up war material. There should be no further progress, so-called, in the art of killing men and animals, destroying ships, interfering with commerce and laying waste provinces. All that has to stop. The nations want a rest; they have been clamoring for the cessation of war scares, produced by the announcement that A has better guns than B, or that X is building more and better ships than Y can afford to do—they have demanded a letup in war preparedness for twenty years! On that point the civilized nations are fully agreed, and international policy, my dear Admiral, will eventually compel the permanent peace. Policy, I say, and not armies and navies.

Admiral—I beg to assure your Majesty that my government, like that of St. Petersburg, strives for peace most earnestly. To preserve peace is its sincerest wish, believe me, your Majesty. But to preserve peace our army and navy must be in the best possible shape; we must increase and augment them steadily to keep pace with the growth of population and the armament of other peoples. Your Majesty knows the old saying: Si vis pacem para bellum. God forbid that we increase the army and navy with the idea of carrying war into our neighbors' land. It's all done in the interest of peace. For peace's sake we are willing to make any sacrifice.

PEACE NOT WITHIN REACH

The Czar—Yet, I heard this story before. You compel your people to bleed itself to death to furnish ways and means for keeping up a tremendous force on land and sea, and for adding to it constantly in a manner heretofore, happily, unknown. Neither Napoleon I. nor Frederick the Great, neither Alexander nor Peter, neither Louis XIV., nor our own Catherine ever dreamt of such armies and navies in war time as are now established while Europe enjoys the blessings of peace. But all your arming and the whole immense apparatus afoot and afloat, eating millions day by day, don't amount to a row of pins as an actual guarantee of peace. The nations of Europe are today as far as ever from declaring the permanency of peace. Despite your armies and navies, the blessings of a world's peace are not yet within reach.

Admiral — True enough, your Majesty, armed peace demands great sacrifice; we have to pay heavily for the maintenance of peace by a grand army and navy, but your Majesty, the people are glad to contribute to the welfare of Europe even at considerable expense.

PUBLIC WELFARE THREATENED

The Czar—Maybe, Admiral, but the thing can't go on! The sacrifices demanded of the taxpayer are constantly growing, financial troubles, owing to the expense of the army and navy, are increasing day by day. I tell you, this thing spells disaster. The public welfare is threatened at its roots.

The Admiral—Your Majesty is pleased to leave many things, stamping armed preparedness as a blessing to the people, out of your calculations. Big armies and grand navies compel the nations to work and strive; they banish idleness and call for honest competition. Nowadays every people in Europe is trying to produce the best weapons, the finest ships.

The Czar—But it's not humanity's business to produce means of destruction. We were put upon this earth to build up, not to do the other thing. All the money spent for the army and navy above a certain necessary amount is money diverted from its real purpose, money invested in unproductive labor.

Admiral—Your Majesty was pleased to admire our fine quick-firing guns; you have seen those mysteries of the sea, boats that travel under water, the iron-clads yonder, our incomparable flotilla of torpedo-boats—all these wonders of twentieth century technique, are they not evidence of marvelous progress? Doesn't your Majesty recognize that our people give their best thought, their brightest endeavors to the fatherland? I repeat it, in my humble opinion our army and navy is the best guarantee of peace, while the money invested therein pays abundant interest by the maintenance of peace. The people's money could not be more profitably invested than in securing peace as we do.

BEST TODAY, USELESS TOMORROW

The Czar—(shaking his head)—Indeed, and what about those hundreds of millions you are spending for means of destruction, today labeled the "best and latest," while tomorrow you must admit that they are valueless because something new, something to offset them, was invented? A fine investment, Admiral.

Admiral—I will not deny that we are frequently doomed to disappointment of the sort your Majesty referred to. But if your Majesty will permit me, I dare say the competition of inventors benefits our home industry and consequently the people that live by industry and commerce.

The Czar—Your argument is illogical, Admiral. Powder and guns, torpedoes and submarine vessels, ships, not destined for commerce—all such things are false values; the persons engaged in their manufacture contribute neither to the world's betterment nor to their own happiness. Ironclads, grapeshot, swords, and lances are not agents of progress by any means; their wholesale manufacture presupposes a deficit in the making of articles that stand for culture and economical advancement. Besides, it is easy to prove that the system of armed preparedness is largely responsible for the financial depressions that crop up from time to time in all countries turned into camps.

The Admiral—But, your Majesty, what has preserved peace during the last twenty and more years, if it was not our grand army? If we hadn't been so well prepared as to number of soldiers and ships, as to the latest pattern of guns and other war material, hostilities might have broken out on several occasions.

The Czar—Hypothesis, my dear Admiral! There isn't an atom of proof for what you say. I am convinced, on the other hand, that your grand collection of war material is a permanent menace to peace.

The Admiral—On that point I beg to differ with your Majesty, and the people, I am sure, think as I do. They love the army and value it for the protection it renders the nation. And for these services they are willing to pay.

The Czar—It is unfortunate that you and armed war preparedness enthusiasts generally will not see things in their proper light. As a matter of fact, standing armies and big navies are obstructing national development everywhere, and the people, staggering under the weight of overtaxation for army purposes, hate and loathe the institution, while fearing it at the same time. I tell you, Admiral, if things go on as they have been going, the catastrophe which you hope to avert will occur sooner than you think. The disaster will be awful—the thought of it might make an honest man shudder.

The Admiral—I beg your Majesty's pardon. I am only an old sea dog trying to do my duty. Now duty, as I take it, compels the state to do everything in its power to keep the army abreast of the times, increasing and equipping it in the best manner possible, so that in the hour of danger—

MAY INVOLVE THE WORLD

The Czar—No, no, no. It's the state's duty to avert war by other means than by laying up war material, that must necessarily lead to war. Don't you know that the war of the future, of which we stand in such dread, may involve the world world?

The Admiral—Is your Majesty thoroughly in earnest?

The Czar—Most thoroughly. I regard it as my sacred duty to secure permanent peace for the world by persuading the nations to disarm. At the same time I am not blind to the fact that this grand purpose can only be achieved by the coöperation of all civilized peoples.

This ended the conversation, the Czar rising and giving the signal for the dismissal of the fleet.

THE TROUBLES OF SCIENTISTS

Those who reject the divine revelation, the Bible, are continually in trouble—contradicting themselves and each other. The following from the Chicago Inter-Ocean will trouble evolutionists. Yet the learned Professor by the change noted is, however, probably no nearer the truth than before. He confuses his reason and handicaps it by assuming a false premise, rejecting the inspired one.

The article mentioned follows:—

MONKEYS WERE MEN, NOT MEN MONKEYS

That Professor Ernst Haeckel, the distinguished German naturalist, and the world's greatest living advocate of the biological theory of evolution, has reversed his views of half a century and taken a stand with Professor Rudolf Virchow in opposition to Darwinism is the startling announcement made in Paris.

It is stated that during his expedition to Java, begun last year, Professor Haeckel has found striking evidence in support of the theory, advanced for the first time only a few months ago by Virchow, that monkeys are descended from man, and not man from monkeys. That, in fact, monkeys are nothing less than degenerate humans.

"If Professor Haeckel has made any such discovery," said

Dr. Edward Grant Conklin, professor of zoology at the University of Pennsylvania, "or if he has recanted his former multitudinous writings and lecturings sufficiently to make any such statement it means that one of the most remarkable revolutions in biological science has taken place.

"I can not credit the announcement. It seems too extraordinary to believe that Haeckel, of all men, should take this stand. I do not know if he has returned from Java, but he went there to study and make further researches into the pithecanthropus erectus, discovered by Dr. Dubois, with a view to further substantiate the theories he laid down in his 'Phylogeny,' tracing the descent of man.

"Haeckel may have discovered fresh remains of the pithecanthropus; if so, their nature has not been announced, and I can not speculate upon them, but any fresh finds along that line can not fail to be of the utmost interest to scientists."

To understand thoroughly the revolutionary change accredited to Professor Haeckel, it is only necessary to review briefly the history of his part in the exploitation of Darwin's theory and the causes that led to his recent exploring visit to Java.

Ernst Haeckel, now professor of zoology at Jena University, was the first distinguished scientist to fully accept Darwin's theory when the "Origin of Species" was published. The scientific world was trembling on the brink of the revolution he caused later by the publication of "The Descent of Man," when Haeckel anticipated Darwin in his most far-reaching conclusions, and in a measure prepared the world for the startling doctrines hinted at in the "Origin of Species" and fully promulgated in "The Descent of Man."

Since then Haeckel has been the most advanced among the evolutionists. He has long asserted that the history of man is complete in all its essential details, and that all that now remains to be done is to fill in here and there such concrete evidence as zoological and paleontological research shall reveal.

In his "Systematic Phylogeny," a monumental work in three volumes, he made a theoretic systematic arrangement of the vegetable and animal world living and extinct on the basis of the law of evolution. The work has been called a vast pedigree tree, with man at the top and the lowest non-nucleated cell at the bottom. In this pedigree there were no empty or unaccounted spaces. Haeckel constructed hpyothetical animals or organisms, and to him, in theory, there were no missing links.

Twenty-five years before the discovery of Dubois' *pithecanthropus* Haeckel had forseen in his phylogeny such a creature, and he had christened it *"pithecanthropus allus,"* or the apelike man before language. He gave to it a place midway in the order of life between the highest ape and the lowest human.

In every library, in every language devoted to zoological works, there are books by the shelf-full bearing the name of Haeckel. They stand beside and support the "Origin of the Species" and "Descent of Man" and "Man's Place in Nature" (Huxley). Haeckel has been the apostle of Darwinism, the most trenchant fighter in the years when the theory was battling for a right to existence in the scientific world. Virchow, the world-famous pathologist, found Haeckel in his fight against Darwinism, and now that the champion should go to the other extreme is incomprehensible to those who have followed his career.

Professor Ernest Haeckel is now sixty-seven years old, and is a native of Potsdam. For thirty-five years he made his home in the quiet, sleepy little town of Jena, except for occasional expeditions and trips to scientific congresses. He has been a prolific writer, and is a most accomplished artist. All the drawings and illustrations for his works have been made by himself, and their marvelous accuracy has made his books of two-fold value. The extravagance to which he has carried some of his theories and the imagination he has infused into his driest and most scientific dissertations have in a measure cut him off from absolute confidence on the part of his followers, but no naturalist has earned fame by harder work or deeper study.—Chicago *Inter-Ocean.*

THE UNIVERSAL MERIDIAN

The meridian of Greenwich, England, is everywhere accepted as the starting line from which to reckon longitude and time all over the earth, and all our maps and astronomical calculations are made accordingly. Suggestions have been made from time to time, however, that a better starting-line might be found. Some of the Italian scientists, for example, have seriously objected to Greenwich, on account of the clouds and bad weather that frequently interfere with astronomical observations there. They recommend that the civilized world adopt Jerusalem as the standard meridian, because the skies are clearer there, and the possibility of making Palenstine neutral territory would eliminate political objections.

"BELOVED SON TIMOTHY'S RETURN"

We have pleasure in announcing the safe return of dear Brother E. C. Henninges (and his faithful helpmate) *via* the steamer "Etruria," on November 16. During his absence, of nearly two years, his energy on behalf of the harvest work in Great Britain has been greatly blessed by the Master, as reports from the British Branch from time to time have abundantly demonstrated. The work there is on a far better footing than it has ever been in the past; and under the care of our new representative there, Brother Jesse Hemery, it will, we doubt not, continue to prosper and gather much ripe "wheat" into the Lord's "garner."

As for Brother and Sister Henninges, we can readily find room for them in the Allegheny office. Indeed the general work is spreading grandly (and we expect it to expand much more during the next six years) and the addition of these efficient helpers to our present force is quite opportune. We trust it will give the editor an opportunity to proceed with the preparation of the VI and VII Volumes of *Millennial Dawn*, from which he has been greatly hindered by the expansion of the various departments of the work during the past two years.

The dear friends in Great Britain will miss our dear brother and his untiring energy on their behalf; but we trust they will find in dear Brother Hemery a faithful and good substitute. We commend him to them all. We have every confidence in respect to his character and ability—else we would not have esteemed him the Lord's choice for the position he now occupies. We urge that the British friends support him by their prayers and coöperation accordingly.

THE JUSTICE OF OUR CONTENTION

We trust that hundreds of our subscribers in all parts of these United States have written letters or postal cards (or gotten up petitions) for the protection of the *public's* rights under the laws as they are, and as they have existed for thirty years. Each one is responsible in this matter. Let each do his duty, and then be content with the results whatever they may be. We urge all who appreciate the present law, and who have not already done so, to send a letter or card at once. See page 367 of last issue. We give below our Appeal, which has been unjustly refused.

Allegheny, Pa., U. S. A., October 11, 1901.

James A. Grier, Esq., Postmaster, Allegheny, Pa.

Dear Sir:—

Your favor of the 4th is at hand, enclosing a copy of the Hon. E. C. Madden's instructions to your office, citing us to show cause, as the publishers "why the *Millennial Dawn* series should not be excluded from second-class rates of postage, on the ground that it has the characteristics of a book."

To this we reply: That the term "book" is a very broad one. In legal usage a "paper book" is a pamphlet which may vary in size from five to five hundred pages. In the usage of the United States Patent Office the term "book" is applied to any pamphlet or printed matter of one page or upwards. In the usage of the United States Post Office, ever since the establishment of the second-class, the term "book" has been applied only to printed matter, substantially bound—in cloth or leather.

A reference to Webster's Unabridged Dictionary and the Standard Dictionary shows the original distinction between the terms "pamphlet" and "book" to have been that a pamphlet consisted of a number of sheets of paper stitched together, not substantially bound, nor too cumbersome to be held in the hand; while the term "book" applied to literature in substantial binding, and particularly to such as was too heavy for use in the hand.

In modern usage the rulings of the United States Post

Office during the past thirty years, that any printed document in substantial binding, whether of few or of many pages, constitutes a book, while the same pages unbound constitute a pamphlet, have become practically a law. Nor can we conceive of a better method of distinction between books and pamphlets than this. Under this law, as it has been interpreted, we think wisely, justly, the binding, and not the number of pages, decided the matter. To change this arrangement, and to deny that the binding distinguishes what is a book from what is a pamphlet, and to arbitrarily decree that a certain number of pages should constitute a book, while a less number would constitute a pamphlet, would involve the Department in an inconsistency, should it attempt to decide as heretofore that pamphlets could not be such if put up in substantial binding, though acceptable as to number of pages.

Respecting the issues of our journal, known as the "*Millennial Dawn*" series of special issues. These have been issued under the present laws of the United States since 1886. They are of different-sized pages from our regular issues, and were put into this form for the greater convenience of our readers. They each represented several issues of our semi-monthly, Post Office rulings to the effect that one issue could not bear date as representing several having been promulgated since any of these pamphlets issued.

We hold that these pamphlets are entirely within our rights under the law; that nothing in the law in any sense of the word restricts us, either as respects the number of pages or the size of the page. These back numbers of our journal are constantly in demand amongst our subscribers and their friends, and any restriction of our rights and privileges as heretofore construed and as defined under the law will make serious hardship and righteous indignation amongst these over twenty-five thousand intelligent adults whose case we represent in this paper.

The fact that these special issues of our journal have a colored cover, while our regular issues have not, should not be construed as a violation of the law, because there is no law governing the subject, except the restriction that the cover should not be a substantial one. As a matter of fact, the leading journals of this and every land are in the habit of issuing, especially in the holiday season, special numbers, which usually have colored covers, as well as other features distinguishing them from the regular issues.

Moreover, the Post Office Department has for years recognized as second-class matter what is known as the "Official Postal Guide," issued monthly under various colored covers, and ranging in pages from 32 to 1132. It will not do to say that this is a Government publication, for that would not be true; the most that can be said for it is that it is a publication very convenient to the Post Office Department, one which saves the Government from getting out a publication of its own. But even if it were a Government publication, what jurist would undertake to say that the Government is superior to its own laws, and that the law governing the meanest citizen does not govern also the highest one, and every official and every act of the Government? If the annual issues of the "Postal Guide" are not books, but pamphlets, then surely the *Millennial Dawn* series of special issues of our journal, less than half the size of the annual "Postal Guide," are also pamphlets and not books.

Are we told that the Post Office Department could frank the "Postal Guide," and thus send it through the mails free? We reply that it can not; because there is no law of the United States permitting them so to do. Before this could be done it would be necessary that Congress should pass a law to that effect. Likewise, of course, Congress could pass a law permitting all religious matter to go through the mails free, but we do not anticipate that Congress will ever pass either of these laws. The publishers of the "Postal Guide" can as well afford to pay postage as can other publishers throughout the United States.

Further, we submit that no law-making power claims to enact retroactive laws, that will go back of the time of their making, and take hold upon legal transactions of the past. If, therefore, the United States Post Office Department should now or at any time conclude that it has the right and the power to make new laws and regulations these, in all justice, must take hold as for the future, and can not in any sense of the word affect our vested rights as represented in electroplates and large editions of our special issue published under the full sanction of the law and of the Post Office Department. At very most, the new law or regulation could forbid us from henceforth publishing such special editions of our journal, or otherwise regulating as respects the number of pages, whether they shall be cut or uncut, and whether they must be uniform color as to cover.

In the above plea we have made no claims for preference of consideration on the ground of our publications being strictly religious, because, although we believe that this plea would have weight in the minds of all moral and well-intentioned people, we prefer to stand strictly upon the basis of our rights under the law.

We understand that under the new law the Post Office Department intends henceforth to restrict lodge and society publications to literature or news, prohibiting the publication of advertisements. We wish to call the attention of the Department to the fact that our journal and its special issues would all come under this head also. Our subscribers are recognized as members of our Society—the Watch Tower Bible and Tract Society, chartered by State of Pennsylvania, and our publications contain no advertisements whatever, but are strictly confined to Biblical exegesis, cultivation of good morals, and in general the publication of the Gospel—"good news," "good tidings"—the message which is new every morning and fresh every evening, and which more than any other news in the world is helpful to, not only the Lord's people, but in general to civilization—"Good tidings [news] of great joy which shall be unto all people."

Trusting for a just and generous consideration of our plea foregoing, we remain, Respectfully yours,

Watch Tower Bible & Tract Society.

THE VOICES OF THE THREE SIGNS

[Reprinted in issue of September 15, 1907, which please see.]

"CHRIST OUR PASSOVER WAS SACRIFICED FOR US"

EXOD. 12:1-17.—DEC. 15.

Pharaoh's heart seemed to grow harder and harder under divine mercies, as one plague after another was stayed at his request, through Moses. The goodness of God, instead of leading him to repentance, would seem to have made him only the more determined, as God had foreseen and foretold. God, however, informed Moses that the tenth and final plague would be sufficient to break down the opposition of this hard man, and compel his acquiescence, with the requirement that Israel should go free. Before the infliction of this plague Moses enquired whether or not Pharaoh were willing to let Israel go, and upon receiving the negative response he warned Pharaoh that in consequence a dire calamity would befall the Egyptians. Apparently he immediately departed for the land of Goshen, there to put the people in readiness for the exodus. Their Egyptian neighbors gave them liberally jewels of gold and of silver and various articles of value, evidently anxious to have them go, and regretful that their ruler was so stubborn. They realized also, no doubt, that in some sense God was with the Israelites, and against the Egyptians, a matter which it seemed difficult for Pharaoh, their king, to discern.

How much time they may have consumed in preparation for the journey we know not, but we may well suppose that this was a time of suspense upon Pharaoh and all who knew of the last threat presented to him by Moses and Aaron. We are certain that the preparations required several days, if not weeks, because amongst other instructions each family was to select for itself a representative male lamb of the first year, unblemished, as the foundation for the religious ceremony, known as the Passover, ever since observed by that nation. The lamb was to be selected, accepted, separated from others, and cared for specially from the tenth day of that month, Abib (later known as Nisan), and on the fourteenth day of the month it was to be killed between evenings (between six o'clock the one evening and six o'clock the next evening—the usual Jewish day). Its flesh was to be roasted for eating the following evening, and its blood was to be preserved for

sprinkling upon the lintels and door-posts,—the door frame, above and at either side. It was in the night following the fourteenth day that the roast lamb was to be eaten, with bitter herbs, the eaters being gathered in family groups, and all in expectation for the journey, sandals on their feet, and staff in hand, etc., ready to depart out of Egypt early in the morning of the fifteenth.

The story, as recorded in Exodus, is an interesting one, and has ever been one precious to the Hebrews, the law concerning it serving as one of the most prominent landmarks in the history of that nation. But to the Christian the meaning of this incident is of still greater importance. To him, as the anti-typical Israelite, the whole transaction speaks of the anti-typical deliverance at the hands of the anti-typical Moses at the close of the anti-typical night, and at the opening of the anti-typical Passover day. Our Golden Text, "Christ, our Passover, is slain for us" (1 Cor. 5:7), identifies the Lord Jesus as the anti-typical Lamb, and identifies the sacrifices which he gave with the deliverance which we are now hoping for, as near, even at the door. This fact is recognized by Christians of all denominations, and our Lord's Supper is recognized as the commemoration of the anti-typical of the Passover supper, especially by the Catholic churches and the older denominations of Protestants. As the Hebrews celebrate the Passover annually, so these churches celebrate annually "Good Friday," by an emblematic supper known as the Eucharist or Lord's Supper, commemorative of the death of "the Lamb of God" and the divine mercy consequently extended to "the church of the first-born."

Let us go backward, and look at some of the minutiæ, and the meaning of these to us, the spiritual anti-typical Israelites. The taking up of the lamb on the tenth day of the month found its correspondency at the first advent of our Lord Jesus, when he presented himself to Israel at the close of his ministry, as their King, riding upon the ass, exactly on the 10th of Nisan. It was then that that nation should have accepted him, should have received him; but instead "they hid, as it were, their faces from him," and saw not in him the beauty for which they were seeking, as a nation. It was on the fourteenth day of Nisan that our Lord partook of the Passover with his disciples, early in the evening. Later on in the same night he was betrayed. The next morning of the same day he was condemned and crucified. Later in the same day he was buried. All this was on the fourteenth day between evenings, between six p. m., where the day began, and the next six p. m., where it ended, and it was on the next day, the 15th, in the evening, that the Passover feast of the Jews was celebrated. We celebrate that feast anti-typically, continuously feasting and rejoicing in the grace of God toward us. But the Lord's Supper belongs to the 14th of Nisan and commemorates the killing of the Lamb of God. That night in which the Passover feast was eaten represents this Gospel age—a dark time, in which sin and evil still triumph, and darkness is abroad, and in which the Lord's people feed upon the merit of Christ, our Passover Lamb, slain for us, and realize that his "flesh is meat indeed."

Along with the lamb the Jew partook of unleavened bread, pure, unadulterated, figuratively separate from sin; it symbolized the precious promises which come to us from the heavenly Father through our Lord Jesus Christ. "This is the bread that came down from heaven, whereof if a man eat he shall never die." (John 6:50) And, as the Hebrews ate their bread and lamb, so the anti-typical spiritual Israelite partakes of Christ's merits, and graces freely, but with them receives also the bitterness of persecution, trials, difficulties, misrepresentation and suffering symbolized by the "bitter herbs." As the Hebrews ate shod and ready for their journey in the morning, so the true Israelites of this Gospel age partake of these spiritual favors, feeling the while that we are still in Egypt, and longing for the promised land; and they indicate by the conduct of life that they are pilgrims and strangers in this country, the world, and that they are seeking the heavenly country. But the deliverance did not come in the night in which the Passover was eaten, but in the morning which followed it. And so the deliverance of the spiritual Israelite does not come during the night of sin and trouble in which the god of this world reigns. It comes in the Millennial morning, for which we wait and hope and pray, "Thy kingdom come." "God shall help her, early in the morning."—Psa. 46:5.

It is the mistake of some to suppose that the Passover refers, either directly or indirectly, to the passing of the children of Israel across the Red Sea. Nothing of the kind. The name was given with reference to the passing over or sparing of the first-born of Israel during that night in which the lamb was being eaten, and during which the blood was on the door-post without. The death-messenger was abroad throughout the land of Egypt, and the first-born of all Egypt were smitten, and the first-born of Israel were saved only upon condition that the blood should be sprinkled upon the door-posts and lintels of the houses in which they were. Any Israelite who did not respect the divine command, and place the blood-marks upon the front of his door, as directed of the Lord through Moses, would suffer, just in the same manner and just as surely as the Egyptians—the blood was the mark of distinction between those who were the Lord's people and those who were not his people.

What does this signify now, to the spiritual Israelites? We answer that the sprinkling of the blood symbolizes an acknowledgment of faith in the redemptive merit of our Lord Jesus' sacrifice, as our Passover Lamb. Whoever recognizes the Lord's word in respect to this matter realizes that without the shedding of blood there is no remission of sins, and he who thus realizes the importance of the death of our Savior is expected to *confess* it, as symbolized by the sprinkling of the blood upon the outside of the dwelling. And its being upon the door signifies that all who under its efficacious merit. It is remarkable that while this doctrine of the redemption through the blood of Christ has been held with more or less clearness for centuries, it is now, in the close of this age, being called in question by some who are still naming the name of Christ, and by some who profess to be advanced teachers, and higher critics. All such are, from the Lord's standpoint, Egyptians, not Israelites. All whom he will recognize as his people, Israelites indeed, will be such as will recognize him, his Word, and the work which he has accomplished for them through the shedding of the precious blood of our Passover Lamb, Christ Jesus.

The doctrine of *substitution* is made most emphatic in this type. As the blood represents life while in the veins, so it represents death when shed; and so, as the sentence of death was against our race, it was needful that Christ should die for our sins. Hence also the Lord has made it encumbent throughout this age that each one whom he would recognize must be one who would trust in and confess the atonement, the redemption which is in Christ Jesus. The blood was to be for a token, for a witness, for a sign, as evidence of the faith of those who were in the house on which it was sprinkled. It was not God's token, but man's token. God would do the sparing, but every Israelite who would be spared must see to it that his part of the program was carried out.

Let it not be overlooked that not all of the Israelites were in danger of death, but only the *first-born;* for this is a striking and prominent feature of the type. It teaches that while the deliverance that is to be accomplished in the morning will be delivered for all who love the Lord and love righteousness, the first-born as well as all the rest, yet a special trial or testing comes during the night—before the Millennial morning—and this special testing or trial will affect only the *first-born ones.* Who are these first-born ones? We answer, They typified "the church of the first-born, whose names are written in heaven," the "little flock," begotten to a newness of nature, and to joint-heirship with our Lord Jesus in the coming kingdom. Others will be delivered from the power of Satan and the oppression of sin, as represented in the deliverance of all Israel from Pharaoh and his power and bondage, but the only ones who will be in danger during this night, the only ones who will be *passed over* or spared, during this Gospel age, will be the little flock, the church of the first-born. This is distinctly the language of the type, nor can it be otherwise accounted for. It will be remembered that after the Passover, in the new order of things, the first-born ones spared in this Passover became representatively the Levites, amongst whom, in turn, were the priests, a little flock; and even so the Apostle declares of the church of the first-born, "Ye are a royal priesthood."—1 Pet. 2:5, 9.

As already remarked, this Passover lamb found its anti-type in Christ, our Passover Lamb, who was slain for us, and of whom we partake. Our Lord instituted for us, the spiritual Israel, a commemorative service to take the place of the type observed by fleshly Israel. It was instituted on the same night in which he was betrayed, the same night in which he ate the Passover supper, as a Jew, and after the eating of the Passover supper. He took bread and wine to represent himself, as the true, anti-typical Lamb of God, who taketh away the sin of the world and he enjoined upon all who were truly his followers that they henceforth, instead of any longer, as the Jews celebrating the typical Passover, should hence-

forth celebrate the anti-typical Passover. "As often as ye do *this* [celebrate the Passover] do it in remembrance of me [and not any longer in remembrance of the typical deliverance]." And from year to year this celebration has been handed down to the present time, and is still commemorated.

Some of God's people, however, having become confused upon the subject, and having lost sight of the fact that it is a commemoration of the anti-type of the Jewish Passover, feel quite at liberty to set for its observance times and seasons of their own, without any authority from the Lord. They are excusable to a considerable extent, because, during the eighteen centuries since the institution of the ordinance the great adversary introduced many doctrines and false practices amongst the followers of Jesus—amongst others, the doctrine of the Mass, which purports to be a repetition of Christ's sacrifice, performed by the priests, re-creating Christ in the flesh, they claim, and sacrificing him afresh in the Mass, for the sins of those for whom it is performed. Protestants, coming out from Papacy, have rejected the doctrine of the Mass, but because the Mass had come to be frequently performed they imagined that the Lord's Supper, as they celebrate it, is also without any limitation as to time and season. Moreover, even those old churches which still observe the Passover date for the Lord's Supper have adopted a new method of reckoning it, contrary to the method in use by the Jews—one in which the memorial day always falls upon the Friday which is nearest to the true date, so that the Sunday following, Easter, will symbolize our Lord's resurrection on the first day of the week.

The next proper anniversary of the celebration of the Passover, according to the Jewish reckoning of time, as used by our Lord and the apostles, and by some of the Lord's people since and today, will be after sundown, April 20th, 1902.

CROSSING THE RED SEA

EXOD. 14:13-27.—DEC. 22.

"I will sing unto the Lord for he hath triumphed gloriously."—Exod. 15:1.

Skeptics have railed greatly against the truthfulness of the Bible record of Israel's deliverance—crossing the Red Sea, etc. They object that so rapid an exodus of from one to two million people, with their flocks and herds, would be an impossibility; and they object, secondly, to the testimony that God miraculously delivered them by making a path for them through the sea. As to the first objection: We can readily see that if the Egyptians had been opposed to their going the difficulties would have been much greater. We are to remember, on the contrary, that after suffering the chastisement of the plagues they were willing, nay, anxious, for their departure, Pharaoh himself sending a message to Moses, even in the night in which the first-born were slain, saying, "Rise up, and get you forth from among my people, both ye and the children of Israel; and go and serve the Lord, as ye have said; also take your flocks and your herds, as ye have said, and be gone, and bless me also."

We are to remember that the Israelites were in a measure organized; their tribal and family relationship having been maintained. The narrative shows that they went forth in military order,—either five abreast or in five companies. (Exod. 13:18, margin) Evidently all were under the command of the heads of the tribes, "the elders of the people." Several days elapsed before their journey brought them to the Red Sea. The great wall of Egypt, called Shur (somewhat similar to the great wall of China), is supposed to have hindered their making a more direct route. Besides, this wall was in the midst of a sandy desert, where there would be no sustenance, either for themselves or for their cattle; while the route taken, passing through the borders of Egypt to the head of the Red Sea, was evidently the most favorable one as respects pasturage, etc.

Various comparatively shallow places in the Red Sea, near its head, are suggested as possible ones by which the crossing may have been effected, and the description given would indicate that the passage was made on such a sandbar, which perhaps ordinarily would have from five to twelve feet of water upon it, according to the condition of the tides. The presumption is that the strong east wind spoken of, operating with the tides, laid bare this sandbar, and thus gave the Israelites a passage.

But while Pharaoh, under the sting of the last plague, was anxious for the departure of the Hebrews, nevertheless, as his grief assuaged and he considered the loss his empire was sustaining in the departure of over a million subjects, intelligent and ingenious and docile, and when he considered further that they were an unarmed host, and impeded in traveling by their flocks and herds, he evidently felt that he had been too generous in permitting them to go, and concluded that in the few days' march they had already experienced something of the difficulties and trials of the journey, and that by this time they were not only discouraged, but hemmed in by the northern tongue of the Red Sea, and the Egyptian wall, while on either side were mountains. He concluded that they could be easily retaken, and would feel that they had had enough of their "outing" and perhaps would return to their labor more docile than ever. Consequently the Egyptian troops of the capital were started in pursuit.

The Israelites, who for years had learned to dread their Egyptian masters, heard of the pursuit, and cried unto Moses despairingly, Moses in turn crying unto the Lord on behalf of the people. The Lord's response to Moses' prayer is a striking one, from which spiritual Israelites may also take a lesson. It was, "Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." (Exod. 14:15) There is a time to *pray* and also a time to *act* and thus to co-operate with God who is answering our prayers. When the Lord's time for answering our prayers has come we know it, it is for us to manifest our faith in him by going forward. Too many spiritual Israelites, after hearing the Lord's message, instead of going forward in obedience are disposed to tarry and pray to the Lord that he give them some special message not common to others. Such through weakness of faith are in danger of losing their standing. "Without faith it is impossible to please God;" and obedience is merely a demonstration of faith.

Apparently the Israelites got a glimpse of the Egyptians in the distance, before sundown. This is implied in Moses' statement, "The Egyptians whom ye have seen this day ye shall see again no more forever." The account declares that the pillar of fire, by which the Israelites were miraculously led, removed to their rearward, so as to be between them and the Egyptians,—a pillar of cloud and darkness to the latter, and a pillar of fire or light to the former. Apparently there was a great storm that night, the east wind blowing furiously; outside narratives, such as that of Josephus, declaring that it rained, thundered and lightened appallingly. But whether this was merely upon the Egyptians, from the pillar of cloud, or whether it was also upon the Israelites, would be merely surmise. What we do know is that during that night the windstorm blew across that upper neck of the Red Sea in such a manner as to leave the sandbar bare for a considerable breadth, so as to permit the rapid passage of so large a body of people. The Israelites knew, through Moses and their elders, what miracle had been performed, and hastened to escape from their pursuers. The latter probably were totally unaware of the miracle, and perhaps unaware that they were crossing the ordinary bed of the sea, and therefore, without trepidation, hastened onward in pursuit, impeded, however, by various accidents to their chariots, which sank into the comparatively soft sand of the sea bottom. They, no doubt, concluded that where the Israelites had gone they could go. Nevertheless, ere they had crossed they became so discouraged with the opposition, of what they probably at first considered accidents, but afterward recognized as divine providences on Israel's behalf, that they resolved on a return—to give up the pursuit, saying that the God of the Hebrews fought for them. By this time it was nearly daybreak, and Israel having crossed over Moses stretched forth his rod over the sea, and winds and tide, etc., being favorable, the waters came again upon the Egyptians, that they were drowned. It is said that wonderful storms, somewhat analogous to this one, frequently occur in this vicinity, and that Napoleon and a troop of soldiers were very nearly overtaken at about the same place that Pharaoh's chariots were lost, by a sudden cessation of storm and rising of the tides.

A critical writer suggests that Pharaoh's charioteers were probably intent upon heading off the Israelites, and thus turning them backward, and that the sea waters were a wall on either hand, in the sense of being a flank protection, hindering the troops from getting ahead of the Israelites, turning

their flank. He says, "The wall would not, by any Oriental, be supposed to be an actual wall rising up beside them, any more than 'the wooden walls of Great Britain' are board fences about the island: or 'the hedge about the law,' which the rabbis built by their precepts, was a growth of vegetation."

There are numerous lessons connected with this narrative, profitable to the spiritual Israelites. As already suggested, the experience of the Israelites and the Egyptians at this time represented the experience of the world in the close of this Gospel age, and in the dawn of the new dispensation—the period of deliverance of God's people, too, from bondage to sin and death, which will be accomplished at the dawn of the Millennial age. We may reasonably understand that the last or tenth plague upon Egypt symbolizes the bitter experience of the world at the close of the present age, and that these experiences will be favorable to the Lord's people, and unfavorable to others, down to a certain point where the contest will be abandoned, and those in authority in the world will agree to the full liberty of all who love righteousness and who desire to walk in the Lord's way. Quite possibly "the powers that be" may concede for a time the demands of the weak and the helpless, and subsequently repent, and attempt their re-capture under the slavery of selfishness, and so through a Red Sea of trouble the Lord will then administer a final chastisement upon all those who oppose his deliverance of the poor and the needy and they that have no helper, and who cry for righteousness, and follow the leadings of his representative, Messiah.

Surely, when the new dispensation has been opened up, and the silver trumpets of the Jubilee shall sound release and restitution through all the world, there will be a great rejoicing amongst all who love righteousness, and, in the language of our Golden Text, they may say, "I will sing unto the Lord, for he hath triumphed gloriously." And already the spiritual Israelite can *by faith* thus rejoice and realize his release from sin and death.

Another thought we may draw from this narrative is the unlimited power of God, who has promised us that if we are his, and will follow the leadings of our Master, the antitype of Moses, all things shall work together for good to us. We are to learn that nothing is too wonderful for our God to accomplish, and in proportion as faith increases our joys will increase, and we will have the full assurance of faith, the full assurance of victory, for "This is the victory that overcometh the world, even our faith." We are to learn that while the wicked may triumph for a time the Lord is against them. He is on the side of the poor and oppressed, who are seeking to know his will and to do it, and though he bear long with them, as represented in the parable, yet, finally he will avenge them of their adversary: their enemies shall then become the enemies of the Lord, and the enemies of the Lord shall bite the dust—be destroyed.—Luke 18:7; Micah. 7:17.

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APPROVAL, WHETHER SUCCESSFUL OR NOT

We know not to what extent the Lord may be pleased to use and bless our united efforts to *keep open* the door of opportunity afforded by present favorable postal laws. But in any event we feel sure that he will appreciate our humble efforts in this direction. Any who have not yet written to the President, as suggested in our issue of Nov. 15th, we advise to do so at once. Let us do our part and then rest content. The law is there, all right, and even the humblest foreigner has a right to appeal to it, and for its benefits; and to protect against its violation. But there we will let it stop. If protest is unavailing we will reckon that it is the Lord's will that we endure the wrong *cheerfully*.

VIEWS FROM THE WATCH TOWER

"LIBERTY ENLIGHTENING THE WORLD"

We have no sympathy with Count Tolstoy's unscriptural religious views for which he was ex-communicated by the Greek Catholic church; yet we note with surprise that his published reply to his ex-communication has been forbidden sale by the Public Prosecutor of Leipsic, Germany. A cable dispatch to the New York *Sun* says:

"The reason given for the seizure is that the work is calculated to bring the church into contempt, and the prosecutor's action is based on a paragraph of the German penal code, which imposes a maximum penalty of three years' imprisonment on anybody publicly insulting one of the Christian churches or other religious communities enjoying in Germany the privileges of a corporation. Perhaps the most remarkable feature of the incident is that Count Tolstoy's indignant reply to his ex-communicators is allowed to circulate in Russia, the Holy Synod refraining from prosecution, while the officials of the country which indorsed Luther's protest against the Roman church seek to extinguish the words of the Russian reformer."

There are any number of people, in all countries, of similarly narrow soul we have every reason to believe. Fallen human nature though not inclined to claim for itself perfection, loves to wield power and to destroy its enemies or those against whom it is prejudiced; although uncertain as to what is truth it is ready to decide what is error upon very slight evidence.

Who can doubt that God's providence held back America until the due time, when its discovery opened a door of freedom for the oppressed and priest-and king-ridden Europe. "Liberty enlightening the world" has been a fact for now more than a century. No well-informed person will doubt that much of the liberty enjoyed by the peoples of Europe today are the result of the *influence* which has gone back to the "fatherland" from the liberty-loving people who commingling here have learned to think more justly and more broadly than they or their fathers could think under their old environments.

Custom becomes law: the illustration of American liberty with prosperity compels a liberty in Europe which otherwise would not exist today. But it looks as though the pendulum has swung its full length liberty-ward, even in America, and as though it had started in a return movement. We believe that the next few years will witness a serious curtailment of liberty on the part of those in power, and that the general spirit of liberty and alertness to its defense is so deficient among the masses, here as well as in Europe, that its wings will be clipped rapidly, in the name of law, order, expediency—until the people finally awakening to the situation, in fear of a return to complete serfdom will revolt in anarchy.

How comforting the thought that the bright lining to this cloud is the Millennial kingdom which will promptly be established on the ruins of "the present evil world"—on the ashes of present civil, religious, political institutions. We who thus hope for the salvation of the world which God has promised can possess our souls in peace as respects these matters, waiting and hoping for a share in the new order of things—the new heavens and new earth—wherein will dwell righteousness.—2 Pet. 3:13.

FEDERATION OF METHODISTS, AND OTHERS

Rev. Dr. George Elliott, pastor of the Central Methodist Episcopal church, who has just returned from attendance upon the Methodist Ecumenical conference in London, England, says that the recent assembly was especially marked by its constant response to spiritual religion and by the utter absence of dogmatism. Perhaps the most important matter that came before the assembly, which consisted of some 500 Methodists from all over the world, was that of church unity. As a result of the ecumenical conference, held in Baltimore ten years ago, all the Australian Methodists are now united in a single body. At the late conference in London all the smaller English bodies signified their willingness to unite with the Wesleyan church, which is the strongest branch of the denomination in the British Isles. Dr. Elliott thinks the outlook good for a consolidation, or at least for a federation, of the different branches.

The advance in this direction, however, was not so noticeable among the delegates from the United States, although some progress was made. The delegates from the Methodist Episcopal church south, which left the main body at the opening of the civil war, had little to say on the subject.

Half a day was spent in considering the matter of a federation similar to the church federations in this country, which should include the Presbyterians, the Congregationalists, the Baptists and the Methodists. There already exists a free

church catechism which all these denominations use in common, and to a great degree they are already joining in plans for mutual work.—*Detroit Free Press.*

THE POPE'S VIEWS

Die Information, the clerical organ in Vienna, says: "The pope addressed the Catholic Bishops Sunday and declared that the late President McKinley was a victim of the excessive freedom granted to the people of the United States. He urged that it was the duty of society to oppose the spread of socialism, freemasonry, Judaism and anarchism."

WATCH TOWER BIBLE AND TRACT SOCIETY'S

REPORT FOR THE YEAR ENDING DECEMBER 1, 1901.

"Give thanks unto the Lord, for he is good!" is the expression of our hearts as we sum up the activities of the fiscal year in the harvest work—from December, 1900, to December, 1901. We have not in all respects attained to our ideals set for the year just closed, but perhaps this was partly because of our high appreciation of the work and the workers, and of a laudable ambition to have each year exceed its predecessor in efforts and in results. And indeed, as the itemized reports will show, the work in all its branches has made good progress, and in some directions has exceeded that of any previous year. We have nothing but thanks to offer to our gracious Master for the privileges enjoyed at his hands in connection with his service, the service of the truth and of the brethren—and for his blessing so richly bestowed upon our humble efforts.

ZION'S WATCH TOWER

One of the most encouraging features of the work is the substantial increase in the number of *Watch Tower* readers—our list now numbering about 14,000. We had hoped that by this time it would have reached 16,000; we evidently were too sanguine. The *Watch Tower* list may properly be regarded as a sort of barometer respecting the progress of the truth, because the terms on which it is supplied surely permit all of the interested to be on its list—there are none so poor that they cannot have it if they will but comply with the standing offer which appears on the second page of each issue. We not only offer it free to the Lord's poor, but we offer credit to those who hope to be able to pay later; and we offer, further, that if they cannot pay later a postal card request, at any time, will secure a cancellation of the account. These being the terms we are considerably surprised to find, from time to time, many people who have considerable interest in the truth, and who have read and appreciated one or all the *Dawn* volumes, but whose names are not on the list. An offer in our last issue we hope will correct this matter; and our proposition that each one now on the list shall act as a solicitor will, we believe, bring good results. We hope, with your coöperation, to be able to announce in our next annual report that the list has increased to sixteen thousand or above. Indeed, if each one could feel respecting this matter as we do—the importance of the regular semi-monthly visits of the *Tower* to those of the interested who are more or less disposed to be overcharged with the cares of this life—and if all would consider the matter as a service to the Lord, and to the brethren, and would at once proceed to do what they can in this direction, we have no doubt that our list would speedily run up to 20,000. We do not want the *Tower* to go to any one who would not appreciate and read it, but we are more than willing—we are anxious—to have all the interested on our list, regardless of their ability to pay for it—the extra expense will be cheerfully met out of the contributions to the Tract Fund. Let each make this a matter of prayer, and then do what he can in this direction, as a service unto the Lord and unto the brethren.

THE COLPORTEUR WORK

We continue to esteem the colporteur branch of the service one of the most important—in many respects it is the foundation of the work, so far as the public is concerned. It should be borne in mind that this is not a book-agent business, but a ministry of the truth of the true Gospel; and the sixty-nine colporteurs now engaged in the service are in it, not for wealth nor for health, but for their love of the Lord and for their desire to lay down their lives on behalf of the brethren—to assist in extricating the Lord's people from the bondage of error and darkness, and to assist them into the marvelous light now shining for the people of God who are walking in the narrow way, the path of the just. Such being the motives of the service it will rightly be seen that the large number of books circulated by these dear friends does not by any means measure their service for the truth; for they deliver very many brief discourses in various homes where they fail to arouse sufficient interest to dispose of a book—an interest, nevertheless, which the days or weeks or years to come may bring to fruitage, as it has done to our knowledge in many instances.

The total number of copies of *Millennial Dawn* circulated during the last year is slightly less than the number for the previous year, but the decrease is in the foreign translations. The English edition shows an increase of about 9,000 copies. A condensed statement follows:

Dawns Circulated — English	93,214	
" " — German	2,464	
" " — Swedish	2,373	
" " — French	681	
" " — Dano-Norwegian	216	
		98,948
Booklets circulated — English	37,155	
Foreign	19,247	
		57,402
Grand Total		156,350

This is a branch of the service in which there is always room for more—and the better the colporteur's education and general address the better both for himself and for the work. This ministry closely resembles that which the Lord instituted at the first advent, and, as then, it is usual for the friends to go in pairs. The message proclaimed is identical—the long-prayed-for kingdom of heaven at hand. And now, as then, authority and power go with these servants of the Lord, to assist those to whom they minister, who are exercising faith, by opening the blind eyes, unstopping the deaf ears, and casting out evil spirits. Only now it is the eyes of the understanding and the ears of the heart that are opened, and it is the spirit of selfishness and sin that is rebuked and cast out, in proportion as the spirit of the Lord is received. It is but proper that we should expect thus to see a higher work performed now than that done at the first advent, because this is the harvest of spiritual Israel, while that was the harvest of fleshly Israel.

We have no doubt that there are very many more of the dear friends of the truth who have consecrated their hearts and time and talent and influence to the Lord, who are carefully considering the great opportunities presented in this colporteur service, and making ready their arangements to take part therein. We are glad to hear from such from time to time, and will coöperate with them in every way possible—for their entrance into and prosecution of this work.

THE "VOLUNTEER" WORK

This branch of the service circulated, during the past year, about a million of the free tracts, "Food for Thinking Christians." This was good, excellent, grand—about the same number as the previous year; nevertheless, it was disappointing to us, because we had expected that the interest in this volunteer work would have increased at least a half; not that the former workers could do more than they had already done, but that we expected others to gradually become more zealous, and thus to increase the effectiveness of this service. This has been true in some places, where practically the entire congregations engaged; but in many places there has apparently been a little slackening of the hands, a little cooling of the ardor. Let us pray the Lord's blessing upon ourselves and upon each other in connection with the glorious opportunities of the harvest work and full appreciation of the privileges of a share therein; and that the Lord will send forth more laborers into his vineyard, to their spiritual profit and to the furtherance of his cause.

The volunteer distribution represented a total of over eighteen and a half million pages. Surely all who took part in any measure have cause for gratitude to God for the privilege enjoyed and improved. Altho there is no earthly reward connected with this service there surely is a spiritual reward experienced in the present time, as well as an exceeding great and precious one laid up for these faithful soldiers of the cross. We are well aware that it is not possible for all to engage in this service, and we are offering no criticism of those who do not engage. We merely desire to encourage those who have already had opportunity, and have availed themselves of it, and have taken up their cross in this service. We are sure that they are stronger spiritually for the efforts put forth.

THE "PILGRIM" SERVICE—ORAL PREACHING

We recognize no such divisions in the church as are com-

monly, in the nominal churches, denominated "clergy" and "laity." We hold that the Scriptures teach that the entire church is a priesthood: "Ye are a royal priesthood . . . . that ye should show forth the praises of him who hath called you out of darkness into the marvelous light." (1 Pet. 2:9) We hold, therefore, that the colporteurs, who take the *Dawns* and booklets and tracts from house to house, and the volunteers, who make distributions of free literature every Sunday, and the brethren and sisters who have no such opportunities, but who find other ways of serving the Lord, the truth and the brethren, either more publicly or more privately, are all priests, ministers, preachers, as any may be pleased to term the Lord's servants. All have the same message to give forth, and all are *ordained* of God—anointed with the holy Spirit, for this very purpose; as an authority to preach the good tidings. It is the privilege of each to serve according to his talents and opportunities, and all are acceptable to the Lord as *ministers of the new covenant* who faithfully seek to serve, not self, but the Lord and the brethren. It is not, therefore, to be understood that those who go forth under the auspices of our Society, to give their time specially to oral preaching (public and private) are any more authorized or ordained for the ministry in holy things than any others of the same "royal priesthood." We do not expect these brethren whom we designate as "Pilgrims," to be received as any more commissioned and authorized than any other of the Lord's brethren. You may understand, however, that when such come to you, they are so far as we have been enabled to know them, sound in the faith, apt to teach, possessed of good character, and fully consecrated to the service of the Lord, the truth and the brethren. Our judgment in this matter is not infallible, however, and even if it were, the Scriptural injunction is that the Lord's people are to test whatever they receive as truth by the sure standard, the divine Word, whoever presents it.

Sixteen * of these pilgrim brethren have done considerable service throughout the year, their routes of travel being noted in the *Watch Tower* since June 1 issue. Their service is not for filthy lucre's sake—none of them are paid salaries, though all are comfortably provided for in every necessity out of the Societys' funds, and in some instances provision is also made for their families. This, in a general way, was the method which prevailed at the first advent. Had the practice of serving merely for expenses continued, we have every reason to believe that the nominal church would not be in its present condition—that its public servants would be freer to study the truth, and freer also to declare what they would learn.

The amount of Pilgrim service during the past year is in excess of that of any previous year, as will be seen by the following statement:—

Number of persons giving more or less of their time in this Pilgrim service during the year	16
Number of miles traveled in the service	63,149
Number of churches visited	634
Public meetings held	1,141
Private or parlor meetings held	745
Cost of this branch of the work	$3,255.28

We notice with pleasure that the number of private or parlor meetings held is proportionately more than last year, and the number of public meetings proportionately less. The public meetings are valuable, very favorable to deepening impressions which you have already made upon your friends and neighbors, by private conversation or through reading matter; but the private meetings we esteem to be the more valuable for the development of the household of faith already fairly clear in doctrinal matters. They are valuable as giving opportunities for bringing up points and questions which may have arisen in connection with their private or class studies. We are trusting that, under the Lord's providence, a great blessing will be upon this "Pilgrim" branch of the service for the coming year. All requests for "Pilgrim" service should be renewed now. See second page of our last issue.

CONVENTIONS OF THE YEAR

This may be considered a part of the pilgrim service deserving a special report. We held but one general convention, at Cleveland, O., a report of which has already been laid before you. We are of the opinion that these annual conventions furnish excellent opportunities for the Lord's people to assemble together. Such assemblies were provided for during the Jewish dispensation—we remember how our Lord and the apostles attended the feasts of Passover, etc., at Jerusalem. One special blessing which seems to result now, as then, is that representatives of the Lord's people in various quarters attend and carry home with them some measure of the love and zeal with which they become imbued, and thus in many directions the flame of sacred love is more brightly enkindled.

One-day conventions, addressed by the Editor, seem to continue popular with the friends, and, so far as we are able to judge, they are stimulating and helpful. The main service is always for the public, upon some theme calculated to arrest and fix the attention of new as well as old hearers. They serve also to advertise the meetings of the church at each place, and to draw together the interested. Twenty-four of these conventions were held during the year, covering over twelve thousand miles—generally in places accessible by one night's travel, thus consuming as little of the Editor's time as possible from other departments of the service.

GENERAL TRACT DISTRIBUTION

Hundreds of thousands of tracts are distributed free outside the regular "Volunteer" work noted above. Some have opportunities for using tracts amongst their friends or neighbors, and some enclose them with their correspondence. We are glad to coöperate with all in any such service, and from time to time hear of some upon whom impressions have been made by books or tracts thus circulated in various ways the Lord seems to be reaching all who have the hearing ear, and in various ways also each, as he receives the truth, seeks to dispense it to others, according to his talents and opportunities. Each faithful one is blessed. Notice the total number of tracts circulated in the various ways, as stated in another column.

THE CORRESPONDENCE DEPARTMENT

We esteem this one of the most helpful channels of service. Many write us, and upon a large variety of subjects—theological and practical; and their letters are welcomed and answered to the best of our ability. The Editor has three valuable assistants in this department of the service; nevertheless, he gives his personal attention to all important and doctrinal questions. While foolish questions are, of course, not desired, nevertheless we esteem that no question is trivial which may seem to any of you to have a bearing upon the character of your daily lives or your future prospects. Therefore be free to write to us, and to permit us to assist you in any manner possible, freely, as unto the Lord.

Letters and cards received during the year	40,417
Letters and cards sent out during the year	28,601

CONDENSED STATEMENT

Copies of Millennial Dawn circulated at cost	98,948
Copies of booklets circulated at cost	56,402

CIRCULATED AT EXPENSE OF TRACT FUND

Copies of Zion's Watch Tower	455,741
Copies of Old Theology tracts	2,591,500
These figures, expressed in the usual form represent in tract pages	83,675,000

THE FINANCIAL SIDE—TREASURER'S REPORT

TRACT FUND EXPENDITURES

Cost of above matter circulated free, including freight, gas, help, etc	$14,904.56
Pilgrim expenses, etc	3,255.28
Last year's deficit	3,025,91
Total	$21,185.75

TRACT FUND RECEIPTS

From Good Hopes donations	$19,770.09
From other sources	6,226.70
Total	$25,996.79

The financial showing, dear brethren, is remarkable, when it is remembered that no appeals are made for money and no collections taken up by the pilgrims at any of their meetings, and no private solicitations made by them, or through the columns of the *Watch Tower*. Every donation, we therefore safely say is in the best and heartiest possible sense a voluntary one. We do not mention these things as though the amount were large. It would be considered ridiculously small, by other Bible and Tract Societies, principally heard from through appeals for money, and whose active collecting agents are usually given one-half of their collections as salary. The entire amount out of which we publish millions of tracts and pay the expenses of sixteen travelling preachers, etc., etc., would generally not be considered enough for the salaries of the principal officers.

Some may wonder, indeed, that we make mention of so small an amount at all, in view of the fact that we frequently see in the newspapers mention of single collections for religious and missionary work which amount to from three to six times the amount of our entire year's receipts from the Lord's people in all parts of the world. Our reply is that so far as we know the large proportion of those interested in present

* Five serve week-days in the *Tower* office, preaching on Sundays.

truth are poor in this world's goods, rich only in faith toward God and in zeal for his cause. As the Lord esteemed the two mites of the widow as "far more" than all the gifts of the rich, so we (and we believe the Lord also) esteem very highly the contributions sent us by the Lord's faithful; and we publish these annual statements that the dear friends may know how we strive to make every dollar do full duty—expending it according to our best judgment of what would be the divine will.

We want to mention incidentally that altho we do not put money first in any case, nor recommend that the money talent is the superior one, nevertheless we wish to encourage those who are seeking to use their financial talents by saying that in our judgment the Lord will be pleased to bless those who serve his cause financially, as well as those who serve otherwise—by oral or other preaching. Nevertheless, we encourage everyone of the Lord's people not to be content with the use of any one talent, but to seek to bring into active exercise as many talents as he finds himself possessed of.

May the Lord's blessing rest richly with us during the year beginning, giving more and more wisdom, that we may do those things pleasing in his sight; that we may be useful in his service; not as those who merely beat the air, but as those who accomplish something to the praise of our Lord and to the profit of his people.

We trust, dear friends, that you continually pray for the Editor and his colaborers in this service, that the Lord will use more and more your and our united efforts for his cause; and that he will bless and refresh us all while we do what we can to pour our blessings also upon others in his name.

The following report of the British Branch will be of interest. It closes the year with November 1st, when Brother Henninges turned over his charge there to his successor, Brother Hemery. A comparison with the report which appeared in our issue last year shows that our dear Brother's faithfulness in the service there was abundantly blessed by our Lord. True, the financial statement shows a deficit of considerable amount, but this was fully anticipated, and fully authorized by us, with a view to putting the work there upon a better footing. We congratulate Brother Henninges upon his success, and trust that in the Lord's providence his return to the home office will mean a shouldering by him of much of its responsibilities and a corresponding relief and greater liberty for the President of this Society (the Editor) for other departments of the work.

The items below are included in the foregoing general statement. The report follows:

REPORT OF MANAGER OF BRITISH BRANCH

Dear Brother Russell: LONDON, November 1, 1901.

I have the pleasure to hand you the report of the Tract Fund receipts and expenditures for the British Branch of the Society, November 16, 1900—October 31, 1901:

EXPENDITURES	£	s	d
Deficit from previous account	425.	1.	4
Paper and printing	201.	11.	3
Carriage and other expenses	46.	15.	9
Pilgrim work	42.	16.	5
Total	716.	4.	9
Receipts from Great Britain	178.	19.	10
Deficit	537.	4.	11

REPORT OF LITERATURE CIRCULATED

Copies of Millennial Dawn	15,740
Copies of Booklets	2,918
Total	18,658
Tracts sent out free	498,675
Sample Watch Towers free	49,500
Total copies sent free	548,175
These represent Tract Pages	14,774,400
Letters and cards received	3,047
Letters and cards sent	4,071
Total	7,118

In sending this report, we must acknowledge the Lord's gracious answers to prayer, and the operation of his Spirit in his dear people in this country, as shown in the substantial increase over the previous year of *Dawns* and Tracts put into circulation. The Lord has also sent more laborers into the harvest, in every department, sending forth such as can spend *all* their time and energy in the blessed service of colporteuring from house to house, and stirring up the zeal of those who cannot have this privilege in full measure, but can spend *some* time in this way. May their numbers and efficiency be further increased to the glory of God! The field is really *white* to harvest, and the time is short.

The "Volunteers" also deserve special mention for their faithfulness in conditions favorable and unfavorable. It will be observed that the number of tract *pages* freely circulated in Great Britain in the last twelve months is less than the total in our previous report, though the number of *copies* is more than twice as great. This is due to the smaller number of pages in "Food for Thinking Christians," as compared with the Volunteer *Towers* previously distributed. This great mass of free literature could not have been circulated here but for the generous coöperation of the Allegheny office; and it might be remarked that our financial report takes no account of the expenses of printing the tracts received from America, and sent out from here. These represent 298,675 of the above mentioned copies of tracts sent out free.

Our successor, Brother Hemery, takes charge of the office from this date. We are sure that the friends of the truth in the territory served by this Branch will find in him a zealous and efficient colaborer in every matter that would advance the interests of the work entrusted to him. As the brother is quite well known to most of the *Tower* readers in this country, more need not be said by us. We commend him to the grace of God, and to the prayers and active co-operation of all who love the truth. The church at Forest Gate has unanimously requested him to take up the pastoral duties vacated by us.

In retiring from this portion of the field we (speaking for Mrs. Henninges as well as myself) return thanks to God for the privileges we have had in connection with the work. Some "light afflictions" have befallen us, but we can give thanks for them also, since they have ministered to the increase of our joy in the Lord and his service. It has been a great pleasure to labor with and for the friends of the truth here, whom we have learned to love dearly in the Lord; and we desire at this time to assure them again of our grateful appreciation of the efforts they have put forth to make our sojourn among them pleasant and profitable. Though many miles may separate us, our intense interest in the welfare of the harvest work and workers in this land will not slack. May the Lord's favor be even more manifest to them in future than in the past!

With love to you and all the co-laborers, and trusting to see you soon, I remain,

Yours faithfully, in Christ,

E. C. HENNINGES.

"KEPT FOR THE MASTER'S USE"

Keep my life, that it may be
Consecrated, Lord, to Thee.

Keep my moments and my days;
Let them flow in ceaseless praise.

Keep my hands, that they may move
At the impulse of thy love.

Keep my feet, that they may be
Swift and "beautiful" for Thee.

Keep my voice, that I may sing
Always, only, for my King.

Keep my lips, that they may be
Filled with messages from thee.

Keep my silver and my gold;
Not a mite would I withhold.

Keep my intellect, and use
Every power as thou shalt chose.

Keep my will, oh, keep it Thine!
For it is no longer mine.

Keep my heart; it is thine own;
It is now thy royal throne.

Keep my love; my Lord, I pour
At thy feet its treasure-store.

Keep myself, that I may be
Ever, *only*, ALL for thee.—*Frances Havergal.*

TARRYING UNTIL ENDUED WITH POWER FROM ON HIGH

ACTS 1:1-11.—JAN. 5.

"While he blessed them he was parted from them, and carried up into heaven."—Luke 24:51.

Bible Studies of the International series begin the new year with studies in the book of Acts, and after six months will return us again to Old Testament studies from Moses to Samuel.

Luke, the physician, who wrote the Gospel of Luke, was the author of the book of Acts. In the latter he takes up the narrative substantially where he left it in the Gospel—the ascension of Christ. He recapitulates, however, to the extent of giving us a narrative of the conversation immediately preceding our Lord's ascension. The account is evidently addressed to a friend, of the then common name, Theophilus, who was supposed to have been a person of considerable dignity and influence, inasmuch as he is elsewhere styled "most excellent," a title which implied a considerable social or political rank. Luke was not one of the apostles, and his records are not therefore of apostolic authority. Such authority or plenary inspiration was not necessary, however, in the recording of plain, simple facts such as the Gospel of Luke and the book of Acts present. It requires no inspiration to record a fact, thought it does require some ability, and it is reasonable to assume that since the Lord used Luke's abilities in connection with the work of recording the facts of that time he was *guided* of the holy Spirit in the *ascertainment of the facts*, which his education and natural talents eminently qualified him to state succinctly. Luke was guided of the holy Spirit, in the same sense that all of the Lord's consecrated people are guided by his Spirit, which is to a different degree from that *plenary* inspiration granted to the twelve apostles—Paul taking the place of Judas.

The first verse refers back to the Gospel of Luke, as a treatise of the doings and teachings of Jesus from the time he began his ministry to its close; and some have assumed that the word "began" might reasonably be understood to imply that our Lord continued his ministry after his ascension, speaking and acting, through his apostles, and those believing on him through their word. This is true enough whether it was what Luke meant or not; for the Scriptures invariably teach that the church of Christ in the flesh is his representative: as the Apostle Paul says, we "fill up that which is behind of the afflictions of Christ, for his body's sake, which is the church." (Col. 1:24) And as we have to do with the suffering of the anointed one, so we have to do with the witnessing or ministry by which the members of the body are to be called out from the world, separated, instructed, and thus prepared for a share in the glorious kingdom and the great work of judging the world, which it will inaugurate. It is in this sense that our Lord declared. "Ye shall be my witnesses, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." Primarily, the apostles were the witnesses who testified to us respecting our Lord's words, his death, his resurrection and ascension, and his promises of a return to accept his faithful to a share in his kingdom, when he shall take unto himself his great power and reign. In a secondary sense all who receive the apostolic testimony and declare the same to others are likewise Christ's representatives and witnesses.

It was in order that the apostles might fill this position of witnesses, and might be enabled to give us, and all, a clear testimony on the important subject of Christ's death and resurrection and ascension which constitute the foundations for hope, that our Lord was present with them after his resurrection, and, as Luke declares, demonstrated the fact of his resurrection by "infallible proofs"—explaining to them meanwhile things pertaining to the coming kingdom, for which he had already taught them to hope and to pray, "Thy kingdom come," and a share in the throne which he had already declared would be for the faithful. This explanation respecting the kingdom was necessary, because, as Jews, they had properly looked for an earthly kingdom, and now needed to be informed that before the earthly kingdom could be established a heavenly kingdom must first be inaugurated; and that they were eligible to a place in the heavenly kingdom, through which in due time, the blessing would come to an earthly kingdom, and ultimately extend to all the families of the earth. This information was not due to them so long as the old or Jewish dispensation remained—up to the time of our Lord's death. It would only be "meat in due season" after the Jewish nation, through its representatives, the priests and doctors of the law, had rejected Christ and crucified him. But now that the new dispensation was fully inaugurated, it was "meat in due season" to the faithful to know that God, having rejected fleshly Israel from being his peculiar people, for a time, to gather a spiritual Israel, to be the holy nation, the peculiar people, the royal priesthood, to show forth his praise, and to constitute his chief agents for the blessing of the world in due time. This work of calling the spiritual Israelites, and of inducting such as would heed the call into the new relationship, was the work being committed to the apostles—the things pertaining to the kingdom of God, which our Lord unfolded to the disciples in such measure as they were able to appreciate them—leaving to the future the work of guiding them into all truth, into the deep things of God, under the ministration of the holy Spirit, which he had previously promised would show them things to come.—John 16:13.

Our Lord wished the apostles to distinctly understand that they were not then in the condition to undertake the new work, and that the proper time for action had not yet come—that they would not be prepared until they should receive the holy Spirit, a power and unction from the Father, which would specially qualify, enable and guide them in the important service of their commission. Moreover, it would be to them, and to all believers through them, a divine evidence or attestation; first, respecting our Lord's work, that it was approved of the Father, and constituted a basis of reconciliation by which sinners might return to harmony with their Creator; and evidence, further, to those consecrating themselves to the divine service, and receiving the holy Spirit, that they were accepted of the Father in the Beloved, and owned as children and heirs of his promises, joint-heirs with Jesus Christ their Lord, if so be that they would suffer with him that they might also be glorified together, in the kingdom, when the due time should come.—Rom. 8:16-17.

It was appropriate at this time, and in view of the Lord's instructions respecting the kingdom and the preparatory work for it, which the apostles were commissioned to do, that they should wonder and inquire respecting the time of its establishment; and not knowing that he was about to leave them, they inquired respecting the ancient promises of Israel's restoration, whether or not these were now due to be fulfilled—whether or not Israel was to be released from the domination of the Romans, and to become the great nation of the world, and to be used to God in the blessing of other nations.

It is worthy of careful note that our Lord did not rebuke the apostles, nor tell them that the thoughts represented in their question were foolish, and would never have a realization. On the contrary, his answer clearly implies that their expectations at least approximated the truth; but that as respected the time of their fulfilment he was not at liberty to gratify their curiosity. The things they referred to, which God had promised, would be fulfilled in due course, but the times and the seasons were not for them to know, the Father retaining them in his own power, not being pleased as yet to reveal this feature of his plan. Our Lord, however, clearly indicates that before the restoration of Israel to divine favor must come in the mission of his apostles, to which he was now appointing them. He would not inform them whether their mission would be quickly accomplished or not, but as a matter of fact, we see that it has already extended over more than eighteen centuries. The restoration of Israel to divine favor cannot take place until Christ, and his apostles, and all his faithful, shall first have accomplished the work of witnessing to the world, and of selecting the full complete number of the "elect"—spiritual Israel. This is the work of chief concern: the times and seasons for the fulfillment of God's promises to Israel after the flesh, and to the world, are to be left in God's power, with the assurance that when the due time shall come the brethren shall not be in darkness on this subject, but be guided by the holy Spirit into this and all other truths, as they become meat in due season for the household of faith.

The witnessing properly began at Jerusalem, the center of Judaism, which God himself had chosen, as represented in the Temple. It properly began with those who had knowledge of Jesus and his crucifixion,—amongst whom were the most devout Jews from all quarters of the earth. It was appropriate that the truth respecting our Lord's resurrection and ascension and glorification with the Father, and respecting the gathering of spiritual Israel, and our Lord's second coming to receive them and to exalt them with himself in the Messianic kingdom, should be declared to those who had been witnesses and instigators of his ignominious death.

This, like the other features of the Gospel, is totally unlike anything else known in history. Never before, either in fact or in conjecture, did people ascribe divine honors to one who had been put to death as a criminal. Worldly sen-

timents would be to the contrary of this, as being unwise, and wholly unlikely to appeal to the sentiments of the people. And further, worldly wisdom, even if it had adopted as a leader one who had been publicly executed as a criminal, would never have thought of beginning the testimony close to the scenes of the ignominy, but would have gone afar off to proclaim that an innocent one had been betrayed and unjustly sacrificed. God so arranged the matter that the truth should stand forth for acceptance or rejection by the Jews in the most unfavorable light, so that only those who were Israelites indeed, and ready to sacrifice every earthly advantage as Jews, and to make themselves of no reputation, and thus take up their cross and follow the Lamb,—these alone would be appealed to, or incline to follow the cause of Jesus—defamed as a Nazarene and as a malefactor, and as specially cursed, as it is written, "Cursed is everyone that hangeth upon a tree." Thus would the Lord hedge his cause about, and keep out of it, through unpopularity, as well as by subsequent persecutions, all who were not Israelites indeed:—thus the church was kept, not only free from doctrinal errors, but also comparatively free from tares, until the apostles fell asleep, and the enemy came in and sowed tares amongst the wheat.—Matt. 13:25.

The witnessing has progressed, until at the present time at least a cursory knowledge of the facts upon which the Lord's message is based obtains throughout the habitable world. This fact of itself, if there were no other evidences, would seem to imply that the witnessing time had about expired, and hence that the object of the Gospel age had about been accomplished in the selection of the full elect number of the faithful witnesses, and that their work of blessing the world would soon be due. The expression, "Unto the uttermost parts of the earth," is not to be understood as implying every quarter of the globe, but rather a term of that day corresponding in meaning to our present expression "everywhere."

Apparently much misapprehension prevails today respecting the character of the testimony or witnessing to be done. Many of those who preach and of those who hear have lost sight of the real message, the real witnessing, and especially rejoice in and promulgate other gospels—evolution, science, philosophy, human uplift, political regeneration, churchianity, socialism, etc. They may think that they are witnessing in harmony with the Lord's direction, but we cannot assent to this. The Lord's desciples were to bear witness to him, and not to themselves nor to human institutions; they were to bear witness to his testimony respecting the kingdom, and not to bear witness to various human theories, snares and sophistries. It is well that all who are inquiring for the "old paths," in which the apostles followed the Lamb, should note this point, and should see to it that their daily witnessing, in word and in deed, testified of Jesus; of the fact that he is a living Savior, whose power, through his word and spirit, works in his followers to will and to do his good pleasure, and to show forth the praises of him who has called them out of darkness into his marvelous light; out of the kingdom of darkness into the kingdom of his dear Son, which kingdom they are to hope for and to wait and prepare for, to the intent that they may be meet for this, "the inheritance of the saints in light."

The instruction that they should tarry, and not begin this work of witnessing until endued with power from on high in a few days, implied their unfitness for the work as natural men; and we see abundant evidence of this in many respects. The narrative is that they were men of humble birth and limited education—"unlearned men"—and this was apparent in some respects, even after they received the holy Spirit, for their friends, as well as their enemies, bore witness to it, while acknowledging also their ability under the new conditions. The Apostle Paul, who took the place of Judas, as one of the twelve, being a talented and learned man, did not, we may suppose, show forth the peculiar powers of the holy Spirit so remarkably as the other eleven, who were unlearned. He had the holy Spirit in equal measure, or, indeed, we may say, that because of his natural abilities and talents he was enabled to enjoy and use in the service a still larger measure of the holy Spirit than the others; but this power of God, working in him, would not be so manifest to the observer as in the case of the unlearned, because the divine wisdom and power would to some extent be accredited to his natural ability and talents. Herein, then, we see another manifestation of the divine wisdom in so selecting the twelve foundation stones of the New Jerusalem (Rev. 21:14), as to demonstrate to all that the truth, as presented, was not of their concoction and elaboration. And yet it was needful to have amongst the apostles a man of learning, qualified to be an able minister of the truth, and to present it under the direction and guidance of the holy Spirit in such a manner as to be a further testimony that the truths declared were of divine origin, and worthy of all acceptation.

While claiming that the twelve apostles were unique, separate, distinct, in the divine plan, from all the other members of the church, we believe, nevertheless, that the divine plan of operation in respect to the general work is outlined in this, our Lord's declaration, "Tarry—until ye be endued with power from on high"—before participating in any sense of the word in public witnessing. Our thought is, that while all men may properly be called to repentance, reformation of life, temperance and every good work, and may be called to faith in Christ, as the Great Redeemer, nevertheless, none are called to be *God's witnesses*, mouth-pieces, representatives, ambassadors, etc., except those who have gone still further, and recognizing themselves as bought with a price, even the precious blood of Christ, have made full consecration of their every power and talent to the Lord and to his service. These consecrated ones should then wait until they experience something of the divine power working in themselves to will, and, as far as possible, to do the Lord's good pleasure, before beginning to bear witness to others.

And the Lord's sheep should be careful to select as leaders, etc., only such as give evidence of having come under the influence of the holy anointing of the Spirit of God. And this, no matter how much of natural ability the would-be leader may possess; indeed, the more his natural ability the more danger from his leading. Only those anointed of the Spirit are to be recognized amongst the Lord's people as in any sense of the word representatives and mouth-pieces of the head. As it was the Spirit of the Lord God upon our Lord Jesus that anointed or qualified him to preach the Gospel, so it must be the same anointing received of him that will qualify any for this service of preaching or witnessing, in a manner that will be acceptable to the Lord and profitable to his flock. (Isa. 61:1) All who are not in the attitude of full consecration to the Lord, full submission to the divine will, are in opposition, to some extent; and to the extent that they are in opposition they are wrong or wicked. "And unto the wicked God saith, What hast thou to do, to take my words into thy mouth, seeing that thou hatest instruction (refusing to submit themselves to the Lord's arrangement) and castest my words behind thee [neglectfully]?"—Psa. 50:17.

The narative is brief, and we cannot even conjecture how amply the Lord discussed these matters with the disciples, but when he had explained them amply—or at least to the extent that they (the holy Spirit not yet having come upon them) were able then to receive instruction—he was taken from them up into a cloud, gradually receding until lost to their sight.

This matter of our Lord's ascension was evidently arranged, as were all the other features of his manifestations to the disciples after his resurrection, with a view to the establishment of their faith as natural men; and with the view to the establishment of the faith of all other natural men who might be seeking a basis of faith in this witnessing. As we have already seen, our Lord at this time was quickened in spirit, and not in the flesh. (1 Pet. 3:18) Yet he was appearing in the flesh, even as angels have ofttimes in the past appeared as men. These appearances in different bodies were not deceptions, but demonstrations of a fact—the fact that he was no longer dead, but alive. They were demonstrations in the best manner possible, because as natural men they could not see a spirit being without injury to their sight, and without a corresponding trepidation, which would have quite disqualified them for cool reflection and for instruction such as our Lord wished to impart.

The two men in white apparel who suddenly appeared in their midst were unquestionably angels manifested in human form. It was no more a deception of the disciples for the angels to appear as men than it was when the Lord appeared as a man. Again the object desired was better served by this manner of appearing, than if they had been miraculously enabled to see two shining beings, bright above the brightness of the sun at noonday, upon whom they could not have looked, and before whom they would have fallen, as dead men. But beholding them as men, yet knowing from their glistening garments, etc., that they were really spirit beings manifested in the flesh, the disciples were able to control their feelings, so as to receive their message,—"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which was received up from you into heaven shall so come in like manner as ye beheld him going into heaven."

This was a suitable conclusion to the wonderful series of events of those forty days It furnished a miraculous heaven-

ly attestation that their senses had not been deceived—that their Master, 'changed," had really been with them, appearing in various forms during these forty days, and that he had now gone from them. It consoled them, too, in reminding them that he had not left them forever, but had already promised them that he would come again and receive them unto himself. This evidently was the hope of their hearts through coming dreary days and dark hours of tribulation, persecution, defamation and suffering. They not only endured, as seeing him who is invisible, but as servants who hope for and wait for the return of their Lord, and the nuptial feast and kingdom blessings then to be instituted.

We find this longing for and hoping for and waiting for the coming King in the writings of all the apostles. It is John who exclaims, "Come, Lord Jesus!" It is James who says, "Be patient, brethren, unto the coming of the Lord." It is Peter who encourages the brethren, by pointing out that shortly, when the chief Shepherd will appear, they shall receive a crown of glory, which fadeth not away. It is Jude, who speaks of the Lord's coming, with myriads of his holy ones. It is Paul who urges faithfulness, and assures the brethren that not only himself, but all who love his appearing, shall then receive a crown of righteousness.—Rev. 22:20; Jas. 5:7; 1 Pet. 5:4; Jude 14; 2 Tim. 4:8.

And if this hope so encouraged, strengthened and upheld the early Christian church, should its influence be less today, upon us who remember that now is our *salvation nearer* than when we first believed? Nay, verily; Indeed, when the light of present truth, shining on the pathway, shows us that he who was to come has come, and has not tarried—that the promises of God through the prophets, written aforetime for our admonition, are fulfilled; that we are living in the harvest-time of this age; that the chief Reaper is present; that the gathering of the 'wheat," into the barn, and the bundling of the "tares," for the coming fiery troubles, is in progress; and when, the eyes of our understanding being opened, we see these things in evidence about us, what manner of persons ought we to be in holy joy and faithfulness, and courage and zeal;—to be, to do, to endure, whatsoever things our present Lord and Master, in his infinite wisdom and love, may mark out for us! As he declared, "The cup which the Father hath given me to drink, shall I not drink it?" So may we, with implicit confidence, say that whatever cup of experience our present Lord and Head may pour for us, his disciples, we will cheerfully partake thereof, and thus fill up the afflictions which are behind; and shortly, with all the faithful, enter into the glories of the Millennial kingdom, which God hath in reservation for them that love him.

We have already commented upon the expression, "In like manner as ye have seen him go,"* pointing out that the manner was not a noisy one—not with either worldly or celestial commotion;—that the world was in ignorance of our Lord's going, so that only his faithful few recognized the fact, and that in like manner he will come again, unknown to the world, without commotion;—that his presence will be known only to the faithful ones, whose eyes of understanding are being opened;—until, having gathered his elect, his presence will be manifested to the world gradually in the symbolical flaming fire of the great time of trouble—in the overthrow of present institutions, preparatory to the establishment of the kingdom of light and love.

The disciples apparently abode together in Jerusalem, where they were all comparative strangers, their home being in Galilee. Our Lord's mother, and others of the faithful sisters, were of the company, who in harmony with the Lord's promise, waited at Jerusalem for power from on high. Doubtless those days of waiting were not only essential to the going of our Lord into the Father's presence and the presentation before him of the merits of the ransom sacrifice, and the application of these for the benefit of mankind, but the time was necessary also for the development of the apostles—in faith and trust, through the influence of the promises the Lord had left them. It required some time for them to consider and to reason over the wonderful things they had heard from the Master's lips, and thus to get their hearts into the condition where they would be best prepared for the blessings they were expecting.

Hope is a valuable factor in Christian development still, altho the object of the hope may vary from time to time. For instance, we are no longer hoping for the Pentecostal blessing, believing that it came at the time appointed, and that it has been with the church, as a church, ever since; and that we, in becoming united to the Lord, come under this blessed influence of the holy Spirit. But while that hope has reached fruition other hopes have taken its place in our case. We are waiting also; not waiting, as the groaning creation is waiting, "for the manifestation of the sons of God," either; but we are waiting for our adoption, to-wit, the deliverance of our body—the body of Christ, which we trust will shortly be completed, and ourselves be amongst those who will be "changed" to be of it. (Rom. 8:23) What an anchor to our souls is this hope! How it makes all other interests and affairs of life comparatively insignificant! Wealth and fame, and all the things which the human heart can desire and appreciate, grand and good as some of them are, pale before this grand *epiphania* (bright-shining) in which we, as members of the body of Christ, hope soon to share.

* Millennial Dawn, Vol. II, p. 153.

SPEAKING WITH OTHER TONGUES

ACTS 2:1-11.—JAN. 12.

"The promise is unto you and to your children."—Acts 2:39.

Waiting for the power from on high, the eleven apostles and with them apparently a considerable number of believers —possibly 120—(Acts 1:15) were rewarded with the blessing of Pentecost. They were "with one accord in one place;" they may have been expecting the blessing during the preceding nine days of their assembling, but Pentecost being a specially holy day it may have appeared to them as probable that it would bring the consummation of their hopes, and with one accord or agreement the full number were all present at the time. There is a thought here respecting the propriety of the Lord's people being at one, or in accord, in respect to the things they are seeking for and waiting for. It is to this end that the Lord has exhorted us, through the Apostle, that we forget not the assembling of ourselves together, and so much the more as we see the day drawing near—not the day of Pentecost, but a still greater and still grander day: Pentecost brought merely the first fruits of the Spirit, while the day we wait for is the day of the consummation of all our hopes and of all God's promises in respect to the church, as the bride and joint-heir of his Son.

We cannot all come together in the literal sense, as did the apostles and the early church on Pentecost, but we can come together into one place in another sense; we can come into the holy place, into the sanctuary or consecrated condition of heart and of life, and thus into oneness and fellowship with the Lord, and with all who are in the same holy condition, and partakers of the same blessing of the inner light of the golden candle-stick, and the inner food of the table of shew-bread, and the inner communion with the Lord, represented in the golden altar and its incense. Our natural dispositions are various, and their crooks and twists different; but our new natures are one, begotten of the same Father, through the same spirit. We are to seek accord as new creatures, and are to restrain, mortify and cast out the weaknesses of the flesh and the contentiousness of disposition which may be ours, accordingly—that as new creatures we may be one with the Lord and with all who are his body or church, under the one Head or Lord, infused or energized by one spirit of obedience to the one Father, and under the control of the one law of love.

It is not said that the holy Spirit was imparted in connection with a rushing wind, but merely that there was "a sound *as* of a rushing wind." Neither is it said that flames or tongues of fire rested upon them, but that tongues or flames having the appearance of fire, as in the case of the burning bush, rested upon them. The holy Spirit is an invisible power, and its impartation need not of necessity have any outward demonstration. But God's purpose was the contrary of this. He desired to accompany the holy Spirit with certain manifestations which would be convincing to the apostles themselves as respected their acceptance with him, and their identification as his ministers, ambassadors of the new dispensation; he wished also to make manifest the nucleus of the Gospel church to others, to devout Jews then in Jerusalem, attending this feast; and we think it quite probable that it was God's intention also by these gifts to manifest who were the apostles and to indicate their special office in the church.

It is not stated specifically upon whom the tongues rested; "upon each of them" might mean upon each of the eleven apostles, or it might mean upon each of the one hundred and twenty present. Whoever the tongues sat upon were filled

with the holy Spirit, and they began to speak with other tongues, as the Spirit gave them utterance; and this preaching with other tongues seems to have been done only by the eleven apostles, for the multitude, hearing them, exclaimed, "Are not all these which speak Galileans?" As for the eleven apostles, they were all Galileans, but as for the remainder of the one hundred and twenty, it is probable that the majority of them were Judeans, residents of Jerusalem. We incline, therefore, to suppose that while the whole room in which they were present was filled with the holy Spirit, and the entire company present made partakers of the holy Spirit, and immersed into it, and blessed thereby, yet, nevertheless, these outward manifestations of tongues and speaking miraculously were at first only given to the eleven, for the purpose of designating them as God's chosen instruments in connection with the new dispensation. We know that it was so subsequently; so that whoever *received gifts* of the holy Spirit received them through the laying on of the hands of the apostles.

WHAT THE TONGUES SYMBOLIZED

From the construction of the Greek text it is evident that these were not split tongues, on the heads of the favored ones, but rather that they were tongues of flame cloven or split off from a central or luminous body, tongues which emanated from one common center, and went to the heads of those for whom intended. It was not fire, however, but light. The tongues represented nothing akin to destruction, which fire would symbolize. They represented, on the contrary, enlightenment, knowledge, intelligence, and implied that a holy intelligence or light from the Lord had come upon the recipients, marking them as the Lord's mouth-pieces; indicating that from henceforth their tongues should show forth his praise, to the blessing and enlightenment of the world. And so indeed it has been; those poor fishermen, illiterate, unlearned as respects earthly education, under the power of the Lord's Spirit became mighty indeed in the pulling down of strongholds of error, and the scattering of darkness by the illumination of the minds of those prepared for the word of God's grace.

Some have made the mistake of supposing that these tongues of flame were fulfillments of the prediction of John the Baptist, who said of Christ, "He shall baptize you with the holy spirit and with fire." (Luke 3:16) This was the fulfillment of only the first part; it was merely the baptism of the holy Spirit; it was not the baptism of fire;—the baptism of fire and destruction was for a total different class. The faithful of the Jews were to receive the baptism of the holy spirit, and the unfaithful majority of them were to receive the baptism of fiery trouble, and they did receive it a little further along. After the holy Spirit, coming upon the infant church at Pentecost, had searched, sifted and winnowed out of the Jewish dispensation all of the true "wheat," gathering it into the garner of the Gospel (spirit) dispensation, then the fire came upon the "chaff." (Luke 3:17) The Apostle speaks of this, calling it wrath, saying "Wrath is come upon them to the uttermost."—1 Thess. 2:16.

COURAGE IMPARTED BY THE HOLY SPIRIT

The tongues of light which came upon the faithful at Pentecost did not continue with them,—even as the dove, which was seen descending upon Jesus, did not continue to be seen. Both the dove and the flame of light were merely outward representations, not to deceive, but for the purpose of teaching a great lesson, for the purpose of convincing that the promised blessing and power had come. The Lord's people who since come under the influence of the holy Spirit have neither signs of flames nor doves, nor sounds of rushing wind; nor do they speak miraculously. They, nevertheless, come into and are made partakers of the holy Spirit, which no longer uses these outward manifestations because they are no longer necessary; the church having been established, and the fact of the holy Spirit's impartation having been demonstrated, we now are to accept the same by faith, and to permit it to dwell in us richly, and to cultivate in our hearts and lives the *fruits* of the Spirit, instead of expecting them or other things as miraculous *gifts*.

The tongues of light are a forceful illustration of the fact that God purposed to use human tongues as his agencies in promulgating his message and calling out his elect from the world. An energy of soul evidently went with the outward demonstration, giving a courage to the apostles of which previously, as humble and unlearned men, they were naturally deficient. Note, for instance, how it led Peter, who, fifty-three days before had denied the Lord, saying, "I know not the man," for fear of the Jews, to now courageously stand up in the midst of those very Jews and to proclaim him as his Master, as the Son of God risen from the dead and ascended up on high; as the great Mediator and High Priest of the new order. It gave him the courage to charge home to the hearts of his hearers their responsibility for the crime. So also the other disciples, who previously had fled from their arrested Master, were now courageous to tell forth his praise. Not only had they become convinced, by the proofs received, respecting his resurrection and his ascension, but now these proofs were added to by the fulfillment of his promises, evidencing the fact that he had ascended to the Father, and that he had been favorably received, and that these gifts of the Spirit were evidences of the return of divine favor toward them,—of their acceptance in the Beloved One, and of their right authority to go forth in his name and to declare remission of sins to all the penitent who would come unto the Father through him.

At this particular season of the year the city of Jerusalem was crowded with visitors from various parts of the world. We are to remember that millions of the ten-tribe kingdom, called Israel, were taken captive, and later millions more of the two-tribe kingdom, called Judah, was also taken captive, to Babylon; and that these millions were scattered as immigrants in the various districts of Assyria and Babylonia, where they settled down, making these strange lands their home, so that when the opportunity for returning from captivity came in the days of Cyrus, and by his edict, only a very small proportion of the two tribes, and a still smaller proportion of the ten tribes, returned to Palestine—the great majority preferring to remain in the countries where they at one time had been captives, but where, during their long exile, they had become at home and formed attachments. From that time on all distinction as between Israel and Judah was at an end; and all were recognized as at first, as Israelites, and all came under the general name of Jews. Thus it was that our Lord and the apostles addressed the people as Israelites and Jews, using the terms interchangeably, and that they spoke of the dispersed ones indiscriminately, as Jews and as Israelites also.

DIVINE MESSAGES ALWAYS REASONABLE

It was at seasons like the Passover and Pentecost that numbers of devout Jews, not only from all parts of Judea and Galilee, went to Jerusalem, but also the "dispersed" Jews of devout spirit from the surrounding countries came thither, to worship the Lord and to obey the command requiring all his faithful to assemble themselves before him at Jerusalem. Thus it was that at the time of these visits the city would sometimes have a crowded population of from two to three millions of people, chiefly adults. The city was crowded at the time of this Pentecostal blessing, and a great concourse of people was drawn together by the miraculous manifestation of divine power amongst the disciples. Some of these, hearing the apostles speaking in various languages which they could not understand, passed on, declaring that they had no interest in the matter, and that probably the speakers were intoxicated, and did not know what they were saying themselves; but others recognized their own tongues and dialects, some apostles speaking in one tongue, some in another; and when they perceived that all of the speakers were Galileans they were astounded, especially in view of the fact that they were unlearned men. The miracle helped to impress the situation upon their minds, and we may be sure that the words spoken were also powerful. We cannot suppose that the Lord would make a special manifestation of power without an equal manifestation of wisdom. Indeed, wherever we find these to be accompanied by nothing that is reasonable and logical and comprehensible, we are justified in doubting that the matter is of the Lord at all. It is reasonable to suppose that when the holy Spirit gives utterance it will utter that which is good and reasonable and sound of logic, and not folly. And so we read that the hearers said," We do hear them speak in our tongues the mighty *works of God*."

The words of their discourse are not given us in detail here, but we can readily discern that the mighty works of God which filled their own hearts and minds were those wonderful things which they had just been learning from the Lord, viz., that God's time had come for conferring the blessing long before promised through Abraham;—that Jesus was the Messiah, whom the Father had sent, and whose death was necessary in order to the carrying out of the plan, as our Lord had declared to them, "Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24:26) It was theirs further to declare another wonderful work of God,—that in addition to Messiah, the Head, God was about to gather out of the people a little flock to be joint-heirs with

Messiah, in the kingdom, preparatory to its establishment for the blessing of the world. We may be sure that it was the true Gospel that they preached, and not the terrible mixture of confusion about hell torments, which since "the dark ages" has falsely claimed the right to be called the Gospel of Christ. They preached the Gospel of salvation, and not a message of damnation; and their message was in the power and demonstration of the Spirit.

The miraculous gift of tongues is no longer with us, yet the same Spirit, received by us, dwelling in us richly and abounding more and more, gives us utterance, also, in respect to the *wonderful words of God.* This is still true of the royal priesthood, the consecrated. As the Apostle expressed it in his day, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye (for yourselves); for we cannot but speak the things which we have seen and heard." (Acts 4:19, 20) The enlightenment of our understanding has shown us Jesus as the Redeemer of the world, and our share in his redemptive work; and also our acceptance with the Father, through him, to be his joint-heirs in the kingdom, and to be fellow-servants with him in the present time, in bearing the reproaches of the true Gospel in this time, when the great adversary is deceiving the world in respect to these matters, putting light for darkness and darkness for light.

More and more we, too, speak with *other tongues.* Those whose tongues had blasphemed the holy name now give thanks and praise; those who had ignorantly misrepresented the divine character and plan now vie with each other in showing forth the praises of him who has called us out of darkness into his marvelous light. The influence of the holy Spirit transforms our sentiments and expressions respecting the brethren also, and respecting the world, so that instead of hatred and anger and malice we have love and gentleness and patience; and instead of our tongues showing forth envy and bitterness and pride, worldly ambition, etc., they show forth the new mind in gentleness and wisdom, in helpfulness and love—toward all men, and especially toward the household of faith. These, our new tongues, and the new living epistles which they represent to our families, our neighbors and the world, are beautifully expressed by the Prophet to be our "song"— our praise, our acknowledgment to God for his grace and truth; as it is written, "He hath put a new song into my mouth, even the loving kindness of our God."

INTERESTING LETTERS

DEAR BROTHER RUSSELL:—

Many, many times have I been going to write to you, both last year and this year, but did not like to trouble you with any of our depressing affairs. I did once mention something to you of our troubles, but always hoped that we would have good news to tell you, and thus delayed writing till now.

But although we cannot rejoice in worldly prosperity, we do rejoice in Christ Jesus and in the fact that he died for our sins according to the Scriptures and that through Christ we are strengthened and enabled to rejoice in all that passes over us, knowing that all things work together for good to them that love God, to them who are called according to his purpose, and may we be amongst that number.

Being made perfect through suffering is a wonderful providence of the Lord. I saw very clearly and quickly God's "plan of the ages," and rejoiced in it and at once came out from human organizations, and rejoiced to be counted worthy to suffer anything in connection therewith, but to go through these last two years were altogether unlooked for, and from our view point would seem in no way satisfactory either toward God or man, and although our way has thus been hedged in, and our whole course changed, and that not by our own doing or choosing but rather the opposite, nevertheless I see that unless there were a need for it, in some way, it would not have been permitted. I now see it is no light matter to essay to take up the Ark of God, or to put one's hand thereto. That those who will ascend into the hill of God must have clean hands and a pure heart. That one must be very sensible of God's preserving care and fully realize the meaning of the Lord's prayer, "Lead us not into temptation, but deliver us from the Evil One." That those who are actively engaged in the Lord's harvest work need great encouragement and strengthening of their hands in God. When thinking on these things I determined that I would no longer refrain from writing you, for fear that my long silence might cause you anxiety of mind, rather than peace of mind, as I intended. And now, dear brother, I desire to express to you my great appreciation of all the helps and blessings which the Lord has sent us through your hands. Every *Tower* would seem to be more blessed than another. That article in last *Tower*, "Finally, be all of one mind," showing forth the proper use of combativeness on one's self was simply grand. I thanked and praised God after reading it. Pray for us that we may receive "mercy of the Lord," and he led in such a way as that we will be to God's glory in being made useful in his great cause, and dwell in his house forever. May the Lord preserve you from all evil and keep you as the apple of his eye and that you may be more than Conqueror for his own name's sake.

With our united Christian love to yourself, your household, and all your fellow helpers in the great harvest field, I am your brother in hope.

C. H. HOUSTON,—*Scotland.*

DEAR BROTHER RUSSELL:—

I want to write and tell you how I am rejoicing in the truth today: the blessed truth as it is in Jesus. Words cannot tell of the peace that fills my heart, since I have come to understand the full meaning of the glad tidings, of which the angels sang at our Lord's first advent.

At twenty-one years of age, I was converted, and joined the M. E. Church; but I was always so troubled about the eternal torment of those who did not seek and serve the Lord, many of whom I knew to be really better in life than the majority of church members. For years I struggled to believe it just and right, against my own heart's protest, because orthodoxy said so, and finally I had to put it out of my mind, or lose my faith in the love and mercy of God. About three years ago, I went to visit friends in the country, and while there a booklet entitled "The Old Theology" was given me, which set me to thinking and proving its truth by God's Word.

The light began to dawn on my heart and soon the tract, "What the Scriptures say about Hell," was given me by dear Brother L., together with "Tabernacle Shadows of Better Sacrifices," and *Watch Towers* from time to time. I saw more and more of the wonderful love and mercy of God in the gift of Jesus, a Savior to bless not only the few, but all, all. And in answer to my constant prayer that I might understand the real truth, the light has filled my soul; and, praise the Lord, the truth makes me free indeed!

I had been a teacher in Sunday-school for years, but soon I was made to understand forcibly that no such doctrine could be tolerated there. They urged me to remain and believe as I wished, but keep it to myself; but I could not teach a class, which I knew was false doctrine, so sent in my resignation. Then came the most bitter denunciations from the pulpit of such (as the pastor called it) damnable heresy. I withdrew from the membership of the church, and since that time I have had an unutterable peace. How glad I am to be free from the cruel bondage of creeds, and forms, which now are meaningless to me.

I have been a reader of the *Watch Tower* for the last year, through the kindness of a dear brother who subscribed for me. It has been such a help and comfort to me, and after I read it I have sent it by mail, and have given it personally to those whom I felt would be helped into the light by it. I have also been giving out the tracts and booklets from the Bible House, as I want to scatter the seed which has cleared false ideals of "Sectarianism" from my own heart.

And now may God's blessing rest more and more upon you, as His instrument, to send this blessed truth to longing hearts.

Thankfully yours,

M. A. SMITH,—*New York.*

DEAR BROTHER RUSSELL:—

In a recent *Tower* you say, "Thenceforth it is the business of the 'new creature' in Christ to use up in the divine service, as wisely, economically, and yet rapidly as possible, all the earthly things" etc. This puzzled me on the first and second readings, for I thought, Why, our Lord ate and slept, and rested sometimes, and so does Brother Russell. I could use up the 'old creature' much more rapidly than I am doing, but I surely ought not to do anything suicidal. A third reading brought it straight for me,—such haste would not be for the *best* interests of the Lord's work,—even my little portion. It would not be sacrificing "wisely, economically." Then the text came to mind: "Order my steps in thy Word!" And I believe he will. ALICE L. DARLINGTON.—*Pa.*